A CLASSIC MANUAL OF ISLAMIC SACRED LAW

Heavenly Ornaments

BAHISHTI ZEWAR

Translation, Commentary, Foot Notes, References
Glossary & Index

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LIVES OF PIOUS WOMEN

PUBLISHER'S NOTE

Allah enabled *Hakeem ul-Ummah*, Mawlana Muhammad Ashraf Ali Thanawi رحمة الله عليه to undertake revival of religion in the fourteenth century. His efforts and results thereof are no secret. He has left behind about 1000 books, *Bahishti Zewar* among them. This book has received unprecedented universal acceptance and its original Urdu version is being printed ceaselessly from day one for which we have no parallel. There would hardly be a Muslim home without it—or a family that has not had access to it.

Mawlana Mufti Muhammad Taqi Uthmani مد ظلهم has said that for a long period of time the syllabus of a Muslim woman's education evolves round *Bahishti Zewar*. Let a graduate woman in modern education compete with one who has studied the *Bahishti Zewar*; the latter woman would outpace her in every important field of religious and worldly learning. In fact, the graduate women would not be able to match the students of one who has studied the *Bahishti Zewar*.

We, at Dar ul-Isha'at, have been publishing the English translation of *Bahishti Zewar* by Saroha for the last fifteen years. We were conscious all along that a revision was necessary. Meanwhile, Mawlana Muhammad Muhammadi translated it into English in South Africa. We drew much from his valuable work. Though we had both translations before us, we relied more upon Mawlana Muhammad Muhammadi's translation.

A peculiarity of our present work is that it is a fresh, easy translation with detailed references in footnotes. Besides, many passages and subjects which had been omitted in the previous translations have been included in our present work. There is a glossary and an index. This makes the book doubly useful.

Furthermore, we have altered its sequence keeping in mind the need of the modern reader and the students. It complies with arrangements of subjects in Books of *Ahadith*.

May Allah reward Rafique Abdur Rahman who was helpful in getting these things done. Even before this many of his translations of books by renowned *ulama* have been published and have gained approval.

We request our readers to pray for me, my family and everyone associated with this book.

Khalil Ashraf Uthmani

TRUE STORIES

The First Story

Allah's Messenger ﷺ said, "A man, in a jungle, heard a voice say to the cloud, "Go to such-and-such a man." The cloud poured heavily on a stony place and the water flowed along which the man walked till he saw someone watering his garden. He asked him, "What's your name, O slave of Allah?" He gave the same name that was called out to the could and asked, "Why do you ask that, O slave of Allah?" He narrated to him what he had heard and asked him what deed of his could be so acceptable. The gardener said, "Since you ask, I tell you that of the total produce, I give away one-third in charity, keep as much for me and my family and invest the rest again in this garden."[1]

The Second Story

Allah's Messenger ﷺ said that there were three men of the Bani Isra'il, a leper, a bald man and a blind man. Allah sent an angel to test them. The angel met the leper and asked him, "What would you like best?" He said that he would like a beautiful complexion and skin and a relief from his sickness which drove people away from him. The angel stroked his body and he had what he had wished for. The angel then asked him what he would like for wealth and gave him a pregnant camel when he asked for camels, saying, "May Allah bless this for you."

Next, the angel met the bald man, and asked him the same questions. He wished to have a healthy hair and cure from the disease which drove people away from him. On a stroke of the angel's hand, he got beautiful strong hair and when he wished for cows, the angel gave him a pregnant cow, praying for Allah's blessings.

The angel then went to the blind man who wished to have his sight restored to him. The angel passed his hand over his eyes and he regained his sight. "What wealth do you wish for?" "Goats", the man said. The angel gave him a pregnant goat and prayed for Allah's blessings for that.

All their animals procreated and soon there were camels, cows and goats with them in large numbers. Then Allah sent the angel in the same form as before and he said to the leper, "I am a poor man who has exhausted all his provision and means and cannot reach home. I ask you in the Name of Allah who has blessed you with a nice skin and complexion, give me a camel that it may take me home." He shouted, "Away with you." I have other things to do and do not have anything to give you." The angel exclaimed, "Oh, I think I do recognise you![2] You were the poor leper whom people despised but Allah blessed you with wealth." He shouted, "Nonsense! This wealth I inherited from my ancestors." The angel prayed, "If you lie, may you become as you were."

The angel went to the bald man after that and he turned out to be no better than the first and the angel said, "If you lie, may Allah cause you to become as you were."

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[1] Muslim, Mishkat P-164. [2] The angel used the words of probability to allow the leper the opportunity to think before speaking.

Next, the angel went to the blind man and repeated his plight to him, seeking a goat from him in the name of Allah Who had given him eyesight. He replied, "That's right, I was blind and the Merciful gave me eyes to see. Take away whatever you want and leave for me what you like." The angel said, "By Allah, I have not come for anything except to try the three of you. Allah is pleased with you but displeased with the other two.[1]

Lesson: Ungratefulness caused the two to lose the bounties and return to their former condition. They earned Allah's displeasure and suffered in this world and the next. On the other hand, the blind man's gratefulness earned him his bounties forever and the pleasure of Allah and happiness in both the worlds.

The Third Story

Once some meat was presented to Sayyidah Umm Salamah رضی اللہ عنہا[2] she instructed her maid to keep it aside for the Prophet ﷺ. The maid kept it on the shelf, and soon a beggar came demanding something in Allah's name. He was told "May Allah give you blessings",[3] implying that they had nothing to give. Later, the Prophet ﷺ came home and asked if they had anything to eat. Sayyidah Umm Salamah رضی اللہ عنہا said that she had and asked the maid to get the meat. The maid did not find but a piece of white stone instead of the meat. The Prophet ﷺ said that because they had denied the beggar, the meat turned to a stone.[4]

Lesson: Just because it was not given in Allah's name, the meat turned into stone. Thus anyone who denies a beggar, himself eats a stone so that hearts become merciless and hard. Allah displayed His kindness to the family of the Prophet ﷺ by changing the form of the meat before they could eat it.

The Fourth Story

It was the Prophet's ﷺ habit that after the *Fajr salah*, he faced the congregation and asked his Companions[5] if any of them had seen a dream. He interpreted the dreams of those who related their visions to him. One day, he recounted to them his own dream: Two men took me to a sacred place where a man was sitting while another stood holding pincers with which he tore the sitting one's cheek upto the neck. He then did the same thing to his other cheek. Meanwhile, the first cheek stood repaired and he tore it as before. I asked the angels what that meant but they said, "Walk on!"

Then, we came to a man lying down over whose head another stood with a boulder in his hand. He hit it on his head with force, bursting it open. The impact caused the boulder to roll away. As he picked up the boulder, the head of the former became normal again, and he again smashed it. I asked them about it but they led me forward.

We then came to a cave which was like an oven, wide-bottomed but narrow mouthed. It was on fire and many naked men and women were inside it. As the flames of the fire rose up, they carried the men and women up almost to the point of falling out, but they subsided taking them in with them. When I asked what it was, I was told, "Come along!"

So, we went along till we came to a river of blood. A man stood in the middle while another was at the bank with several boulders before him. As the former walked towards the

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[1] Bukhari, Muslim, Mishkat p-166. [2] She was one of the wives ﷺ of the Prophet ﷺ. She died in 59 A.H. at the age of 84 and is buried at al-Baqi. [3] Instead of an outright "No", she used polite words. [4] Bayhaqi (Dala'il an-Nabuwah), Mishkat p-166. [5] Companion is a *Sahabi* a Muslim who saw the Prophet ﷺ and died a Muslim.

bank, the other threw boulders at him and he returned to the middle of the river. The man tried, but the other would not let him come out of the river. I asked, "What is this," and they asked me to move ahead.

We proceeded until we reached a green and luscious garden. There was a huge tree under which an old man was sitting with many children. There was another man nearby who was blowing a burning fire. My two companions lifted me up and took me to the top of the tree. Within the tree, a beautiful house was being constructed. They took me inside it; I had never seen the like of it. There were many old and young men and women, and many children inside. After taking me outside, we went to a higher place. Over there was a house which was better than the first one. They took me inside where also were young and old people.

I said to those two persons, "Tell me about these mysteries you took me around." They said, "He whose cheeks were being torn apart is a liar. He used to lie until they were spread everywhere. They will do this to him until *qiyamah*[1]. As for the one whose head was being smashed, Allah had given him knowledge of the Qur'an but he was negligent of it at night and did not practice it during the day. He will be punished until *qiyamah* in this way. The persons in the cave of fire, were adulterers. The man in the river of blood was a devourer of interest. The old man under the tree is Sayyidina Ibrahim ﷺ and the children around him belong to other people. The fire is blown by the Guardian of Hell[2] The first house which you entered is for the general Muslims. The secnd house is for the martyrs. We are Jibra'eel[3] and Mika'eel." Jibra'eel ﷺ said: "Raise your head." I raised my head and saw a white cloud above me. He said: "This is your house." I said: "Let me enter it." He replied: Your life is not over yet. You still have some left. You would enter when it is over."[4]

Lesson: Dreams of Prophets are revelations and are true. Several things are learnt from this *Hadith*: (a) severe punishment awaits the liar, (b) the *alim* who does not practise has an evil fate (c) adultery is punished, (d) there is punishment for taking interest. May Allah keep all Muslims away from these sins.

FAITH AND BELIEF

Beliefs[5] About Allah

1. In the beginning, the entire universe did not exist. Allah brought it into existence.[6]
2. Allah is One. He is not dependent on anyone. He has not given birth to anyone, nor was He begotten. He does not have a wife and no one is equal to Him.[7]
3. He has been since eternity and will remain till eternity.[8]
4. There is nothing similar to Him. He is unique.[9]

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[1] The Day of Resurrection. [2] His name is Maalik. [3] Jibra'eel is the angel who brought revelation to all Prophets and Mika'eel is incharge of provision. [4] Bukhari, Mishkat, p-396. [5] To regard something as true and be convinced of it at heart. [6] See 40: 62, 6:101. Sh. Muhiyuddin has stated in *al-Yawaqeet wa al-Jawahir* that the universe all of it is recent although it is dependant on ancient knowledge (V-1, P—49). [7] See 112: 1-4. The Shaykh says that is is not proper to say that Allah is dependant on His Names and Attributes to be known to the world, for He is absolutely Independant (V-1, P-75). [8] See 57:3, 55:26-27. [9] See 42:11. *Al-Yawaqeeq* (p-80). Allah does not need a place and is Ever-Abiding. He is not subject to direction and is free from the creation in every kind of rank and stage and He is beyond the knowledge of all His creatures (p-74).

5. He is alive. He has power over everything. Nothing is beyond His knowledge. He sees and hears everything. He speaks, but His speech is not like ours. He does whatever He wishes and there is no one to stop or reprimand Him. He alone is worthy of being worshipped. He has no partner. He is Merciful to His slaves. He is the Lord. He is free of all blemishes. He is the one Who saves His slaves from all calamities. He is the possessor of honour and greatness. He is the Creator of all things; nothing has created Him. He is the forgiver of sins. He is All-powerful.

   He gives abundancy. He is the One Who provides sustenance and decreases or increase the provision of whosoever He likes. He humiliates or elevates whomsoever He wishes. He gives honour or disgraces whomsoever He wishes. He is just. He is extremely Tolerant and Forbearing. He values and rewards service[1] and worship rendered to Him. He accepts supplications. He is All-Encompassing. He is the Ruler over everyone and no one rules over Him. No work of His is devoid of wisdom. He fulfils the needs of everyone. He is the One Who created everyone and He is the One Who will bring everyone back to life on the day of *qiyamah*. He is the One Who gives life and causes death.

   Everyone knows Him through signs and attributes. No one can know the essence of His being. He accepts the repentance of the sinners[2] He punishes those who deserve punishment. He is the One Who gives guidance. Whatever happens in this universe occurs under His order. Without His order, even an atom cannot move. He does not sleep nor does He slumber.[3] He does not get weary of protecting the entire universe. He is the One Who is keeping everything in control. He has all good and beautiful qualities. There is no bad or defective quality in Him, nor is there any blemish in Him.[4]

6. All His qualities are from eternity and will remain till eternity. No quality of His can ever disappear.[5]

7. He is free from the qualities of the creation. Wherever such qualities have been mentioned in the Qur'an or *Ahadith*, their meanings are known only to Allah. He is the One Who knows the reality of these things. We believe in these things with the conviction that whatever their meanings, they are correct. And this is the best way of looking at these things.[6] Alternatively, we might describe them[7] to be able to gain an understanding of them.[8]

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[1] Meaning He grants reward for it. [2] Repentance is to feel ashamed before Allah and resolve not to repeat the sin. and see 42:25. [3] See 2:255. [4] See 2:255. 2:20. 2:29. 29:62. 42:11. 48:15. 37:171. And. it is stated in *Sharah Aqaid* (p44) that Allah speaks and this is known to us from the concensus of the *sunnah* and a continuous handing down from the Prophets عليه السلام but we do not know the nature of His speech. the letters or sound...... with certainty. And see 11:107. 98:5. "Allah! There is no god besides Him. The Compassionate. The Merciful......" to the end of the Names. ninety-nine. as narrated by Tirmizi Vol. 2. p208. [5] *Sharah Aqaid* (P-37). [6] For example the Qur'an refers to "the hand of Allah". It is best to leave its meaning to Allah and keep silent about it. Or. if necessary an appropriate meaning may be given. e.g. "hand" refers here to power. One should not regard this meaning as binding and true of the only meaning because it is based on conjecture. Instead. one should regard it as a possible explanation. It is not for everyone to explain them but the learned scholars of Islam only should be allowed to do it. [7] The *Sharah al-Aqaid* explains that the *ulama* are agreed that the predecessors held a firm belief in Allah who alone had a knowledge of this. The latter day concepts remaining the fake beliefs are rejected. The general body of Muslims must abstain from that. See *Tafseer Mazhari*. [8] See 37:180 to 182. 16:74, 42:11. 3:7. And, *al-Yawaqeet* (Vol. 1. p134).

8. The good or evil that takes place in the world is in Allah's knowledge from eternity and He gives it existence accordingly. This is known as *taqdir* (pre-destination). There is much wisdom in creating the creation of evil things. Everyone cannot fathom this wisdom.[1]
9. Allah has given man an understanding and power of choice with which he chooses between good and evil. But he cannot bring anything into existence of his own accord. With good deeds pleasing Allah and evil deeds displeasing Him.[2]
10. Allah does not command man to do anything beyond his power.[3]
11. Allah is not bound by anything. Whatever mercy He shows is solely out of His kindness and virtue.[4]

Beliefs About the Prophets

1. Allah has sent many Prophets to guide manking to the right path. All of them are all free from sins. Their actual number is known to Allah alone. In order to establish their truthfulness, Allah enabled them to do certain things which others could not do.[5] Such acts are called miracles (*mu'jizat*).[6]

   The first Prophet is Aadam ﷺ and the last is Muhammad ﷺ. There were others between these two. Some are famous, such as: Nuh, Ibrahim, Is-haq, Ismail, Yaqub, Yousuf, Dawood, Sulayman, Ayyub, Musa, Harun, Zakariyyah, Yahya, Isa, Ilyas, Al-Yasa', Yunus, Lut, Idris, Zul Kifl, Salih, Hud and Shu'ayb عليهم السلام.[7]
2. Allah has not disclosed the exact number of Prophets to anyone. We should therefore resolve to have faith[8] in all the Prophets of Allah, those that we know and those we have no knowledge of.
3. The status of some Prophets is higher than that of others. The highest status is that of our Prophet Muhammad ﷺ. No Prophet will come after him[9]. He is the Prophet of all mankind and *jinn* until the day of *qiyamah*.[10]
4. Allah took our Prophet physically while he was awake from Makkah to Baitul Maqdis, and from there to the seven heavens, and from there to wherever He wanted. He then sent him back to Makkah. This journey is known as the *Mi'raj*.[11]

[1] See 54:49, 16:74. [2] See 18:29, 37:96, 39:7. [3] See 2:286. [4] See 21:23, 85:16. [5] For example, the Prophet ﷺ pointed his fingure to the moon and it split into two. Prophet Musa عليه السلام could turn his staff into a scorpion. Other Prophets عليه السلام could perform other such miracles. [6] See 40:78, 6:85, :107-108, 3:49, and other verses of the Qur'an in *surah al-Imran, Hud, al-Baqarah, al-A'raf, Sad, al-Shu'ara* and so on. The first of them was Aadam عليه السلام and the last Muhammad ﷺ. [7] Same as previous. [8] Faith is a firm conviction and we should have a firm conviction that the Prophets are sent by Allah. [9] Neither directly, nor indirectly and anyone who claims to be a Prophet after Sayyidina Muhammad ﷺ is a liar. We have the example of Mirza Ghulam Ahmad Qadyani in our times who has claimed that he is a prophet and the *ulama* have declared that he and those who believe in him are infidels and it is unlawful to marry a Qadyani. [10] See 2:253. The *Sharah al-Aqaid* points out that the most excellent of Prophets is Muhammad ﷺ in the light of the verse 3:110 and undoubtedly the best of *ummah* can only be of the best of Prophets (p33). See also 33:40 and 25:1. Suyuti has narrated in *al-Khasais* (Vol. 2, p187) from Bukhari (Tarikh), Bazzar, Bayhaqi and Abu Nu'aym on the authority of Ibn Abbas that the Prophet is sent to the *jinn* and mankind; and of Abu Sa'eed, "I am the Messenger to him who is in my times and who will come after me." And *al-Baghawi* has explained in his *Tafseer* that the verse 46:29 clearly shows that he was sent to mankind and *jinn*, all of them. [11] See, 17:1 and 53:13-14. And it is stated in *al-Aqaid* (p104) that the Prophet ﷺ performed the *mi'raj* to the heavens and wherever Allah willed.

Beliefs About Angels and *Jinn*

After creating certain creatures from light, Allah concealed them from our sight. These creatures are called angels. A lot of work has been entrusted to them. They never do anything contrary to the orders of Allah. They do whatever work has been assigned to them. Four angels are very famous, Jibra'eel, Mika'eel, Israfeel and Izra'eel عليهم السلام.[1]–[2]

Allah created certain creatures from fire. We cannot see them too. They are called *jinn*. There are good and bad *jinns*.[3] They also have children. The most notorious of them is the accursed Iblis, i.e. Shaytan.[4]

Beliefs About the *Awliya* (Friends of Allah)

1. When a Muslim engages in an abundance of *ibadah*, abstains from sins, does not become attached to the world, and follows the Prophet ﷺ in every way, he becomes the friend and beloved of Allah. Such a person is called a *wali*. At times, a *wali* does certain acts which cannot be done by others. These acts are called *karamat* (miracles, or noble and excellent deeds).[5]
2. No matter how high a stage a *wali* may attain, he will never be equal to a Prophet.[6]
3. No matter how beloved a *wali* is to Allah, he is not absolved of observing *Shari'ah*. *Salah*, fasting, and other act of worship must be observed and sinful deeds should be avoided.[7]
4. The person who acts contrary to the *Shari'ah* cannot be a friend of Allah. If he does a miraculous act, then it is either magic or something enacted through the influence of the soul or satan.[8] These things should not be believed in.[9]
5. At times, a *wali* comes to know of certain mysterious things either in his sleep or while awake. This is known as *kashf* or *ilham* (manifestations or inspirations). If these things are in conformity with the *Shari'ah*;[10] they are acceptable, if not, they have to be rejected.[11]
6. Allah and His Messenger ﷺ have shown all the matters pertaining to the *Deen* in the Qur'an and *Ahadith*. To introduce new things into religion is not permitted. Such things are known as *bid'at* (innovations). An innovation is a major sin.[12]

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[1] He is also called *Malik al-Mawt* (the angel of death) for it is his duty to take out souls of creatures on death. [2] Sayyidah Ayeshah رضى الله عنها has reported the Prophet ﷺ as saying that angels are created of light, the *jinn* of smokeless fire and mankind of what is described to you (Muslim). See: 79:5 and 66:6. [3] See 72:11 and 18:50. [4] See 55:15, 7:27. [5] See 10:62, 3:37. The *karamat* of the *awliya* are true and a *wali* is *arif Billah*. His characteristics depend on his abiding by Allah's commands and shunning the unrecommended. (*Sharah al-Aqaid* p105). [6] See 6:86. The Shaykh has said in *al-Yawaqeet* that none can attain the station of a Prophet and the limits of our awareness of him is like one who looks from the lowest portion of Paradise to one who is in the uppermost of the *illiyoon*. [7] See, 75:36 *al-Yawaqeet* Vol. 1, p193, an explanation from Abu al-Qasim Junayd. [8] The soul may have explored or the devilish promptings could be from *jinn* who may be under control and he may have disclosed something. [9] See 3:31-32, *al-Yawaqeet* p117 and 202. [10] If it is not contrary to *Shari'ah* then it is not necessary to deny it but it is not necessary to believe it. Though it is better to think of it as correct and abide by it. It is very bad to reject the role of the soul. (*Taseeh al-Aghlat*). [11] See 10:64, 45:18. Shaykh Abdul Qadir has narrated in *Yawaqeet* that once he observed tremendous light in the horizon and an impression came before him telling him, "O Abdul Qadir, I am your Lord, all difficulties are removed from you. Now, if you like you may worship Me or cease that." So, he realised the truth and said, "Out with you cursed one!......" (Vol. 1, p192). [12] See 5:3, 42:21, 4:59. A *Hadith* on the subject is reported by Sayyidah Ayeshah رضى الله عنها from the Prophet ﷺ (Bukhari and Muslim) and also in Tirmizi and Mishkat p30.

Beliefs About Heavenly Books

Allah has sent down many small and large books through the angel Jibra'eel ﷺ to the Prophets so that they may teach the matters of religion to their respective communities. Among these books, four are famous: The *Torah* which was sent to Prophet Musa ﷺ, *Zabur* which was sent to Dawood ﷺ, the *Injil* which was sent to Prophet Isa ﷺ, and the Qur'an which was sent to our Prophet Muhammad ﷺ. The Qur'an is the last of the books and no other book will be revealed now. The instructions of the Qur'an will remain valid until the day of *Qiyamah*. Misguided people changed a lot of things in the other books. But Allah has promised the protection of the Qur'an. No one can change it in any way.[1]

Beliefs About the *Sahabah* (Companions ﷺ)

1. Those Muslims who have seen our Prophet ﷺ and have died as Muslims, are known as *Sahabah*[2]. Many virtues have been described about them. We must love and think good of all of them. If we hear of dispute or disagreement among them, we should regard it as a genuine misunderstanding or a miscalculation. We should not speak ill of them.
   Four Companions are most prominent: Sayyidina Abu Bakr Siddiq ﷺ. He took the place of the Prophet ﷺ and supervised the matters of religion. He is therefore called the first *Khalifah*. He is the best person in the entire *ummat*. After him comes Sayyidina Umar ﷺ. He is the second *Khalifah*. After him is the third *Khalifah*, Sayyidina Uthman ﷺ. After him is the fourth *Khalifah*, Sayyidina Ali ﷺ.[3]
2. The status of the *Sahabah* is so high that even the greatest of *walis* cannot reach a stage equal to the lowest *Sahabi*.[4]
3. All the children and wives of the Prophet ﷺ are worthy of respect. Among his children, Sayyidah Fatimah رضى الله عنها has the highest status. Among his wives, Sayyidah Khadija and Sayyidah Ayeshah رضى الله عنهما have the highest status.[5]

General Beliefs

1. One's Iman (faith) is complete only when one regards Allah and His Messenger ﷺ as true in every respect and accepts everything from them. To doubt any aspect of Allah and His Prophet ﷺ, or to reject it, or to find faults with it, or to mock at it will remove faith.[6]
2. To reject the clear meanings of the Qur'an and *Hadith*, or to interpret them according to one's own ideas amounts to disbelief.[7]
3. To regard a sin as permissible removes faith.[8]

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[1] See. 2:136. 2:4. 7:145. 4:163. 5:46. 5:48. 77:50. 4:46. 15:9. [2] Provided the one who has seen dies a Muslim. Again. the Muslim who sees a Companion and dies a Muslim is a *Taba'ee*. Similarly a Muslim who sees a *Taba'ee* and dies as a Muslim is a *Taba' Taba'ee*. The *Ahadith* have particularly emphasised their excellence. [3] See. 9:100. 48:29. *Hadith* in Bukhari and Muslim. "Do not revile my Companions......" And one in Tirmizi. Vol. 2. p226 announcing that he who loves the Companions. the Prophet loves him.......(to the end). And a *Hadith* in Mishkat p555 narrated by Ibn Umar ﷺ about Abu Bakr and other Companions ﷺ and again in *Sharah Aqa'id* p107. [4] Bukhari, Muslim, Abu Dawood, Tirmizi, Jama' Al-Fawa'id Vol. 2, p201, Mishkat P-553. [5] See. Al-Ahzab 33:33. Anas ﷺ reported the Prophet's ﷺ saying. Among the women of our universe. Maryam daughter of Imran. Khadijah daughter of Khuwaylid. Fatimah daughter of Muhammad ﷺ and asiyah wife of Fir'aun are enough for you." (Tirmizi and Mishkat p55). And the Prophet ﷺ said. "Ayesha's superiority over women is like the superiority of *tharid* over all other kinds of food." (Tirmizi p573)
[6] See 49:15. 7:40. 9:165. [7] See. 41:40. [8] See. 9:29.

4. No matter how serious a sin may be, as long as it is regarded as a sin, faith is retained though it gets weaker.[1]
5. To be absolutely fearless of Allah, or to despair of His mercy[2] amounts to *Kufr* (disbelief infidelity).[3]
6. To ask someone of unseen things (*ghayb*) and to believe in that is infidelity.[4]
7. No one knows the unseen except Allah. However, certain things are made known to Prophets through revelations (*wahi*), to *walis* through manifestations and inspirations (*kashf* and *ilham*), and to ordinary people through signs.[5]
8. To call a person a *kafir* (disbeliever) by name or to curse him is a major sin.[6] However, we can say in general terms: Allah's curse be on the oppressors, or Allah's curse be on the liars. If Allah and His Prophet ﷺ have cursed someone specifically by name, or informed us that they are *kafir*, it will not be a sin for us to call them *kafir* or *mal'un* (accursed).[7]
9. After a dead man is buried or disposed of in any way, two angels come to him, *Munkar* and *Nakeer*. They ask him: "Who is your Creator? What is your *Deen*?" and pointing to the Prophet ﷺ "Who is this person?[8] If the deceased was a strong believer, he will answer all the questions correctly. He will be in all sorts of comforts. They will open a window towards *jannah* from which a cool and fragrant breeze will blow and he will sleep peacefully. As for the one who was not a believer, to all the questions he will reply that he does not know anything.[9] He will be subjected to great hardships and punishment until the day of *Qiyamah*. Allah exempts some people from this test[10], but these things are known only to the deceased. We cannot see them, just as a sleeping person sees a dream, while a person sitting next to him remains totally unaware.[11]
10. The deceased is shown his abode every morning and evening. A dweller of Paradise is given glad tidings by being shown his abode in Paradise, while a dweller of hell is shown his abode in hell and thereby made more despondent and wretched.[12]
11. We can make supplication for the deceased and give charity on his behalf.[13] Rewards will reach him and be very beneficial for him.[14]
12. All the signs of *Qiyamah* as foretold by Allah and His Prophet ﷺ will definitely occur. *Imam Mehdi* will appear and will rule with absolute justice. The one-eyed *Dajjal*[15] will appear and cause a lot of corruption in the world. Sayyidina Isa عليه السلام will come down from the heavens in order to kill him and will succeed in killing

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[1] See, 66:8 and *Sharah Al-Aqa'id* p-82. [2] Meaning, he loses hope of being forgiven in the Hereafter. [3] See, 7:99, 12:87. [4] It is reported by Abu Hurayrah رضي الله عنه that if anyone visits a soothsayer and testifies for him then he has nothing to do with what is revealed to Muhammad ﷺ (Mishkat, p-12). [5] See, 27:65, 72: 26-27, 20:38, 2:255. [6] Curse means to remove from the mercy of Allah. [7] These include the devil (*Iblis*), Abu Jahl, Abu Lahab and the tyrants and liars generally. (Dur Mukhtar Vol. 2, p890). See also 11:18. [8] Either the picture of the Prophet ﷺ is shown or his conditions related and the dead man recognises him because of his extreme popularity. [9] The *ulama* say that if anyone is not a righteous believer and not a disbeliever then his punishment is less than a disbeliever because he is a *fasiq* who commits a minor sin. [10] *Sharah Al-Aqa'id* p-76. Tirmizi p-127 (punishment in grave) about a Muslim who dies on a Friday or the night preceeding Friday. Whose punishment in the grave is waived. [11] Bukhari, Muslim, Mishkat (p-25) [12] This is reported by Abdullah Ibn Umar رضي الله عنه (Bukhari, Muslim, Mishkat p-25) [13] Reward may be consigned likewise after reciting the Qur'an or any of its *surah*. [14] See, 59:10 and Dur Mukhtar V-2 p376. [15] He will be one of the Jewish people.

him. *Yajuj* and *Majuj* are a very powerful people. They will spread all over the world and create a lot of mischief. Then Allah will destroy them. A strange animal will come out from the earth and converse with people. The sun will rise from the west. The Qur'an will be raised and within a few days all the Muslims will die and the world will be filled with the disbelievers. Many other incidents will also take place.❶

13. When all the signs are observed the Last Day will come. Allah will instruct Israfeel ﷺ to blow the trumpet. This trumpet is like a very large horn. With the blowing of the trumpet, the earth and skies will be blown into smithereens, all the creatures will die, and those that already died, their souls will become unconscious. But those whom Allah wishes to protect, will remain as they are. A specific period will pass in this condition.❷
14. When Allah wishes the entire universe to arise again, the trumpet will be blown a second time. When it is blown, the entire universe will be reborn. All the dead will be brought to life and they will all gather in the field of resurrection. Fearing the difficulties of *Qiyamah*, they will approach the Prophets for intercession and Prophet Muhammad ﷺ will intercede. The scales will be raised and all good and bad deeds will be weighed and accounted for. A few people will enter Paradise without reckoning. The pious people will be given their record of deeds in their right hands while the sinners will be given in their left hands. The Prophet ﷺ will make his followers drink water from the pond of *Kauthar* (the fountain of abundance).❸ The water of this fountain will be whiter than milk and sweeter than honey. Everyone will also have to cross the *Sirat*. The pious, will cross it over into Paradise. While the sinners, will fall down into Hell.❹
15. Hell has already been created. It has snakes, scorpions and other types of punishments. Among the dwellers of hell, those that have even an iota of faith will be taken out of it and admitted into Paradise after having received the share for their evil deeds, and their punishment after the intercession of the Prophets and pious slaves of Allah, irrespective of how great sinners they may have been. As for the disbelievers and polytheists (*mushrikeen*) they will abide therein forever and will not even die.❺
16. Paradise has also been created and has various types of comforts and luxuries. The dwellers of Paradise will have no fear or concern whatsoever. They will abide therein forever. They will neither come out of it, nor die.❻
17. Allah has the full right to punish minor sins or to forgive major ones and not punish at all.❼

❶ Abu Sa'eed Al-Khudri's *Hadith* is reported in Abu Dawood and Mishkat p470. Huzayfah's in Mishkat p2. Abu Hurayrah's in Mishkat p479. See also, 21:96, 27:82. 6:158. And the lengthy *Hadith* in Tirmizi about *Dajjal* and *Yajooj Majooj*. ❷ Abu Sa'eed's *Hadith* in Mishkat p483 and Ibn Umar's in Tirmizi. Abu Dawood. Darani. Mishkat p282. Abu Al-Hajjah 69:13–16, 39:86. ❸ A fountain in Paradise by this name. ❹ See 36:51, Also *Hadith* by Abu Hurayrah ؓ in Mishkat p489 and Bukhari and Muslim. And, 64:7 to 9; 69-25-26, *Hadith* of Thauban (in Mishkat p493) of Samurah (Mishkat p493), of Sahl Ibn Sa'd (Mishkat p487). Abu Sa'eed Al-Khudri (Mishkat p490). ❺ See 2:24, *Hadith* of Shifa'ah (Mishkat p488) and another *Hadith* about one who has the tinest possible speek of faith will be taken out of Hell and sent to Paradise (Mishkat p489). And Abdullah Ibn Harith has quoted the Prophet ﷺ as saying that thereare scorpions and snakes in Hell (Mishkat p504). And see 87:13. ❻ See 3:133, 47:15, 41:31, *Sharah Al-Aqa'id* (p81). Hell and Paradise are creations which exist already. See also, *Al-Baqarab*, 2:38, *Al-Yaraqeet* p205. The dwellers of Paradise and the dwellers of Hell will live there forever and never come out of there. ❼ *Sharah Al-Aqa'id* p87.

18. Allah does not ever forgive infidelity or polytheism. Apart from this, whatever other sins there may be, He will forgive whoever He wishes out of His mercy.[1]
19. Apart from those whom Allah and His Prophet ﷺ have named as will enter Paradise, we cannot say about anyone else that they will enter Paradise. However, we should be optimistic and hopeful of His mercy, when deserving deeds are performed.[2]
20. The greatest bounty in Paradise is the vision of Allah. In comparison to this pleasure, all other bounties will be insignificant.[3]
21. While awake, no one has seen Allah with his eyes in this world, nor can anyone see Him.[4]
22. A person may have been good or bad all his life, he will be recompensed according to the state in which he dies.[5]
23. Whenever a person repents or accepts Islam, his repentance or Islam will be accepted by Allah. However, at the time of death, when he is breathing his last and he sees the angels of death, neither repentance[6] nor his accepting Islam will be acceptable.[7]

Incorrect Beliefs and Actions

It seems appropriate here to mention a few incorrect beliefs, evil customs, and major sins which are committed often and which cause a shortcoming in one's faith. We mention them that people may guard themselves from them. Some of them are absolute disbelief and idolatory, some are very close to that, others are innovations and delusions, while others are sins. It is therefore necessary to safeguard one's self from all of them. A few worldly harms of sinning and worldly benefits of good deeds will be mentiond here. Since people give more attention to worldly gains and losses, it is hoped that they might be inclined to do good and abstain from evil.

Kufr and *Shirk* (Disbelief and Polytheism)

This chapter deals with those aspects that necessitate disbelief and polytheism, or are customs and habits of the disbelievers and polytheists or have their traces, or lead to those things. The following are forbidden in the *Shari'ah*.

1. To like disbelief to appreciate its ideas, and to make someone else commit it.[8]
2. To express regret or remorse at one's own faith for some reason, e.g. by thinking that if he were not a Muslim, he could have attained such and such a thing.[9]
3. To say the following things out of grief on the death of one's children or close ones:

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[1] See 4:50. [2] *Ummal-'Ula* (Bukhari). The Prophet ﷺ also said. "If four Muslims bear testimony of his being good then he will go to Paradise. "He was asked about three and said. "Yes. even three." And then about two and he confirmed that even if two bore in then. he will go to Paradise. He was not asked about one. (Bukhari. Mishkat p145). [3] *Hadith* by Suhayb (Mishkat p500) and by Jabir (Mishkat p502). [4] Muslim. No one can see Him before his death. [5] Bukhari and Muslim and Mishkat p20. [6] *Tawbah* or repentance is to seek forgiveness for sins other than disbelief and polytheism while belief is itself repentance from disbelief and polytheism and one becomes a Muslim. [7] Narrated by Ibn Umar رضي الله عنه from the Prophet ﷺ transmitted by Tirmizi. Ibn Majah. Mishkat p204. [8] The scholars are agreed that one who likes *Kufr* (infidelity) for himself is indeed an infidel, but they are someone else. The *fatawa Alamgiri* (Vol. 3. p158) and (Vol. 12. p165). [9] A Christian became a Muslim: but when his father died he lamented. "Would that I had not accepted Islam until now and received my father's wealth." He returns to disbelief (*Kufr*) according to *Fatawa Alamgiri* (Vol. 3. p159).

"Allah had to kill him only", "He was the only one left in the world for Allah to kill" "Allah should not have done this", "No one perpetrates such brutality as You have done."[1]

4. To think ill of or find fault with any order of Allah and His Prophet ﷺ.[2]
5. To scorn at Prophet[3] or angel[4], or to find fault with them.
6. To believe that a saint or pious person has knowledge of our conditions at all times.[5]
7. To ask about unknown matters or to cause events to be foretold from an astrologer or person under the influence of a *jinn*, and then to believe in what they say.[6]
8. To take omens from the speech of a pious person and then to regard them as true.
9. To implore someone from a great distance and to think that he must have definitely come to know of it.
10. To regard someone as having the choice of benefitting or causing harm.[7]
11. To ask someone for the fulfilment of one's needs, sustenance and children.
12. To fast in someone's name.[8]
13. To prostrate before someone.
14. To release an animal in someone's name or to make an offering in someone's name.[9]
15. To make a pledge in the name of someone.
16. To make *tawaf*[10] around the grave or house of someone.
17. To give priority to other things or customs over the orders of Allah.[11]
18. To bow[12] in front of someone or to stand motionless like a statue in front of him.[13]
19. To make an offering of a goat to a *jinn*, etc.[14]
20. To sacrifice an animal in the name of someone.
21. To make an offering or sacrifice a goat, etc. in order to rid one's self of a *jinn*, ghost, or evil spirit.
22. To worship the navel-cord of the child so that it may live.
23. To cry out to someone (other than Allah) for justice.
24. To respect and reverse any place as one would do for the *Ka'abah*.
25. To pierce the ears or nose of a child and to make him wear an ear or nose-ring in the name of someone.
26. To tie a coin on the arm, or a string around the neck in the name of someone.
27. To make children wear garlands, wreaths, to keep locks of hair over their heads; or to make them beggars.
28. To keep names such as Ali Bakhsh (given by Ali), Husayn Bakhsh (given by Husayn), Abdun Nabi (slave of the prophet), etc.[15]

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[1] Fatawa Alamgiri (Vol. 3. p159) [2] A person becomes a disbeliever if he describes Allah with attributes that do not suit Him or ridicules one of His names, or ridicules a believing man or woman (Alamgiri Vol. 3. p159). [3] Anyone who ascribes indecency to the Prophets like fornication about Yusuf عليه السلام has disbelieved (Alamgiri. Vol. 3. p160). [4] Alamgiri Vol. 3. p163. [5] See 27:65, 6:59. [6] A *Hadith* in Muslim and Mishkat p393: He who has recourse to an astrologer or diviner, his prayer will not be accepted for forty days. [7] See 23:88-89. [8] See 17:23. [9] See 6:135 to 144. [10] *Tawaf* is to walk round anything. Apart from the *Bayt Allah*, *tawaf* is not allowed round anything, not even a grave whether of *awliya* or Prophets. [11] See 4:36 [12] Many people bow down when greeting another. [13] Standing motionless like a statue; but ordinary respect to pious, righteous is allowed when one sits down on the sitting down of these men. [14] See. 2:173. [15] The apparent is that the name Abdun Nabi is *Kufr*, unless the intention is to show ownership of master. (*Sharah Fiqh Akbar* p35).

29. To attach the name of a particular saint on an animal and to respect it thereafter.
30. To believe that the affairs of the world are under the influence of the stars.
31. To ask about auspicious and inauspicious days and dates and to take omens from them.[1]
32. To regard certain months and dates as unlucky.
33. To recite the name of a particular saint in the form of remembrance or incantations.
34. To say that if Allah and His Prophet's ﷺ wish such and such a thing, that will happen.
35. To take an oath in the name or on the head of someone.
36. To keep pictures of animate objects, especially of a saint as a source of blessing and to respect it.[2]

Apart from this, there are many other things. The forgoing are mentioned by way of example.

Innovations and Evil Customs

To introduce something that has no basis in *Shari'ah* into religion to regard it as part of it, and to act upon it with the hope of reward, is called a *bid'ah* (innovation) which is a major sin.

The following are innovations and customs which must be avoided:

1. To organize and hold grand fairs at graves, to light lamps there, for women to visit them and to cover graves with sheets.
2. To construct tombs over the graves.
3. To go to extremes in revering the graves with a view to please the saint of the grave.
4. To make *ta'zias*, to kiss the graves and rub its dust on one's face.
5. To make *tawaf* and *sajdah* at the graves.
6. To offer *salah* towards the graves.
7. To make offerings at the graves.
8. To keep *ta'zias* or emblems on the graves, and to keep sweets, etc. on them.
9. To salute graves and regard them as unique and incomparable.
10. To refrain in the month of *Muharram* from:[3]
    a) eating betel leaves,
    b) applying henna (*mehendi*),
    c) the company of the husband,
    d) wearing red clothes,
    e) eating out of the dish named after Sayyidah Fatimah رضی اللہ عنہا.
11. To observe the third and fortieth days as compulsory death ceremonies.[4]
12. To regard the second marriage of a woman as a blemish despite there being a need for it.[5]

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[1] Muslim, Mishkat p351. Also Abu Dawood, Tirmizi, Mishkat p392. [2] The angels do not enter the house that has a dog or pictures (Bukhari, Muslim, Mishkat p385). "When a pious man among those people died, they built a place of worship over his grave then made those statues in it." They are the worst of creatures. Mishkat. [3] Ignorant people generally abstain from these acts in the month of *Muharram* as a way of demonstrating their mourning the martyrdom of Husayn رضی اللہ عنہ. All other acts which are indicative of such mourning are also reprehensible. [4] The word *compulsory* is mentioned because many people observe them in the belief that it is necessary. [5] Even if there is no need for the second marriage of a widow, it is wrong to consider it a blemish.

13. To perform the different ceremonies of *Nikah* (marriage), *Khatna* (circumcision), *Bismillah* (beginning of education), etc., inspite of lack of means, especially by putting oneself in debt and making arrangements for music and dances.
14. To observe the festivals of Holi and Diwali.
15. To greet in any way other than the greeting of *As-salamu alaikum*, or to just bow by raising the hand.[1]
16. To apear before one's brother-in-law, cousins, or any other stranger, etc. without any modesty or bashfulness.
17. To bring water from the river while singing.
18. To listen to music or play musical instruments[2], or to make dancing girls dance and to reward them for it.
19. To be boastful or proud of one's lineage or family[3], or to consider any connection with any saint to be sufficient for salvation.
20. To taunt someone on account of his lower lineage, or to regard any permissible occupation as mean or below dignity.
21. To go to extremes in praising someone.
22. To spend extravagantly in marriages and other senseless ceremonies.
23. To follow Hindu customs.
24. To make the bridegroom wear clothes which are contrary to *Shari'ah*, to adorn him with garlands[4], to apply henna (*mehendi*) on him, to light fireworks and make unnecessary decorations.
25. To bring the bridegroom among the women and in front of them, or to peep at him.[5]
26. To bring the mature (*baligh*) sister-in-law (bride's sister) in front of the bridegroom, to joke with her, or to hold "*chauthi*" (a ceremony on the fourth day of the marriage).
27. To go and listen to the conversation of the bride and bridegroom while they are in their privacy, to peep at them or to eavesdrop; and if you hear something, to tell it to others.
28. To make the bride attend the feast given by the bridegroom and to force her to sit there to the extent that even her *salah* is missed.
29. To fix exhorbitant *mehr* (dowry) out of pride and boastfulness.[6]
30. To weep aloud out of sorrow, or to beat the face and chest, or to cry in a shouting manner.[7]
31. To break the containers which were in use at the time of death, or to get the clothes

[1] It is a Hindu custom. It is also a neglect of *sunnah*, therefore, a *bid'ah*. (*Tasheeh Al-Aghlat*). [2] It does not mean merely reading poetry. but the songs as is commonly understood and sung in marriages or the *qawwali* in *urs* (*Tasheeh Al-Aghlat*). [3] Uqbah Ibn Amir ﷺ reported the Prophet ﷺ as saying, "These genealogies of yours are not a cause of reviling anyone. You are all sons of Aadam ﷺ, just as one *sa'* is near another when you have not filled it. No one has superiority over another except in religion and piety. It is enough reproach for a man to be foul obscene and riggardly." (Ahmad. Bayhaqi Sha'b Al-Iman, Mishkat p418) [4] It is a Hindu custom and we are not allowed to observe customs of disbelievers. Besides, to think of it as a necessary part of wedding is to introduce something into *Shari'ah*. (*Tasheeh Al-Aghlat*) [5] Jama' Al-Fawa'id p219. The Prophet ﷺ disallowed men into women's quarters. and said that a father-in-law was death! [6] Jama' Al-Fawa'id p219. [7] Abdullah Ibn Mas'ood ﷺ has quoted the Prophet ﷺ as saying, "He who beats the cheeks, tears the front of the garments and cries out as people did in pre-Islamic days. does not belong to us." (Bukhari, Muslim, Mishkat p950)

washed which touched the body of the dead.

32. Not to prepare pickles, etc. in the house of mourning for about a year or so.
33. Not to celebrate any happy or joyous occassion.
34. To revive the sorrow or mourning on certain fixed dates.
35. To excessively occupy one's self in make-up and self-beautification and to look down upon simplicity.
36. To hang pictures and photographs in the house.[1]
37. To use gold or silver utensils.
38. To wear thin or flimsy clothing[2], or to wear jingling and tinkling jewellery.
39. To wear short skirts.
40. To attend the gatherings of men, e.g. processions and fairs.
41. To adopt the dressing of the opposite sex.[3]
42. To tatoo the body.[4]
43. To practise witchcraft and cast spells.
44. To hang and suspend carpets from walls and ceilings merely for decoration and beautification.
45. To embrace and hug *ghayr mahrams* (those with whom *hijab* is necessary) at the time of departing or returning from a journey.[5]
46. To pierce the nose or ear of a male child as an omen for long life.
47. To make the male child wear a nose or ear ring, or silk, or saffron-dyed clothes, or any jewellery on the neck, feet or wrists.
48. To feed the children with opium (and other similar drugs) in order to keep them quiet.
49. To give someone the meat or milk of a lion because of some illness.

There are many other similar incorrect beliefs, customs, and innovations. We have mentioned these by way of example.

A Few Major Sins Against which We are Warned Severely

1. To ascribe partners to Allah.[6]
2. To shed the blood of someone unjustly.[7]
3. To practise witchcraft and charms by childless women during the confinement of another woman so that the child of that woman may die while she may have a child. This also amounts to murder.
4. To taunt or torment one's parents.[8]
5. To commit adultery.[9]
6. To devour the wealth of orphans[10], e.g. many women usurp the wealth and belongings of the deceased husband and deprive the children of their share.
7. To deprive the daughters of their share in inheritance.[11]

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[1] Abu Talhah said that the Prophet ﷺ said, "The angels do not enter a house that contains a dog or pictures." (Bukhari, Muslim, Mishkat p285). [2] Sayyidah Ayshah رضی الله عنها said that Asma, daughter of Abu Bakr visited the Prophet while she was wearing a thin dress. He turned his face away from her......(Mishkat p377) [3] The Prophet ﷺ said that Allah has cursed men who adopt women's likeness and women who adopt men's likeness. (Bukhari, Muslim, Mishkat p12. [4] Mishkat p318. [5] This does not mean that embracing and hugging them at other times is permissible. Times of arrival and departure have been specifically mentioned because people generally embrace each other at such times, (Translator). [6] See 4:48 [7] See 17:33 [8] See 17:23 [9] See 17:32 [10] See 4:10 [11] See 4:11

8. To accuse a woman of adultery even on the slightest doubt.[1]
9. To oppress or persecute someone.[2]
10. To backbite or slander someone.[3]
11. To despair of the mercy of Allah.[4]
12. To act contrary to one's promise.[5]
13. To betray a trust (*amanah*).[6]
14. To discard any *fard* (compulsory duty) enjoined by Allah e.g. *salah*, fasting, *hajj*, *zakah*, etc.[7]
15. To forget the Holy Qur'an after having memorised it.[8]
16. To speak lies. To take false oaths.[9]
17. To swear by the name of anyone other than Allah.[10]
18. To take an oath with such words that the person is deprived of the *kalimah* at the time of death, or may die without faith.[11]
19. To prostrate before anyone other than Allah.[12]
20. To miss *salah* without a valid excuse.[13]
21. To call any Muslim a *kafir*, or non-believer, or to invoke the wrath or punishment of Allah on him, or to call him an enemy of Allah.[14]
22. To complain against someone, or to hear such a complaint.[15]
23. To steal.[16]
24. To receive interest.[17]
25. To express joy on the rise and inflation of the value of commodities or goods.[18]
26. To insist on reducing the price after having agreed to it.[19]
27. To sit in seclusion with *ghayr mahrams* (those with whom the observance of *hijab* is necessary.)[20]
28. To gamble. Some women and girls play certain games with stakes on them. This is also a kind of gambling.[21]
29. To like and be attracted to the customs of the disbelievers.[22]
30. To find fault with food.[23]
31. To enjoy dancing[24] and listening to music.[25]
32. To abstain from giving advice inspite of having the power to do so.[26]
33. To ridicule someone with a view to humiliating and embarrassing him.[27]
34. To look for faults in others.[28]

The Worldly Harms of Sinning

1. Deprival of knowledge.

[1] See 24:23. As long as an Islamic proof for adultery is not established, a person cannot be regarded as an adulterer. A pious scholar should be consulted when such a situation arises. [2] See 25:19. [3] See 49:12. [4] See 39:53. [5] See 17:34. [6] See 4:58. [7] See *Noor Al-Anwar*. Also Jabir ﷺ has related that between a man and polytheism is neglect of prayer (Muslim, Tirmizi, Jama' Al-Fawa'id). Also a *Hadith* from Ibn Abbas, Ali, Abu Hurayrah ﷺ (Tirmizi, Jama' Al-Fawa'id). [8] Sa'd Ibn Ubadah ﷺ (Mishkat p191) [9] See *al-Imran* 3:61. [10] *Hadith* related by Abu Hurayrah ﷺ in Abu Dawood, Nasa'i, Mishkat (p296). [11] It is reported by Buraydah ﷺ, "If anyone says 'I am absolved of Islam' and though he lies he is as he says. If he speak truth he will not return to Islam in a sound condition." (Abu Dawood, Nasa'i, Mishkat). [12] See *Fussilat*, 41:37. [13] It is reported by Abu Al-Darda' ﷺ, "Do not neglect *salah* intentionally. If anyone neglects intentionally, then the responsibility for him ceases······" (Ibn Majah, Mishkat p59) [14] Abu Zarr ﷺ has reported this *Hadith* in Bukhari. Also, If anyone calls another an unbeliever or an enemy of Allah and he, is not so, then it returns on him. (Bukhari, Muslim) third *Hadith* by Abu Al-Darda' is reported in Muslim and Mishkat p417. [15] Abu Dawood, Mishkat p414. [16] See 5:38. [17] See 2:278. [18] Bayhaqi, Razeen, Mishkat p221. [19] Bayhaqi, Dara Qutni, Mishkat. [20] Bukhari, Muslim, Jama' Al-Fawa'id. [21] See Al-Ma'idah 5:90. [22] Narra- ted by Ibn Abbas ﷺ, in Bukhari, Mishkat. [23] Narrated by Abu Hurayrah ﷺ. Transmitted by Bukhari and Muslim, Mishkat p364. [24] According to Anas ﷺ, these are two cursed things. (Bazzar, Jama' Al-Fawa'id.) [25] Same as No. 24. [26] Abu Dawood, Mishkat p326. [27] See Al-Hujurat, 49:11. [28] See 49:2.

2. Decrease in one's sustenance (*rizq*).
3. Trembling and shuddering at the mention of Allah.
4. Feeling uneasy in the presence of men, especially good and pious men.
5. Experiencing difficulty in most affairs.
6. Lose of purity of the heart.
7. Feel weakness of heart, and at times, weakness of the entire body.
8. Get deprived or bereft of obedience (doing good deeds).
9. Life is shortened.
10. Deprival of the capability to repent (make *tawbah*).
11. Seriousness of sins comes out of his heart, after repeated sinning.
12. Become despicable in the sight of Allah.
13. Immorality or wrongdoing affects other people and therefore they curse him.
14. Intellect becomes weak or deficient.
15. Cursed of the Prophet ﷺ falls on him.
16. Is deprived of the *du'as* of the angels. (*du'a* is supplication)
17. There is a shortage in crops.
18. Loss of modesty and a sense of self-respect.
19. The greatness of Allah demenishes from one's heart.
20. Is deprived of all bounties and blessings.
21. Is engulfed or inundated by difficulties and calamities.
22. The devils are deputed over him.
23. His heart is always in turmoil.
24. Is unable to read the *kalimah* at the time of death.
25. Despairs of the mercy of Allah, and because of this, dies without having repented.

The Worldly Benefits of Obedience

1. Sustenance is increased.
2. Receives blessings and bounties of all kinds.
3. Problems and difficulties distance themselves.
4. Experiences ease in fulfilling his needs.
5. Experiences a life of contentment.
6. Rains become plentiful.
7. All types of calamities are warded off.
8. Allah becomes very kind and helpful.
9. Angels are commanded to keep his heart strong.
10. Gets true respect and honour.
11. His status is raised.
12. Everyone has love for him in their hearts.
13. The Qur'an becomes a source of deliverance on his behalf.
14. If he experiences any material loss, he is compensated with something better.
15. Experiences an increase in blessings day by day.
16. There is an increase in his wealth.
17. Experiences comfort and tranquility in his heart.
18. All these benefits pass on to the next generation.
19. Experiences unseen glad tidings in this very world.
20. Hears and receives the glad tidings of the angels at the time of death.
21. There is an increase in his life-span.
22. Experience abundance in things which are in small quantity.
23. Removal of Allah's anger.

KNOWLEDGE

The Importance of Knowledge

Allah says: يَرْفَعِ اللّٰهُ الَّذِيْنَ آمَنُوْا مِنْكُمْ وَالَّذِيْنَ أُوْتُوا الْعِلْمَ دَرَجٰتٍ "Allah raises in rank those who believe among you and those who have been given knowledge[1]." That is, Allah elevates the rank of those among you who have *Eeman* (faith). That is, they have completed their faith by doing good deeds and following the *Shari'ah*. It should be noted that wherever the Qur'an and the *Hadith* mention any virtue of faith, they refer to complete *Eeman*. He also elevates the rank of those who have been given knowledge over those who have not been given knowledge. Here, the lofty status of the knowledgeable has been established from the Holy Qur'an. First He praised those who have faith. Thereafter, He specifically mentions the people of knowledge and says that they have very high ranks. And when Allah says that a particular person is of a high rank, how great that person must be! In another place Allah says: هَلْ يَسْتَوِي الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ "Say, (O Muhammad!), are those who know equal to those who know not?"[2] Here the question is used for negation. That is, those who have attained knowledge are much higher than those who have not.

Ahadith Related to the Acquisition of Knowledge

1. There is a *Sahih Hadith* which has been narrated in the Jami As-Sahih: "Seeking knowledge is compulsory (*fard*) on every Muslim" (male or female). We know that to leave out a compulsory act is a major sin. It should be also known that it is compulsory to learn the method of doing an act which in itself is compulsory. And it is *mustahabb* to learn the method of doing something that is *mustahabb*. So if *salah* is *fard*, then to learn the rules in regard to it are also *fard*. The same applies to fasting and other acts of worship. If a person is employed somewhere or starts a business, etc., it becomes incumbent upon him to learn and put into practice the rules of the *Shari'ah* that are connected to employment, business transactions, etc. All this that has been explained is in regard to that knowledge which is compulsory on every person. There are other branches of knowledge which, if acquired by a few people, absolve the rest of the community from acquiring them. For example, it is necessary to have at least one alim in every town and city who is well versed in the Qur'an, *Hadith*, jurisprudence, etc. He must be able to defend Islam against the onslaughts of the opposition, and if asked a ruling, he must be able to answer it with ease. To acquire knowledge of this type is not compulsory on every person. However, if someone has the time, the desire and the opportunity to acquire this type of knowledge despite it not being compulsory on him, then to acquire it will be *mustahabb* and there is great reward in it. This was a brief explanation to show

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[1] It has been related from Sayyidina Abdullah bin Abbas ﷺ that the status of the *ulama* over the masses is more than 700 stages and that the distance from one stage to the other is equal to a journey of 500 years. (Ihya V-1). *Allamah* Suyuti has narrated the tradition of Ibn Munzir on the authority of Ibn Mas'ood ﷺ that in this verse Allah has described the excellence of *ulama* to an extent that he has not described in any other verse. The Believers who have been given knowledge are raised to ranks much higher than the Believers who have not been given knowledge. (Durr Munthoor V-6, P-185). The verse is from Al-Mujadilah, 58:11. [2] 39 : 9.

that the acquisition of knowledge is compulsory.

2. It is mentioned in a *Hadith* that the Prophet ﷺ said: "When Allah desires good for a person, He gives him an understanding of *Deen*[1] I am a distributor of knowledge and Allah is the real giver." (Bukhari and Muslim)
3. It is also related in a *Hadith* that when a person dies, his deeds are cut off, except the reward of three deeds:
   1) *sadaqah jariyah* (continuous charity — example endowing a property, building, well, or mosque in the name of Allah),
   2) knowledge which benefits the people (for example by teaching, writing books, etc.),
   3) a pious child that makes supplications for the deceased, (Muslim).
   The meaning of this *Hadith* is that the reward of all good deeds ceases once the person dies. This is so because a dead person cannot do any good, so why should he get any reward? However, these three deeds are such that their rewards continue after death as well. These deeds are such, that they continue even after death because in *sadaqah jariyah* the people continue benefitting from it. Similarly, the benefit of knowledge also continues. And pious children make supplications for their parents, so this act also remains after one's death.[2]
4. Kathir bin Qays (he is a *tabi'ee*—a *tabi'ee* is one who saw a *Sahabi* in a state of Islam and also died as a Muslim) relates: "I was sitting in a mosque of Damascus with Sayyidina Abu Al-Darda ﷺ[3]. A person came to him and said: "O Abu Darda, I have left Madinah and come to you so that I may learn a particular *Hadith* from you. I have been given to understand that you have heard this *Hadith* from the Prophet ﷺ. I have not come to you for any other purpose." Sayyidina Abu Al-Darda replied: "Without doubt, I have heard the Prophet ﷺ say: "Whoever takes a path seeking knowledge therein, Allah will make easy for him, a path to jannah. The angels, out of happiness, will place down their wings for the seeker of knowledge (laying down the wings is out of humility for the seeker of knowledge. Or it means that they have kindness and mercy for the seeker of knowledge, the result of which is making supplication for his success. This is a sign that the person is accepted in the eyes of Allah because angels are sinless and are the special slaves of Allah. To be accepted by the angels is like being accepted by Allah because your friend's friend is also your friend) and whatever is in the heavens and the earth seek forgiveness for the seeker of knowledge and even the fish in the sea seek forgiveness for him. It is apparent that the disbelievers and the shayateen are not

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[1] It is a *noor* (light) that Allah puts in the hearts of His slaves. It is reported by Imam Maalik that knowledge (*ilm*) is not to read and study much but it is a *noor* that Allah places in hearts. The *ulama* have said that those people who work for others than Allah to them the *noor* is forbidden. (Bahjat Al-Falasafah P-26). [2] There are many ways in which people can be benefited with knowledge. A man is a scholar and he may diffuse knowledge to others directly. But those people who are deprived of this blessing can also help diffuse knowledge. For example, they may use their wealth to finance someone's learning or donate to a *madrasah* or do some physical work or distribute books. These are forms of *sadaqah jariyah* which is a perpetual charity. [3] Ibn Abu Jamrah has said that knowledge may be attained by oneself or imparted to other people. (The translator adds). Abu Darda ﷺ is a high ranking *sahabi*. He was a great *alim* and is referred to as Hakeemul Ummat. That is, he was given a very great understanding of knowledge of the *Deen*. His wife, Sayyidah Umm Darda رضی اللہ عنہا was also a very knowledgeable person. (Tazkiratul Huffaz, V-1).

included among those who seek forgiveness, because they do not deserve this bounty. If they disobey the Creator, how can they have good relations with the friends of the Creator? This is something that is obvious, therefore it was not mentioned in the *Hadith*. The *ulama* say that it refers to all animals and not only fish. Fish have been specifically mentioned because water comes into existence through the barakah of the *ulama* and it is also the source of life, and we also know that fish are dependent on water. The superiority of an *alim* (scholar) over an *abid* (worshipper) is like the superiority of the fourteenth moon over all the stars[1]. The *alim* is likened to the moon of the fourteenth night which illuminates the entire universe and benefit of knowledge extends to others as well, illuminating the entire universe with knowledge, he has therefore been likened to the moon of the fourteenth night. As for the worshipper, his benefit is restricted to himself and other do not benefit from him. He has therefore been compared to the stars. If someone argues that by looking at a worshipper one also yearns to worship and that through the blessings of his worship, the mercy of Allah descends on the people. As the land is illuminated by the stars. Then our answer is that all these benefits are nothing compared to the benefits of the scholar and the moon. In fact, they are not even worthy of consideration.

Alim in this context refers to that person who knows more than the basic tenets (such as *salah*, fasting, etc.) of Islam while worshipper refers to one who has a basic knowledge of Deen and occupies himself in worship and is not inclined towards intellectual pursuits. It does not refer to an ignorant worshipper because what worship can he offer, and how can it be correct? It is therefore necessary for the worshipper to have a basic knowledge of the *Deen*.

There is no doubt that the *ulama* are the inheritors of the Prophets عليهم السّلام. We know that they did not leave behind any *dinars* or *dirhams* i.e. they did not leave behind worldly possessions besides knowledge. So the one who acquires this knowledge has in fact acquired a lot of good. (This *Hadith* has been quoted from Mishkat and narrated by Imam Ahmad, Tirmizi, Ibn Majah, Abu Dawood and Darimi).

5. Sayyidina Abdullah bin Abbas ﷺ[2] narrates that to acquire and transmit knowledge (by writing etc) for a portion of the night is better than engaging in worship for the entire night. (Darimi). One should understand that by mentioning all these virtues of knowledge, it does not mean that optional prayers should be discarded completely. Instead, some time should be kept aside for optional prayers. However, more time should be spent in intellectual pursuits because this is the greatest form of worship. Knowledge in the above context refers to *Deeni* knowledge.
6. It is mentioned in a *Hadith*: "*Wayl* is for the one who has no knowledge." (*Wayl* is

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[1] There are many narrations of this sort in the books of *Hadith*. Imam Tirmizi has narrated a *Hadith* on the authority of Sayyidina Abu Umamah ﷺ that the Prophet ﷺ is reported to have said that the superiority of an *alim* over an *abid* is like his superiority over the lowest *sahabi*, (Ihya). There is also a *Hadith* in Tirmizi that the angels and all creatures in the heavens and earth, nay the ants in their homes and the fish in the oceans, pray for the seeker of knowledge. [2] He is a high ranking *sahabi*. The Prophet ﷺ had made supplication on his behalf that he gets knowledge of the Qur'an and an understanding of the *Deen*. His supplication was accepted and he became a great scholar. He is referred to as the *Tarjumanul Qur'an*, i.e. one who knows the commentary and meanings of the Qur'an.

the name of a pit in hell as has been mentioned in another *Hadith*. It also means destruction or terrible doom), (Kanz Al-Ummal). In other words, the abode of an ignorant person is hell because very seldom does he die with faith.

7. It is related in a *Hadith* that the Prophet ﷺ said: "I swear by Allah that He will not put any of His beloved slaves into hell[1]." This *Hadith* has been narrated through a correct chain of narrators in *Jami As-Sagheer*. It is obvious that only a scholar who practises on his knowledge can be the beloved and close one of Allah. As for the ignorant, he can never be accepted by Allah. In order to save one's self from the fearful punishment of Allah and gain His pleasure, it is necessary for one to occupy oneself with knowledge and to practise on that knowledge. A poet says: "Whatever difficulties the friends of Allah experience in this world, are in reality their punishment. And forgiveness for their sins is sufficient. By Allah! hell will not punish them after this." But understand well that the friend of Allah, for whom such great glad tidings have been given, can only be that person who seeks His pleasure and follows His commands all the time[2] If by chance a sin is committed, one should repent immediately.
8. It is mentioned in a *Hadith* that "You should make Allah beloved in the eyes of the people and Allah will make you His beloved." (Kanzul Ummal) That is, address the people, and by reminding them of the favours and bounties of Allah, make them turn towards Allah. Educate them in such a way that they begin to yearn for Allah. The result of this will be that Allah will begin to love you. That is, He will shower you with the highest form of mercy. It is obvious that this work can only be carried out by a scholar who practises on his knowledge and no one else. What great glad-tidings are in this for the *ulama* and sufis! What bounty can be greater in this world and in the Hereafter than becoming the beloved of the Real Master? (O Allah! make me Your best servant as well) *Aameen*!
9. It is related in a *Hadith* that the one who will practise on his knowledge, Allah will grant him knowledge which he does not know (Hulyatul Awliya). That is, he will be given the knowledge of unknown things and thereby progress even further with his knowledge.
10. It is related in a *Hadith* that when a scholar intends to please his Creator with his knowledge, then everything else (in the world) will fear him. (i.e. he will have nothing to fear).
11. In another *Hadith* it is mentioned that if the *ulama* are not the friends of Allah, then in the Hereafter Allah has no friend[3]. Meaning that a scholar is in reality a *wali*. (Sakhawi).
12. It is mentioned in a *Hadith* that to look at the face of a scholar is an act of worship. (Daylami. On the authority of Sayyidina Anas رضي الله عنه).

The Prophet ﷺ is reported to have said: "Allah be pleased with that man (and woman) who hears something from me and then conveys it to others exactly as he

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[1] Sayyidina Tha'labah Ibn Hakam رضي الله عنه has reported the Prophet ﷺ as saying that on the Day of Resurrection, Allah will say to the *ulama*, "I had given you My knowledge and Clemency that I may forgive your evil deeds and care nothing for that." (Jami' Al-Fawa'id). [2] It is the knowledge gained to seek the pleasure of Allah. As for the knowledge to show off and feel proud about, there are *Ahadith* warning against that. We will see that in *Hadith* # 16 and 17. [3] ان لم يكن الفقهاء اولياء الله فى الاخرة فما الله ولى.

heard it. The reason is that often, the person who receives the message is more knowledgeable than the one who conveys it." (Tirmizi and Ibn Majah). How great a virtue has been attached to the knowledge of *Deen* that the Prophet ﷺ honoured the one who serves the Deen, especially the one who serves the science of *Hadith*[1] by including him in his blessed supplication. The *ulama* have stated that through the learning and teaching of *Hadith*, if there was no other benefit apart from the blessings of this supplication; even then one cannot afford to leave these blessings. In reality, great rewards apart from the blessings of this supplication are found. O people! Value it, seek knowledge of the Deen and there will be success in this world and in the Hereafter.

13. It is mentioned in a *Hadith* that even if one person accepts Islam at the hands of someone, he will definitely get Paradise, (Tabarani). In this *Hadith* there are glad tidings of dying in a state of faith because if a person dies in a state of faith, he will definitely enter Paradise. To make someone a Muslim is actually the work of a scholar. What guidance will an ignorant who does not even know the rules himself be able to give to others? Here, *alim* does not refer to a top ranking *alim*. Instead, his virtue will be according to whatever knowledge he has.
14. It is related in a *Sahih Hadith* that the Prophet ﷺ said: "Whoever conveys forty *Ahadeeth* to my *ummah*[2], I will make a special intercession for him on the day of *Qiyamat* (Day of Resurrection)", (Jami As-Sagheer). Here, "conveying" is general—it could be done through teaching, through writing, or by delivering lectures[3]. In other words, convey it in any way as long as it is conveyed to the people. It is for this reason that the *ulama* have written many compilations of "Forty *Ahadith*".[4]
15. It is mentioned in a *Hadith*: "Most certainly, Allah does not like a scholar who is fat." (Bayhaqi) This means that the scholar who is a practising alim can never be fat on account of his services to the Deen and fear of the Hereafter. Being fat is actually an indication of living a life of luxury and pleasure and falling into negligence. Such a person cannot be accepted. At times negligence, luxuries and pleasures are considered to be sins. Some of them are *makruh*, while others are below the stage of perfection. The dislike of Allah will be according to the level of negligence. However, if a person is fat from birth or due to some illness, then this obesity will not be a cause of dislike on the part of Allah.
16. It is mentioned in a *Hadith* that the most severely punished person on the day of Qiyamat will be that *alim* (scholar) who did not benefit from his knowledge. (Jami As-Sagheer).
17. It is mentioned in a *Hadith* that there is a valley in hell which seeks refuge four

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[1] There are many *Ahadith* about disbursement of knowledge. Sayyidina Ibn Mas'ood رضي الله عنه said that the Prophet ﷺ made a supplication. "O Allah. show mercy to my *khalifahs*." The Companions رضي الله عنهم asked him who they were and he said. "Those who narrate my *Ahadith* to the people." (Muqaddamah Awjaz Al-Maslak). [2] This is ascribed to many Companions رضي الله عنهم. Ibn Mas'ood. Ibn Abbas. Anas. Ali. Mu'az. Abu Hurayrah رضي الله عنهم and others. (Maqasid Hasanah. P-193). [3] Alqamah has said that *Ahadith* may be preserved in many ways. by writing. by memorising, etc. These are ways of conveying *Ahadith*. [4] There is perhaps no scholar of *Hadith* who may not have composed 40 *Ahadith*. There are, therefore, many collections of forty *Ahadith* the most noteworthy is of Mawlana Muhammad Zakariya on the merits of the Qur'an.

hundred times daily. The proud and haughty *ulama* will be entered into it[1], (Mishkat). This refers to that alim who renders religious services in order to show people. He acquires and imparts knowledge so that people may regard him as an *alim*, respect him, give him money and regard him as a pious person[2]. To offer acts of worship in order to show anyone other than Allah is a major sin and is also a form of shirk (ascribing partners to Allah).

18. Sayyidina Abdullah Ibn Mas'ood ﷺ says that if the people of knowledge valued knowledge and placed it in the right hands (i.e. passed it on to those who have the capability of acquiring it and becoming leaders. To teach that which is compulsory, is necessary on every person, but more than the basic with which a person can lead others, should only be taught to those who have the capability); then without doubt, the Jews and the Christians would have become leaders of the time on account of their knowledge. However, they wasted their knowledge on the worldly people in order that they may gain some worldly benefit from them. As a result, they became wretched and disgraced in the eyes of the worldly people. (This happened because the right of knowledge was that through it the pleasure of Allah should have been sought. By seeking the benefits of this world, they actually disgraced knowledge, the result of which was that they themselves became disgraced. If an alim does not have any greed and fulfils the rights of Deen, Allah will put respect in the hearts of the people for him. In the same way, the one who seeks the world through knowledge and does not fulfil the rights of knowledge, Allah disgraces him. Such a person will suffer a loss in both the worlds). I have heard the Prophet ﷺ saying that the person who makes all his concerns and objects into one object alone, and that is the object of the Hereafter (i.e. his aim and object is the Hereafter and he continually tries to put this aim in order and leaves all his other aims and concerns to Allah according to the rules of the *Shari'ah*), then Allah will fulfil all his aims of this world. In other words, Allah will fulfil all his worldly affairs in a way that will be most beneficial to him. As for the one who is in turmoil on account of sorrow and worldly aims and objectives, Allah will not worry in which valley of this world he will be destroyed." (Here, valley refers to difficulties and hardships). (Ibn Majah)

O Muslim brothers and sisters! Ponder a little and save yourselves and your children from the darkness of ignorance and confine yourselves to the commandments of Allah all the time. When a person devotes himself totally to Allah, then Allah loves him and helps him in many ways. And when Allah becomes a person's helper, then what can he be short of? Is there a shortfall of anything in the treasures of Allah? But all these favours can only be attained by obeying Him. It is mentioned in a *Hadith* that whatever can be received from Allah can only be got by obeying Him. These days, the ways of thinking have become so corrupt that religious education is regarded as a drawback and defect. And it is said that by

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[1] The Prophet ﷺ said that knowledge is of two kinds, one is merely on the lips which stands against the man himself. The other is in the hearts and is beneficial to him. A *Hadith* advises us not to seek knowledge to impress the *ulama* and compete with the ignorant and to get people to our side. Anyone who does that will go to Hell. [2] Abu Hurayrah's ﷺ *Hadith* is transmitted by Abu Dawood that the Prophet ﷺ said, "If anyone seeks religious knowledge to gain worldly benefits then on the Day of Resurrection he will not find the fragrance of Paradise."

acquiring religious education, what can one achieve besides poverty? Modern culture, modern ways of thinking, following the footsteps of the *kuffar* (disbelievers)—all these things have become a source of pride and honour, and are regarded as progress. In actual fact, these are the very things which cause the wrath of Allah to descend daily. At times there is a plague, or there is a flood of poverty and anxieties, and at others there is a drought. These are only the difficulties of this world. As for the punishment of the Hereafter, it will be multiplied manifold. May Allah have mercy on the Muslims. *Aameen*!

We do not say that, according to need, worldly knowledge should not be acquired, or that a profession or business be abandoned. What we are saying is that do not remain ignorant of the Deen. Do not destroy the Deen but do everything according to *Shari'ah*. Following *Shari'ah* without knowledge is impossible. It has been experienced that one who follows *Deen* completely also lives a life of honour and comfort. Even a single person will not be found who is extremely pious, and yet is in poverty and living a life of anxiety, contempt and wretchedness.

This world is a place of trials. The actual abode is the Hereafter and it is there that one will live forever. It is necessary to make preparations for inhabiting that world, and as for this world, live in it as you would stay in a hotel or lodge.

Maqasid Hasanah has reproduced a story from Imam Shafi'ee رحمة الله عليه about a king who was very anxious because of his corpulence. He consulted numerous doctors but they could not cure him. However, one wise Hakim contrived to make it known to the king that he was an adept medical practitioner. The king summoned him and promised to reward him heavily if he cured him. The Hakim told him that he was an astrologer too and requested for time to be able to deduce from the stars the problem of the king. Then, he requested for security and told the king that according to the stars he had only one month to live and offered that he should be placed under arrest for the month after which the king may punish him as he deems fit if the prediction proved false. The king ordered that the Hakim may be arrested and himself took up seclusion in an isolated room, counting his days. Every day, his sorrow increased and he became very lean and skinny. On the twenty-eighth day he called the Hakim to him and asked what he had to say. He said, "May Allah increase you in respect and honour, and age. I am worthless that I should know the unknown. I do not know about myself, how may I predict your life? But, you may have observed that there was no treatment for your illness apart from this. I could only think of this strategy." The king rewarded him well.

Save yourself and your children from the darkness of modernism. This apparent light of modernism is actually very dark and would destroy one's Deen. When a person holds on tight to the Deen, he gets the world submissive to him, and he in turn does not even pay any attention to it—as has been mentioned in a *Hadith*. Sayyidina Abdullah Ibn Abbas ﷛ narrates that Allah gave Sayyidina Sulayman ﵇ to choose between knowledge and kingship. He chose knowledge. Allah gave him knowledge and kingship as well. And He gave him such a kingdom that it became a proverb—when a person wants to exalt a kingdom, he refers to it as *Mulk Sulaymani* (the Kingdom of Sulayman). No one will receive a kingdom like his right until the Last Day, and no one before Sayyidina Sulayman ﵇ received such a kingdom. It is obvious that the mastery of Sayyidina Sulayman ﵇ over the world was through the barakah of *Deen*—that he gave preference to knowledge

over kingship.

Hazrat Salim bin Abu Al-Ja'd رحمة الله عليه, a great *tabi'ee*, says: "When my master freed me, I pondered over what occupation I should choose with which I could pass my time. Until now I was fulfilling the orders of my master and all my time used to pass in that. Now that I am free, some other arrangement will have to be made. It came to my mind that I should acquire knowledge, so I did this. One year had not even passed, when the governor of Madinah wanted to meet me, but I did not allow him to come to me. What I mean is that because of a specific reason, I did not meet him even though to refuse to meet him without any special reason is contrary to the Deen and also amounts to disrespect. Anyhow, what I am trying to say is that in this short period my status increased to such an extent that governors began visiting me. And without realizing it, I could not meet them and clearly refused them." Really, this is the barakah of Deen. Fear of anyone except Allah does not remain in the heart. Whoever fears Allah alone, everything else fears him. Such people do not become disgraced out of greed nor do they become dependent on anyone. Read these themes with full concentration. Both these stories, i.e. the story of Sayyidina Sulayman عليه السلام and Hazrat Salim رحمة الله عليه, have both been extracted from the book *Ihya ul-Uloom* and its commentary.

19. It is mentioned in a *Hadith* that one should seek knowledge on Mondays[1]. In doing so, there is ease in acquiring knowledge. (Kanzul Ummal) A similar narration has come in regard to Thursdays. What this means is that it is better to commence a book on a Monday or Thursday. Similarly, it is better to commence any other intellectual pursuit on these days.
20. It is related in a *Hadith*: "Whoever teaches someone even one verse of the Qur'an, then that teacher becomes a master over that student", (Tabarani). That is, the teacher has become a master, and the student, his slave. What this means is that the teacher has many rights[2] As far as possible, the teacher and spiritual guide should be obeyed and their pleasure sought. They are the ones who remove one from darkness into light, and lead one to the original beloved, that is Allah. Can there be any kindness better than this? To be a slave does not mean that the teacher can sell the student. What it means is that he has to expound the truth in the best way possible. One should understand well that the rights of the teacher and spiritual guide are less than that of the parents.
21. It is related in a *Hadith* that if a scholar is asked a ruling, and he conceals it without any reason of *Shari'ah*, then he will be made to wear a necklace of fire on the day of Resurrection, (Mishkat). Here it refers to knowledge whose exposition is necessary. To be miserly with knowledge without any reason[3] of *Shari'ah*,

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[1] Jami' Al-Saghir V-1, P-109. Some *Ahadith* also speak of Wednesdays. It is said about the writer of *Al-Hidayah* that he began a book on Wednesdays saying that what was begun on Wednesday, reached its conclusion. It is also said about Imam Abu Hanifah that he commenced his endeavours on Wednesdays.
[2] Imam Yusuf said that he had heard his elders say that if anyone did not give the rights of his teachers then he will never succeed. The scholars of *Ahadith* have gone to the extent in saying that a student must not sit with his teacher for a long time lest he feel uneasy because of his presence.
[3] Ibn Mu'een has said that he who is miserly with *Hadith* and conceals it from other people will never gain success. The same saying is attributed to Ishan Ibn Rahuyah. Abdullah Ibn Mubarak رحمه الله said that if anyone is miserly with knowledge, he will be afflicted with one of three things: He dies, he forgets or becomes a clerk of the kings. This means that he gains nothing from his knowledge.

irrespective of whether its exposition is *fard* or *mustahabb*, is extremely disgraceful.

The Education of Women

After knowing the *Hadith*, "Seeking of knowledge is compulsory on every Muslim male and female", and other texts which make the acquisition of knowledge compulsory on both males and females, there remains no need to write a special article on this subject, particularly because this subject was touched on in the journal "*Al-Qasim*" (V-1 and V-2). However, because of a few incidents and peculiarities (which are connected more to the condition of Indian women) and which are witnessed quite often, we repeat the article.

It should be known in this introduction that as far as has been pursued, there are people who think in three different ways:

1) Those who neither oppose nor support the education of women and also do not place any importance on it,
2) Those who are opposed to it completely, and
3) Those who support it fully.

All three groups have different shortcomings. The fault of the first group, which is the greatest and severest fault, is that they do not consider it necessary to educate women at all. This total disregard is both in their men and women. Their argument which has confused them is that women do not have to seek employment, that arrangements should be made for their education. Thus they have not understood the object of education, they have not pondered over those verses and *Ahadith* which have made the acquisition of knowledge compulsory on both male and female, nor have they understood the type of education which is *fard*. So it should be understood that the object of knowledge is not to get employment because knowledge which is compulsory to acquire is not knowledge for a livelihood but knowledge of the religion, knowledge with which man's beliefs, actions, dealings, society, and character are put in order, and the fruit of which in this world is that he is blessed with the wealth of أُولٰئِکَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ "they are the ones who are on guidance from their Lord", and in the Hereafter he gets the glad tidings of أُولٰئِکَ هُمُ الْمُفْلِحُوْنَ "they are the ones who are successful" So the necessity of acquiring knowledge of religion is obvious, both textually and logically. The textual proofs are as follows:

1) "The acquiring of knowledge is *wajib* on every Muslim." (Bayhaqi on the authority of Sayyidina Anas ﷺ).
2) "The acquiring of knowledge is a *faridah* (compulsory duty) on every Muslim." (Daylami on the authority of Sayyidina Ali ﷺ).
3) "The acquisition of fiqh (understanding of Deen) is *wajib* on every Muslim." (Haakim in his Tarikh on the authority of Sayyidina Anas ﷺ).
4) "Acquire knowledge and pass it on to the people." (Daraqutni on the authority of Sayyidina Abu Saeed ﷺ, and Bayhaqi on the authority of Sayyidina Abu Bakr ﷺ).
5) "Acquire knowledge before it is raised." (Daylami on the authority of Sayyidina Ibn Mas'ood ﷺ on the authority of Sayyidina Abu Hurayrah ﷺ).
6) "O people! Hold on to knowledge before it is raised." (Tabarani and Khateeb on the authority of Sayyidina Abu Umamah ﷺ).
7) "O people! Seek knowledge before it is raised." (Ahmad and Darami, Tib and Abu Al-Shaykh in his *Tafseer*, and Ibn Murdawiyya on the authority of Sayyidina Abu

Umamah ﷺ).

8) "Destruction for the one who has no knowledge." (on the authority of Sayyidina Huzayfah ﷺ).

Apart from this, there are other proofs which refer to the acquisition of knowledge for both males and females.

As for a logical proof: for reformation, belief and good deeds are compulsory. And belief and good deeds depend on knowledge of them. And that on which a compulsory thing depends, is also compulsory. So to acquire knowledge is also compulsory. It is obvious that deeds are dependent on knowledge. Consequently, the state in which uneducated women are, can be seen by all: they cannot distinguish between *kufr* and *shirk*, nor do they have any love for faith and Islam. They blurt out whatever they like about Allah. They talk against the laws of Islam with arrogance. In order to bear children or to subdue the husband to their whims, they will try anything that they are shown, whether it be witchcraft, charms, magic or incantations irrespective of these things are permissible or not. If this is the state of their beliefs, then what can be said of their *salah* and fasting? So much so that apart from discarding these duties, some of them even mock at them, and go even further by taking ill-omens from them. In other words, some of them do not perform their *salah* despite knowing that it is *fard*. Others do not respect it and do not regard it as compulsory, while others take ill omen from it and regard it as a cause of harm. The latter two reach the stage of absolute *kufr*, while the first is regarded as *fisq* and a major sin. If this is the condition of their *salah* and fasting, wherein no money is spent, then what will the condition of their *zakah* and *Hajj* be? One should not even bother to ask about these things. And if this is the condition of their beliefs and worship, then there is no possibility of putting right their business and social dealings (*mu'amalat*). This is so because *salah*, fasting, etc. are regarded as religious activities. As for business dealings, the majority of people regard them as worldly activities. It is for this reason that it is only the very pious ones who try to set right their *mu'amalat*. What improvements can uneducated women make?

If this is the condition of their *mu'amalat*, then when will their minds ever go towards reforming society (*mu'asharat*)? This is so because *mu'amalat* are regarded as *huquq Al-'ibad* (the rights of fellow beings), as opposed to mu'asharat because this aspect of *huquq Al-'ibad* is not apparent in it. Therefore, giving importance to this is extremely minimal. If there is so much of complacency with regard to *mu'amalat* and *mu'asharat*, when will any effort be directed towards internal character, such as humility, sincerity, fear, love, patience, gratitude, etc.? We know that to a large extent the effects of *mu'amalat*, and to a less degree, the effects of *mu'asharat* reach other people. Hence, at times they are even regarded as pious or disgraced, depending on their *mu'amalat* and *mu'asharat*. But when it comes to ones internal character or condition, then even its overwhelming effect is restricted to oneself. Since it is concealed, others do not even know of it and a person cannot be classified as religious or irreligious. Thus, rerely is importance given to it, even among the pious. Then what may we expect of the masses?

Be that as it may, the real cause for this complacency in religious matters is a lack of knowledge of the religion. So where there is no knowledge at all, and intellect is naturally deficient (because women are naturally deficient intellectually, meaning that where there is no intellect and no knowledge) then there will be no limit to the shortcomings mentioned in the above matters. Both intellect and experiences bear testimony to the fact that without

knowledge, actions cannot be put right. And to set right one's actions is *wajib* and *fard*. Consequently, the acquisition of religious knowledge being compulsory, as is proved logically. And prior to this, it was also proven textually (i.e. through *Ahadith*). It has now been established both ways that to acquire knowledge of religion is compulsory.

Those who feel that there is no need for women to acquire knowledge because they do not have to seek employment, have been proven to be wrong. This is the answer to their assumption. However, doubts may arise if we establish that acquiring religious knowledge is compulsory, it is not necessary to acquire education in the normal way through teaching books to women. Instead, it could be acquired by asking and questioning the *ulama*. The answer to this doubt is that this is correct, and we do not even say that education in the normal way is compulsory. However, at this point, three principles are worthy of observation:

1) If something is compulsory, everything that will aid in fulfilling it will also be compulsory. For example, a person is unable to go for *Hajj* on foot. But today other means of journey are available to him trains, ships, aeroplanes etc., and if he has the money and ability, it is compulsory for him to travel and buy the ticket. To buy a ticket and to board the vehicle in itself are not compulsory on him according to the *Shari'ah*, but being a means to fulfilling a *fard* act (i.e. *Hajj*), they become compulsory. This is called *fard bil-ghayr* (i.e. compulsory because of another factor).
2) Experience has shown that for knowledge to be well preserved in the minds, the study of books is nesessary. This happens to be the normal way of education. And to preserve religious knowledge is compulsory. So based on the first principle, it will also be compulsory to impart religious knowledge in the normal way. However, this is *wajib alal-kifayah*, i.e. in every place, there should be a few persons who have studied the religion and who can answer the questions of those who need to know.
3) It has also been established that to have *ulama* among the males is not sufficient to fulfil the religious requirements of women. There are two reasons for this:

   a) Because of *hijab* (this is one of the most important of obligatory acts). It is almost impossible for all women to be able to go to the *ulama*. If the menfolk were to be used as a means, then some women do not even have anyone whom they could use. In some places, even the men give no importance to matters of religion, so they will not take responsibility of finding out for others? For such women it becomes extremely difficult to find out matters of religion. If by chance, access to someone is possible, or she has a father, son, brother, etc. in the house who is a scholar, then there are certain matters which women cannot ask them about. There may be such informality with the husband, but for all of them to have such husbands is generally impossible. In order to fulfil the general needs of women, there is no alternative but to have such women who are educated and from whom other women could get answers to all their questions. Based on this, it is established that to impart religious knowledge to women in the normal way, is *wajib*. So now, this doubt has also been cleared and it has been established that it is a necessity to have a system of education for women similar to that of men. This wrong notion that there is no need to educate women has to be totally uprooted.

   b) We now deal with the second group which opposes education of women and

regards it as extremely harmful. They claim that most educated women are liberal, fearless, shameless, cunning and immoral. Especially if a woman knows how to write, she becomes more daring. She writes and sends messages and greetings to whoever she wishes. And others also send letters to her. When these messages reach her, she sends compassionate replies. This bond grows until whatever was bound to happen, happens. Sometimes she does not reply, those who are ill at heart take it as a sign of acceptance and they send more messages and greetings to her. That which is written affects the ears and the ways of expression of some men are very enchanting and women are soft-hearted by nature. So it is not surprising that the web of one devil spread. If the woman to whom a letter was written is displeased, and expressed her displeasure, but fearing the consequences of what her husband or family members would say or do, she does not inform them, those who write to her feel safe from harm. They get more bold and seek opportunities to write again. This happens because women were educated. If they were not they would not have written anything, and others would not come to know of them, and this whole chapter would be closed.

This evil becomes more conceivable when a woman's articles appear in the periodicals. By reading these articles, the devils who are conversant with the language are able to gauge the complexion, nature, feelings and thoughts of the writer. The sparks of such a fire spread wider, if she has written a poem. These days, the outrage is greater, because out of boastfulness, the name and address of the writer with that of her husband and father is also stated. All these evils rise because a woman is able to read and write. If these secret liaisons were discovered by the husband or family members, then because educated people are quick-witted and good at making-up stories, she will come up with explanations and excuses and no word will come against her. She will cry and say that she had said this and not that, etc.

She might threaten to kill or drown herself until the man who had enquired about it will have to flatter her and he will not even dare utter a word about it again.

Another evil prevalent in these educated women is that they read all sorts of books: love-stories, suspense, sexually exciting novels and poems. At times, they read these poems aloud and their voices are heard by the neighbours and on the street. Someone becomes enchanted with her voice and falls onto her heels. Even if he is unsuccessful in his pursuits, she is bound to become a cause of disgrace and distress.

This is the crux of the beliefs of these people and I do not deny these possibilities. I do assert that these people have worked with short-sightedness. They have not considered facts that education is not responsible for these evils. The responsibility lies on the system of education, the syllabus, the methodology, or poor planning. In other words, perhaps proper books were not taught which teach the rules of *halal* and *haram*, details of reward and punishment, the method of moulding one's character, and with which one could attain fear, reverence, understanding and respect for *haqq* (truth). They have just been taught to read the alphabets and left at that. Out of their own choice, they studied different booklets and increased their mastery over reading and writing. By getting the title of "educated person", they

have given education a bad name. So it is obvious that merely learning the alphabets cannot be called education, nor can it take the responsibility of reforming their actions and conditions.

It could also be that although the syllabus was beneficial and adequate, no effort was made to embed its themes into their hearts and nothing was done to put them into practice. For example, a girl may have been taught that (back-biting) is a sin but she is not advised the refrain from it when she backbites anyone. Or she is told of the necessity of *hijab* (veil) or of speaking in a low tone, then she should be immediately reprimanded if she does not observe it. Or she is taught to regard greed for wealth and jewellery with contempt and if she desires for expensive clothing or unnecessary jewellery, then she should be reminded of the contempts. Noble characteristics and good deeds will be inculcated in her in this way.

It could also be that her nature and disposition does not have that capability and potential. Then it is like imparting knowledge to one who has no potential or placing a ball on a dome. A good sword cannot be made from inferior steel? One cannot become a perfect human being without a good education. Sternness should be exercised through men-folk as intermediaries. They should be clearly informed that these are the causes of such evils.

If these are the causes, then why single out women? Men would also behave like that in similar circumstances. So why are women stopped from education and men allowed liberty? After pondering on the question, we find that while evils committed by women or attributed to them are regarded as a cause of disgrace and distress the same if committed by men or attributed to them, society does not regard them as a cause of disgrace and distress. So, these evils are regarded as barriers to their education when women are concerned but not when men are concerned. Apart from this, it is obvious from the *Shari'ah* point of view, that when it comes to education, men and women are equal. If sinning is evil and worthy of concemnation for women, then it is the same thing for men. And if education is a cause of chastity and honour for men, then in the same way it is also for women. So, if both are equal in the eyes of *Shari'ah*, but unequal in custom (*urf*), and this discrimination is actually practised, then obviously custom is being given preference over the *Shari'ah*. This is a branch of ignorance based on pride and self-glorification and nothing else. This is not my claim alone; the opposition also acknowledge this. Very often we hear them say that a man is like a utensil: if it gets dirty ten times, you can wash it clean as many times; but a woman is like the lustre of a pearl: if it comes off once, it cannot be brought on again. In other words, when it comes to men, they regard sinning very lightly but for women, they take it very seriously. Apart from pride, there is a great possibility of passing a *fatwa* (religious verdict) of *istikhfaf* (belittling the rules of the *Shari'ah*).

Now, it brings us to third group. These people support and defend education of women but have erred in determining or laying down a system for it. We have touched upon some of their mistakes when discussing the second group above. For example, teaching women to read the alphabets only and leaving them to pursue further education through booklets and magazines of their choice. Or, not ensuring that they put into practice what they learn. We will now treat some of their other

mistakes. For example, instead of imparting religious knowledge, some of the women are taught history, geography and English. Worse than this, they also teach them the Bible in blind following of the Europeans. They feel that the worth and credibility of their syllabus is dependent on this. But they overlook the distinction of religion though there may be difference between us in customs, habits, natural inclinations and peculiarities. We follow the religion of Islam and most of them either follow no religion, or a religion opposed to ours. Therefore, they will either have no religious education, or if they do have, it will be superficial, or it will be worldly education, or education of some other religion. Their system of education has a specific basis. If we choose their system of education, the purpose of their education is different, and our goal is different, as we briefly explained, and this goal is dependent on religious knowledge, this is what makes it unsuitable that for us to adopt their system of education. However, if one also feels the need to earn a livelihood as well, then there will be no harm if one learns those sciences after having acquired religious knowledge. Those sciences refer to those things upon which one's livelihood is dependent, such as English, history, geography, etc. Apart from these things, such a person will have no need to study the Bible.

It is obvious that the need to earn a livelihood is experienced mostly by men and not women, the reason being that the responsibility for supporting and providing for them is on the men. Secondly, Islam has emphasized *hijab* for women, and those specific ways whereby a livelihood could be earned are dependent on specific branches of knowledge. And these branches cannot be learnt while in *hijab*.

Therefore, to teach them these things is fruitless and a waste of time and also be harmful, as will be explained later. In any case, these sciences which are known as "modern education" are in no way proper for women. However, it would be good to have sufficient knowledge of certain worldly aspects such as writing, mathematics, some sort of handicrafts, etc., so that if at any time there is no one to see to their needs, they could earn a living.

As for learning good manners, then no other system or education can teach good manners and character the way religion can. Hence, take a person who has been totally influenced by religious knowledge and another person who has been totally influenced by modern civilization. Compare their character, social dealings and transactions, and you will find that there is a world of difference between the two. However, if someone regards pretention and deception as culture, then he has misunderstood the meaning of a particular concept. If some religious person has some shortcoming in real character, then the reason for this will be that he did not take full benefit from religious knowledge. In other words, religion has many aspects: beliefs, actions, *mu'amalat* (transactions), *mu'asharat* (social relations), and self-purification. Some people regard only *salah* and fasting as knowledge of the religion and consider those who observe these duties as religious people. This is a mistake. To have sufficient knowledge of all the aspects of religion mentioned above is called religious knowledge. And those who abide by the rules of all these aspects are called religious people. So a religious person wanting in his character, is in reality not fulfilling all the aspects of religion. While our discussion considers one who is influenced by all the aspects. This clears the doubt. The author has

written a booklet entitled "The Rights of Knowledge" which clears similar doubts and is worth reading.

In short, culture and good manners cannot be learnt from any system of education the way it can be learnt from religious education. It is this religious knowledge which brought about that character and good manners in our ancestors, and which was not only acknowledged by Europe but also adopted by it. However, we are totally unaware of the "wealth" that lies in our hands yet we beg from others. How beautiful the words of Maulana Rumi are! He says: "There is a basket full of bread on your head, and yet you are going door to door searching for a crumb. You are standing in knee-deep water, and yet you are distressed out of hunger and thirst."

Some people get their daughters educated at the hands of liberal and shameless women. Experience has shown that the company one keeps has a definite effect on one's character and emotions, particularly if that person is followed and respected. Who can be more worthy of following and respect than one's teacher? So her liberalism and shamelessness will also come into these girls. In my opinion, the best woman is the one in whom haya' (shame and self-restraint) is natural. This is the key to all good. When this is not found, then no good can be expected, nor can any evil be discounted. The rule, "when *haya'* goes away from you, then do whatever you wish", is general. But in my opinion, the generality in "whatever you wish" is applicable more to women than men. This is so because men still have aql (intellect) as a deterrent, while women have a shortfall of this as well. Therefore, they will not have anything to stop them.

Similarly, if the female teachers are not liberal and shameless, but the classmates and school-mates are then their company will also cause harm.

After this discussion, the condition of two evils, which are presently wide-spread, may also have come to the fore. One is the construction of girl's schools, and like normal madrasahs, to allow girls of different communities, classes, and thoughts, to come there daily. Even if the teacher is a Muslim, even if they come in cars, and even if they come and stay in secluded places; incidents have shown and experience has proven that such causes are combined, that they have a detrimental effect on their morals. This company has proven to be destructive to their chastity. And if the teacher is also like this, then it is like having a double dose of a bitter pill.

The second evil is that if a girl mixes with a teacher of a mission school by going there daily or weekly for tuition in something or some craft, then both her chastity and faith will be in danger. It is extremely distressing that some people regard these evils as a means of honour and call these teachers into their very homes. In my opinion, let alone these great evils which a girl gets trapped in on account of being a child and blindly following someone; even if an elderly Muslim woman follows this teacher and gets into a conversation with her even once, then too it will be dangerous. Some of those harms which we had promised to enumerate are these which have just been mentioned. And some of them have been mentioned when discussing the opinions of the second group.

The best method for girls is the one that came down to us from generation to generation. That two or three girls get together according to their relations and then study. As far as possible, they should try and get a female teacher who does not

charge any fees because experience has shown that this type of education is more blessed and more effective. But if there is no alternative, there is no harm in paying. Where no female teacher is available, then the menfolk of the house should undertake to teach them. This is in regard to the system of education. As for the syllabus, then as far as possible, they should be taught to read the Qur'an correctly. Thereafter, religious books which have been written in simple language and in which all aspects of religion have been dealt with completely (in my opinion, the ten parts of *Bahishti Zewar* are sufficient to fulfil this need). If the men of the house are imparting the education, then those matters that are private should be left out and taught through their wives. If this is not possible, then these matters should be marked off so that they can remember them and once they get more mature, they will automatically understand them. Alternatively, if her husband is a scholar, she could ask him, or her husband could inquire from a scholar on her behalf.

At the end of *Bahishti Zewar*, there is a list of some beneficial books, the reading and studying of which will be very beneficial for women. If all cannot be studied, then a necessary number should be studied and the balance be kept for reading. Also the knowledge should be put to practice. It should also be ensured that the desire to teach be inculcated in them so that they have some contact with knowledge throughout their lives. In this way, there will be a constant revival and yearning for knowledge and practicing on it. They should also be urged that at no time should they be negligent in reading beneficial books. After completing their necessary syllabus, if it is found that they have the potential, they should be directed towards learning Arabic so that they are able to understand the Qur'an, *Hadith*, and Fiqh (jurisprudence) in the original language. In my opinion, those girls who read the translation of the Qur'an only, make many errors in understanding it. Therefore, for most of them this is not good.

All this was in regard to reading. As for writing, if there are indications that there is no shamelessness or boldness in her nature, there will be no harm in learning to write. In order to carry out household necessities, there is also a need to know how to write. But if one foresees harm, then instead of trying to learn unnecessary (not *wajib*) things, it would be better to save one's self from evils. In such circumstances, she should not be taught to write, nor should she learn by herself. This is the verdict of the wise on the issue of women learning to write.

I now end this article and perhaps there will be no need to repeat it.

TAHARAH
(Book of Purification)

Rules Pertaining to the Use of Water

1. Any impure water whereby all three of its qualities, i.e. taste, smell and colour, have changed because of some impurity cannot be used under any circumstances. It cannot be given to animals for drinking purposes, nor can it be used to prepare mud for building or plastering. If all three qualities have not changed, it could be given to animals, could be used for building purposes, and could also be used for watering in the house. However, mud of this sort should not be used to plaster the walls of the *masjid.*[1]
2. The sea, rivers, that pond which is not on some private property, and that well which has been made *waqf* (given in Allah's name)—the water of all these can be used by the general public. No one has the right to stop anyone from using water from these places, nor does anyone have the right to use it in such a way that it causes harm to the general public. For example, a person digs a canal from a river or pond and draws water from it in such a way that it becomes dry, or there is the fear of flooding a tract of land or village. To use it in such a way is not proper, and everyone has the right to prevent this improper use.[2]
3. A person has a well, fountain, pond, or spring on his private property. He cannot stop others from doing the following: Drinking water from there, giving water to their animals, making *wudhu, ghusl* (ablution or bath) or washing clothes, and filling buckets in order to water their trees and gardens. The reason for this is that everyone has a right in it. However, if on account of there being too many animals, and one fears that the water will be depleted, or the pond will get damaged; then he has the right to stop them. If one wishes to stop anyone, one will have to see whether they could get their work done by obtaining water from elsewhere, (e.g. there is another well within 1.6 kilometres and it is not on any private property); or the work will not get done and they will have problems. If their work could get done from some other place, well and good. Otherwise, the owner will be told that one should allow this person to draw water on the condition that he will not damage the well, etc. or alternatively, one (i.e. the owner) should draw the water for him or get someone to draw it for him and give it to him. However, the water that he receives for his farm or garden cannot be given to anyone else without the owner's permission. The owner has the right to stop him from this. The same rule applies to grass and all those plants that have no trunks. However, trees that have trunks are the property of the land-owner.[3]
4. A person wishes to irrigate his farm with water from someone else's well or reservoir and the owner of these wants to charge him for the water. The *ulama*

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[1] *Fatawa Alamgiri* Vol. 1, p162. [2] Radd Al-Muhtar Vol. 5, p433. [3] Durr Mukhtar Vol. 5, p433.

differ as to whether it is permissible or not. The *ulama* of *Balkh* have passed a *fatwa* that it is permissible.[1]

5. If a person fills sea-water, water of a pond or well, etc. into a utensil of his, he will become the owner of that water. No one can use it without his permission. But if a person becomes extremely restless due to thirst, it will be permissible to take that water forcefully from that person if he knows that the water is more than what the owner will require. However, he will have to give compensation for the water.[2]
6. *Wudhu* and *ghusl* cannot be made with water that has been kept aside for drinking purposes—as is normally kept aside during summer. However, if a lot of water has been kept aside, it can be used. Water that has been kept aside for *wudhu* can be used for drinking purposes.[3]
7. If one or two bits of a goat's excreta fall into a well, and they come out whole, then the well will not become impure (*najis*). Irrespective of whether the well is in a jungle or in a town, or whether it is covered or not.[4]

Istinja' (Abstersion)

1. On awakening from sleep[5], a person should not put his hands in the water (container) until he washes his hands upto his wrists irrespective of whether the hands are pure or impure. If water has been kept in a small container, such as a pitcher or jug, then it should be carried with the left hand and poured onto the right hand and washed three times. Thereafter, the utensil should be taken into the right hand and the left hand should be washed three times. If the water is not kept in a small container, but in a big drum, etc., then it should be taken out with a small utensil, such as a jug. Care should be taken that the fingers do not touch the water. If there is no small utensil, then water should be taken out with the palm of the left hand. As far as possible, verylittle of the fingers should be put in the water. On taking out the water, first the right hand should be washed, and thereafter, as much of the right hand can be put in the water. On taking out water, the left hand should be washed. This method of washing the hands is only permissible if the hands are not impure. If they are impure, then under no condition should the hands be put in the drum. Water should be taken out in such a way that it does not become impure. For example, a clean handkerchief could be dipped in the water and whatever comes onto the handkie could be used to purify the hands. Alternatively, any other possible method could be used to purify them.
2. It is *sunnah* to make *istinja'* of those impurities emitted from the anterior or posterior private parts.[6]
3. If the impurity does not stick to the sides (or anywhere else), and a person does not use water for *istinja'*, but instead uses pure stones or lumps of clay, and wipes in such a way that the impurity goes away and the body gets clean: then this will also be permissible. But this method is contrary to purity consciousness. If there is no water or a shortage of it, then there is no alternative but to cleanse oneself in this

[1] Radd Al-Muhtar V-5, P-442, Durr Mukhtar V-2, P-258. [2] Although it was permissible for him to take the water forcibly (on account of thirst), he will have to pay for it later on. (Radd Muhtar V-5, P-436) [3] Durr Mukhtar V-1, P-260. [4] Radd Al-Muhtar V-1, P-227. [5] Durr Mukhtar V-1, P-114, Radd Al-Muhtar P-116. [6] Sharah Tanweer V-1, P-236.

way.[1]

4. There is no special method[2] for using stones. But care should be taken that the impurity does not spread and the body gets thoroughly cleaned.[3]
5. After having made *istinja'* with stones, it is *sunnah* to make *istinja'* with water. But if the impurity spreads more than the size of a rupee coin, it will be *wajib* to wash with water. Without washing, *salah* will not be valid. If the impurity has not spread, even if one purifies oneself with only stones, *salah* will be valid, but this is contrary to the *sunnah.*[4]
6. When making *istinja'* with water, first the hands upto the wrists should be washed. Thereafter go to a secluded spot, and after loosening the clothes, sit down. Wash until you are throughly satisfied that the body is clean. But if a person is always in doubt and he uses a lot of water, and still he is not fully satisfied, then he should wash three or seven times and not more than this.[5]
7. If a secluded place cannot be found, then for the sake of making *istinja'* with water, one should not expose one's private parts, neither to women nor men. In such a case, *istinja'* should not be made with water (but stones). *Salah* should be offered without having made *istinja'* (with water). This is because the exposing of one's body is a major sin.[6]
8. Making *istinja'* with the following objects is a sin and prohibited, and should be avoided:
   bones, impurities such as cow-dung and droppings of goats, coal, coarse limestone, glass, baked bricks, edibles, paper[7], etc. It is also sinful to make *istinja'* with the right hand. But if someone does this, the body will be cleaned.
9. It is prohibited to stand and urinate.[8]
10. It is prohibited to face or turn one's back towards the *qiblah* when passing stool or urinating.[9]
11. It is also prohibited and *makruh* to make small children to face the *qiblah* and pass stool or urinate.[10]
12. It is permissible to use the left-over water of *istinja'* for *wudhu*. It is also permissible to use the left over water of *wudhu* for *istinja'*, but not to do so is better.
13. When entering the toilet, *Bismillah* should be read outside, and then the following *du'a* should be read:

   اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِکَ مِنَ الْخُبُثِ وَالْخَبَآئِثِ ۝

   "O Allah! I seek refuge with You from the impure male and female *jinn*."

   One should not enter the toilet bare-headed. If one is wearing any ring, etc. on which is the name of Allah or His Prophet ﷺ, it should be removed. One should enter with the left foot. Allah's name should not be taken inside. If one sneezes, then *Alhamdulillah* should be recited in the heart only and nothing should be said with the tongue. Nor should one talk or say anything in the toilet. When leaving the

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[1] Fatawa Hindiyah V-1. P-30. [2] The most acceptable opinion is that there's no specific method for *istinja'*. nor is there any specified number of times for *istinja'*. The aim of *istinja'* is to purify oneself, irrespective of how this is done. [3] Fatawa Hindiyah V-1, P-30. [4] Approximately three centimetres in diameter; or a rupee coin. Sharah Tanweer V-1, P-350. [5] Radd Al-Muhtar, V-1, P-349. [6] Fatawa Hindiyah V-1, P-30. [7] Sharah Tanweer V-1, P-30. Alamgiri V-1, P-31. [8] Sharah Al-Tanweer V-1, P-353. [9] Sharah Tanweer V-1, P-353. [10] Sharah Tanweer V-1, P-353.

toilet, one should step out with the right foot first. After leaving the toilet, the following du'a should be read:

غُفْرَانَكَ ٥ اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَذْهَبَ عَنِّی الْاَذٰی وَعَافَانِیْ ٥

"I seek Your forgiveness, O Allah! Praise be to Allah who has removed from me this discomfort and granted me tranquility."[1]

After making *istinja'*, the left hand should rubbed on the ground or washed with sand (or soap).

Things that one should Abstain from when Passing Stool or Urinating

1. To talk.
2. To cough unnecessarily.
3. To read some verse of the Qur'an, *Hadith*, or respected thing.
4. To take something to the toilet on which the following things are written:
   The name of Allah, any Prophet, any angel, or any respected person; any verse of the Qur'an, *Hadith*, or *du'a*. But if these things are in the pocket, or wrapped in a *ta'wiz* (amulet), then there's no harm in this.
5. To relieve oneself in a standing or lying down position without genuine excuse.
6. To remove all clothes and relieve oneself completely naked.
7. To make *istinja'* with the right hand.[2]
8. It is *makruh* to face the moon or sun, or to turn one's back towards them while one is passing stool or urinating. It is also *makruh* to do the same on the bank of a river, pond, etc. even if the impurity does not fall inside. Similarly, it is *makruh* to do this under trees in whose shade people sit, or under fruit and flowering trees where people sit in winter in order to get some sunshine. It is *makruh tahrimi* (extremely detestable) to do this in the following places:
   Among animals, very close to the *masjid* or Eid-gah whereby the foul smell disturbs the worshippers, in a graveyard, at a place where people make *wudhu* or *ghusl*, on the road, in the direction of the wind, in a hole, on the road-side, near a caravan or some gathering. In other words, it is *makruh* to relieve oneself in such a place where people move around and are caused discomfort; and also in such a place where the impurity can flow back towards the person.[3]

Unsuitable Items for *Istinja'*

1. Bones, edibles, excreta and all impure substances.
2. That stone or clay which has already been used for *istinja'*.
3. Baked bricks, small pieces of broken earthenware, glass, coal, limestone, steel, silver, gold, etc.
4. Those things that do not clean impurities, such as vinegar.
5. Those things that are eaten by animals, such as straw and grass.
6. Those things that are of value, irrespective of whether they are of little or great value, such as clothing[4] or the extract of some plants.
7. Parts of a human, such as hair, bone, flesh.

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[1] Radd Muhtar V-1, P-357. [2] Sharah Tanweer V-1, P-355, Ghanyah P-50. [3] Radd Al-Muhtar V-1, P-353-354. [4] This refers to clothing whose value drops if it is washed after being used for *istinja'*.

8. The mat, dirt, or broom of a *masjid*.
9. The leaves of trees.
10. Paper, irrespective of whether something is written on it or not (this excludes toilet paper).
11. *Zam Zam* water.
12. Someone else's possessions without their permission, irrespective of whether it be water, clothing, or anything else.
13. Cotton and all similar things from which humans and their animals derive benefit.[1]

Suitable Items for *Istinja'*

1. Water.
2. Clods of earth.
3. Stones.
4. Clothes that have no value (rags).
5. All those things that are pure, that can remove impurities, that are not regarded as possessions, and are not respected.[2]

Purification of Impurities

1. *Najasat* (impurity) is of two kinds: one that is very thick or hard, and even if a little touches a person, it will have to be washed. This *najasat* is called *najasat ghaleezah* (heavy impurity). The other is a little less and lighter, and is called *najasat khafeefah* (lighter impurity).[3]
2. The following substances are regarded as *najasat ghaleezah*:
blood; stool, urine and semen of humans; intoxicating drinks; the excreta and urine of cats and dogs; the meat, hair, bones, and everything else of pigs; the dung of horses, donkeys, mules, cattle, oxen, buffaloes, etc; the droppings of goats and sheep; in other words the excreta of all animals; the droppings of fowls, ducks and wild ducks; and the urine of donkeys, mules and all *haram* animals.[4]
3. The stool and urine of a small child that is still being breast-fed is also *najasat ghaleezah*.[5]
4. The excreta of *haram* birds and the urine of *halal* animals, such as goats, cows and buffaloes and urine of horses is *najasat khafeefah*.[6]
5. With the exception of fowls, ducks and wild ducks, the excreta of all other *halal* birds such as pigeons, sparrows, etc. is pure[7]. The urine and stool of bats is pure.[8]
6. If a *najasat ghaleezah* that is thin and flowing falls on the body or clothes, it will be excused[9] if the area on which it falls is equal to or less than a rupee coin[10] in extent. If the person performs his *salah* without washing it off[11], his *salah* will be valid. But to refrain from washing it and to continue offering his *salah* in this way is *makruh*. If it is more than a rupee coin, then it will not be excused. *Salah* will not be valid if it is not washed off. If a *najasat ghaleezah* is thick and solid, for

[1] Radd Al-Muhtar, Sharah Tanweer, V-1, P-315. [2] Sharah Tanweer V-1, P-348. [3] Khaniyah V-1, P-10. [4] Ghanyah P-143. [5] Ghanyah P-143. [6] Maraqi P-86. [7] Kabiri P-147. [8] Radd Al-Muhtar V-1, P-336. [9] Here, excused means that *salah* will be valid. But even if a little *najasat* falls in one's food, it will become impure. And even if a little bit falls on one's body that place where it fell will become impure. It will be a sin to lick it. [10] Approximately three centimeters in diameter (Translator).
[11] Tanweer V-1, P-330, Bahr V-1, P-228, V-1, P-234.

example stool or the excreta of fowls, etc. and its weight is equal to or less than about 4 grams, then performing *salah* without washing it off will be valid. But if it is more than this weight, *salah* will not be valid.[1]

7. If *najasat khafeefah* falls on the body or clothing and it is less than a quarter of the area on which it fell, it will be excused. But if it is equal to a quarter or more, it will not be excused. In other words, if it falls on one sleeve and is less than a quarter of that sleeve, or if it falls on one panel of a shirt and it is less than a quarter of it, or it falls on a scarf and it is less than a quarter of that scarf. Only if it is less than a quarter of all these it will be excused.
   Similarly, if the *najasat khafeefah* falls on one hand or on a leg and is less than a quarter of that hand or leg, *salah* will be valid if it is not washed. In other words, on whichever limb the *najasat* falls, less than a quarter of that limb will be considered. If it is equal to a quarter or more, then it will not be excused. It will have to be washed. *Salah* that is performed without washing it will not be valid.[2]
8. The water in which *najasat ghaleezah* falls also becomes *najas ghaleez*; and the water in which *najasat khafeefah* falls also becomes *najas khafeef*.[3]
9. Impure oil fell on one's clothing but the extent of it was less than three centimetres in diameter. As long as it was less, it will be excused. But once it spreads beyond the limit, it will not be excused. Washing it off will be *wajib*. If it is not washed off, *salah* will not be valid.[4]
10. The blood of fish is not impure. There is no harm if it falls on a person. The same applies to the blood of flies, bugs and mosquitos.[5]
11. If a drop of urine equal to the eye of a needle falls, and it cannot be seen except after very careful examination, then there's no harm in it. It is not obligatory to wash it off, but to do so is preferable.[6]
12. If a *najasat* which can be seen, such as stool or blood, falls on the clothing, it should be washed until the *najasat* is removed and no stain remains. There is no limit to the number of times it should be washed—the moment the *najasat* is removed, it will become pure. The same rule applies when it falls on the body.
    However, if the *najasat* is removed in the first instance, it will be better to wash it two more times. And if it is removed in the second time, it will be better to wash it one more time. In other words, it is preferable to wash it three times.[7]
13. If the *najasat* is such that despite washing it several times and despite it being removed the foul smell remains or some stain is there then even then the clothing will be purified. It is not necessary to use any soap or detergents to get rid of the smell or stain.[8]
14. If any impurity similar to urine which cannot be seen, falls on the clothing then it should be washed three times. Each time that it is washed, the water should be squeezed out of it. After washing it the third time, the cloth should be wrung with full force—only then will it be purified. If it is not wrung with full force, the cloth will not be purified.[9]
15. If any impurity falls on such a thing which cannot be wrung or squeezed, such as a

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[1] Maraqi P-89. [2] Durr Mukhtar V-1, P-32. [3] Radd Al-Muhtar V-1, P-321. [4] Radd Al-Muhtar V-1, P-336. [5] Majma' Al-Anhar P-63. [6] Multaqa...... [7] Maraqi P-91. [8] Maraqi P-91. [9] Maraqi P-92.

bed, mat, jewellery, sand, utensils, bottles, shoes, etc., then the method of purifying these things is as follows:

The item should be washed once and then the person should wait. When the water stops dripping from it, it should be washed a second time. When the water stops dripping, it should be washed a third time. In this way it will be purified.[1]

16. If anything is thin and pure like water, it can also be used to wash off any impurity. If a person uses rose-water, or the extreact of any herb, or vinegar; even then that thing will be purified. However, it is not permissible to use ghee, oil, milk and other similar substances which are sticky or fatty. That thing will remain impure.[2]
17. Semen fell on the body or clothes and got dried. The body and clothes can be purified by scraping it off and rubbing it thoroughly. But if it has not dried as yet, it will have to be washed. But if a person did not wash himself after passing urine, and at that time semen came out; it will not become purified by rubbing it off. It will have to be washed.[3]
18. If *najasat* which can be seen, e.g. dung, stool, blood, semen, etc., falls on one's shoes or leather socks, it could be removed and purified by scraping it off. Even if it is not dry, and it is thoroughly scraped and rubbed off to such an extent that no sign of the *najasat* remains, it will be purified.[4]
19. If *najasat* like urine which is not seen, falls on the shoes or leather socks, then it cannot be purified except by washing.[5]
20. As for clothing and the body, these can only be purified by washing. This is irrespective of whether the *najasat* can be seen or not.[6]
21. If mirrors, knives, gold and silver jewellery, copper, brass, steel, etc. become impure, they can be purified by wiping them thoroughly, or scraping them, or rubbing them with sand. But if these items have been engraved, they cannot be purified except by washing.[7]
22. Some *najasat* fell on the ground and got dried in such a way that there is no sign of it—there is no stain nor any foul smell of that *najasat*. If it gets dry in this way, the ground will be pure. However, *tayammum* on such a piece of ground is not permissible, though it is permissible to perform *salah* there. The same rule applies to bricks and stones that have been embedded with limestone or mortar into the ground in such a way that these cannot be removed except by digging them out. That is, once the *najasat* dries and no sign of it remains, they will be purified, but *tayammum* will not be permissible.[8]
23. Those bricks that have just been placed on the ground without being embedded with lime or cement will not get purified with the drying of the *najasat*. They will have to be washed.
24. Grass which is growing on the ground also becomes purified with the drying and disappearance of the *najasat*. But if the grass is cut, it will not be purified without

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[1] Majma' V-1, P-60. [2] Majma' V-1, P-58. [3] Fatawa Hindiyah V-1, P-27. Tanweer, V-1, P-321. [4] Majma' P-58. [5] Multaga P-59, Radd Al-Muhtar V-1, P-319. [6] Radd Al-Muhtar V-1, P-318. However, if there is dry semen on the body or clothes, they can be purified by scraping it off thoroughly as long as the person had washed himself after urinating. If not, they will remain impure. This has already been mentioned in No. 17. [7] Sharah Tanweer V-1, P-319. [8] An explanation of *tayammum* comes later in a separate chapter (Translator). Sharah Tanweer, V-1, P-319, 320. But the washing should be three times for that is nearer caution.

washing.[1]

25. If impure knives, earthen and copper utensils are placed on a blazing fire, they will also get purified.[2]
26. There was some impurity on one's hand. Someone removed this *najasat* by licking it off three times. It will become purified, but it is prohibited to lick it. A child vomitted milk on one's chest, and thereafter it licked the vomit and drank it up. The chest will be purified.[3]
27. If an unused earthenware utensil becomes impure, and it is such that is absorbs the impurity, then it will not become purified by merely washing it. Instead, it should be filled with water and when traces of the impurity appear in the water, the utensil should be emptied. It should be filled again, and emptied again. This should be continuously done until no sign of the impurity remains—neither its colour nor its smell. Only then will it be purified.[4]
28. The utensils which a potter makes with impure clay will remain impure as long as they are unbaked. Once they get baked, they will become pure.[5]
29. Honey, syrup, ghee or oil became impure. Whatever the amount may be, add the same amount or more of water to it and keep it to boil. Once the water has evaporated, add more water and do the same three times. In this way it will get purified.
    Alternatively, add the same amount of water and stir the contents. Once it comes on top of the water, remove it in some way. Repeat the process three times and it will be purified. If the ghee is gone hard, add water to it and heat it. Once it melts, remove it.[6]
30. If clothes were dyed in an impure dye, they should be washed until clean water begins to come out of them. They will thus be purified, irrespective of whether the dye comes out of the clothes or not. However it is preferable to wash it at least three times.[7]
31. The ashes of dung-cakes, droppings of goats and other impure things are pure. Their smoke is also pure. If it comes onto one's bread, there is no harm in it.[8]
32. One corner of a mat is impure and the balance of it is pure. It will be permissible to offer *salah* in the corner that is pure.[9]
33. Land that has been plastered by dung is impure. *Salah* on it is not permissible without having laid some pure thing over it.[10]
34. If the land which has been plastered by dung is dry, then it is permissible to spread even a wet cloth over it and offer *salah*. But it should not be so wet that some soil from that ground comes onto one's clothing.[11]
35. After having washed his feet, a person walked bare-footed on some impure place and his foot-prints were visible on that place. His feet will not become impure. However, if due to the wet feet, the ground gets so wet, that some sand or impurity from that ground comes onto the feet then they will become impure.[12]
36. A person slept on an impure carpet and due to perspiration his clothes became

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[1] See F.N. to No. 22 above. [2] Ghaniyah P-65. [3] Alamgiri P-28. [4] Ghaniyah P-68. [5] Fatawa Hindya V-1, P-27, Durr Mukhtar V-1, P-325. [6] Alamgiri V-1, P-36. [7] Durr Mukhtar V-1, P-339, Alamgiri V-1, P-26. [8] Durr Mukhtar V-1, P-336. [9] Durr Mukhtar V-1, P-418. [10] Ghaniyah P-172. [11] Ghaniyah P-172. [12] Ghaniyah P-63.

damp. The same rule applies here, i.e. his clothes and body will not become impure. However, if they get so wet that some impurity from the carpet gets[1] onto his clothes or body, they will be rendered impure.[2]

37. A woman applied impure henna (*mehendi*) on her hands or feet. By washing them thoroughly until clean water flows out of them, the hands and feet will be purified[3]. It is not obligatory to remove the colour.[4]
38. A person applied *surmah* (antimony) or *kajal* (eye-pencil) which was impure. It is not necessary to wipe or wash it off. However, if it spreads and comes out of the eye, it will be obligatory to wash it.[5]
39. If one applied impure oil onto one's head or body, then according to the normal procedure, it should be washed off three times. It is not necessary to remove it by putting soap or any such thing.[6]
40. A dog put its mouth in flour or a monkey ate some of it. Whatever portion of the flour got dirty should be removed. It is permissible to eat the rest of it. If the flour was dry, then wherever its saliva is, that place should be removed. The balance of it is pure.[7]
41. The saliva of a dog is impure, but the dog itself is not impure. So if a dog touches anyone's body or clothes, they will not become impure, irrespective of whether the dog's body is dry or wet. However, it will be a different case if there is some *najasat* on the dog's body.[8]
42. A person passed wind at a time when his underclothing were wet. His clothing will not become impure by passing wind in such a state.[9]
43. The clothes that got wet with impure water were wrapped with clean clothes. The wetness from the impure clothes got into the clean clothes, but no colour or smell of the impurity got into them. If these clean clothes got so wet that by wringing them one or two drops of water fall down, or at the time of wringing them, the hands get wet—then these clean clothes will also become impure. However, if they are not so wet, they will remain pure. And if the clothes that got wet with some specific impurity such as urine, were wrapped with clean clothes, then even if a little dampness or smell of those clothes gets into the clean clothes, they will also become impure.[10]
44. A wooden plank is impure on one side and pure on the other side. If it is so thick that it can be sawed off in the centre, he can turn it over and perform *salah* on the pure side. But if it is not so thick, it will not be permissible.[11]
45. A particular cloth is double-folded—one fold is impure and the other is pure. If both the folds are not stiched, it will be permissible to offer *salah* on the fold that is pure. But if both folds are stitched, *salah* will not be permissible even on the fold that is pure.[12]

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[1] Whether it is the impurity itself or the perspiration which has become impure because of the impurity it mixed up with. [2] Ghaniyah P-62. [3] Tasheeh Al-Aghlat. [4] Dur Mukhtar V-1, P-339.
[5] Radd Al-Muhtar V-1, P-341. It is obligatory to wash the area which is outside the eye when one intends offering *salah*. [6] Alamgiri V-1, P-68. [7] Alamgiri V-1, P-5. [8] Ghaniyah. [9] Radd Al-Muhtar V-1, P-334. [10] Ghaniyah P-63. [11] Ghaniyah Al-Mustainli P-200. [12] Ghaniyah P-75.

Rules Regarding Purities and Impurities

1. At the time of threshing out the grain, an ox urinates on the grain. Because of necessity, this will be excused[1]. In other words the grain will not become impure[2]. But if it urinates on it at some other time, the grain will become impure because there is no necessity now.
2. The food prepared by a disbeliever, his utensils, and his clothes will not be regarded as impure unless there is some proof or indication of its impurity.[3]
3. It is wrong of some people to use the fat of lions, etc., and to regard it as pure. However, if a religious minded doctor says that there is no cure other than the fat, then in such a case, some *ulama* say that it will be permissible. But it will be necessary to purify oneself from it when performing *salah.*[4]
4. Mud and dirty water that is on the roads is excused on condition that the impurity is not seen on the body or clothes. This is the *fatwa* on this matter. However, caution demands that the person who does not travel to the markets and on the roads very often, should always try and cleanse his body and clothes from this mud and dirty water even if he does not see any impurity.[5]
5. When any impurity is burnt, its smoke becomes pure. If it becomes hard and something is made out of it, then it will also be pure. As has been said of salammoniac, that it is made out of impure smoke.[6]
6. Sand and dust that is on top of some impurity is pure on condition that the dampness of the impurity does not make them damp as well.[7]
7. Gases that rise from impurities are pure. Worms that emerge from fruits[8] are pure, but it is not proper to eat them if they are alive (or even dead). The same rule applies to the worms of wild figs[9], etc.[10]
8. When edibles such as meat, sweetmeats, etc. get stale and begin to stink, they do not become impure. But when taking into consideration the harm that can be caused, it will not be proper to consume them.[11]
9. Musk and the bag from which it is extracted is pure[12]. The same applies to amber.[13]
10. The saliva which comes out from a person's mouth while he is sleeping is pure.[14]
11. An egg whose colour has changed is pure as long as it is not broken.[15]
12. The skin of a snake is pure.[16]

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[1] Sharah Tanweer V-1. P-338. Fatawa Hindiya V-1. P-28. [2] This distinction has its origins probably in *Imam* Ahmad who regards the urine of those that eat flesh and the donkeys as pure because of necessity. [3] Alamgiri V-6. P-231. [4] Sharah Tanweer V-1. P-216. [5] Radd Al-Muhtar V-1. P-334. [6] Radd Al-Muhtar V-1. P-335. Ammonium chloride. a white crystalline salt. [7] Radd Al-Muhtar V-1. P-334. [8] Radd Al-Muhtar V-1. P-360. V-5. P-299. [9] The same applies to worms in vinegar and medicine. Shah Abdul Aziz has given an explanation in Tafseer Azizi of the verse 173 of Al-Bagarah which has prompted some people to object to the ruling in Bahishti Gohar. We have cited the juristic rulings from which the ruling is derived. We do not think that Shah Abdul Aziz means that the worms in the fruit may be eaten even if they can be separated and are in large numbers. Rather. he means that it is proper to eat a worm if it has become part of the fruit because of its oneness with it. The worms that can be separated may not be eaten intentionally as people normally do with worms in fruit which they eat as if unseen. This is also apparent from *Ahadith.* There is a *Hadith* in Abu Dawood narrated by Anas ﷺ. (Bayan Al-Jawaz Jalal Majhool V-4. P-365). [10] Radd Al-Muhtar V-1. P-284. [11] Radd Al-Muhtar V-1. P-360. [12] The bag is called Nafa. [13] Durr Mukhtar V-1. P-23. [14] Fatawa Alamgiri V-1. P28. [15] Bahr Al-Raiq V-1. P-89. Hidayah. [16] The skin which it has shed (Translator). Fatawa Alamgiri V-1, P-28.

13. The water with which impure clothes were washed is also impure, irrespective of whether the water was used to wash the first, second or third time. However, the difference in these three waters is that if the water which was used to wash the first time falls on some clothing, this clothing will be purified after it is washed three times. If the water of the second time falls, then the clothing will be purified after it is washed twice. And if the water of the third time falls, then it will be purified after washing it once.[1]
14. The water with which a dead person is given a bath is impure.[2]
15. The skin of a snake is impure, i.e. the skin which is still attached to its body. The skin which it sheds is pure.[3]
16. The saliva of a dead person is impure.[4]
17. On one side of a cloth an excusable amount of impurity falls and seeps through the other side. The impurity that seeps through is also of an excusable amount. However, if both these excusable amounts are added together, they exceed the excusable limit. Even then it will be regarded as less and therefore excusable. But if the cloth is double-folded or two cloths have been placed together, and when added together they exceed the limit, it will not be excusable.[5]
18. If one or two pieces of dung or excreta of a cow or goat fall into the milk while they are being milked, it is excusable as long as the dung or excreta is removed immediately. If it falls at some time other than the time of milking, the milk will become impure.[6]
19. If a four to five year old boy who does not understand what *wudhu* is, makes *wudhu* or an insane person makes *wudhu*, then the water will not be considered to be *musta'mal* (in other words that water can be used for *wudhu* by someone else).[7]
20. Water that is used to wash clean clothes, utensils and other pure items can be used for *wudhu* and *ghusl* as long as its density does not change and as long as it is still referred to as water in normal conversation. But if there was some food or drink in the utensils, then using that water for *wudhu* or *ghusl* will only be permissible if at least two of the three qualities of water remain unchanged. If two qualities change, *wudhu* or *ghusl* will not be permissible.[8]
21. It is *makruh* to drink used water, or to use it in cooking. *Wudhu* and *ghusl* with such water is not permissible. However, it can be used to wash impurities.[9]
22. The one who is in need of *wudhu* should not make *wudhu* with *Zam Zam* water. Nor should it be used by the one who has to have a bath. To wash impurities with it and to make *istinja'* with it is *makruh*.
However, if one is compelled to use it, in the sense that water cannot be found within 1.6 kilometres, and one cannot purify oneself in any other way, then all these things will be permissible with *Zam Zam* water.[10]
23. The water that is left behind by a woman after she made *wudhu* or *ghusl* should not be used by a man to make his *wudhu* or *ghusl*. Although this is permissible according to the Hanafi Mazhab, it is not permissible according to *Imam* Ahmad

[1] Alamgiri V-1, P-26. [2] Fatawa Hindiyah V-1, P-74. Radd Al-Muhtar V-1, P-217 and P-893. [3] Fatawa Hindiyah V-1, P-38. [4] Fatawa Hindiyah V-1, P-28. [5] Radd Al-Muhtar V-1, P-327. [6] Sharah Tanweer V-1, P-227. [7] Fatawa Hindiyah V-1, P-14, Bahr Ra'iq V-1, P-91. [8] Sharah Al-Tanweer, Radd Al-Muhtar V-1, P-205 and 187. [9] Tanweer P-207. Bahr Ra'iq V-1, P-92. [10] Mughniya P-24. Tahtawi P-12.

(Hanbali Mazhab). It is therefore better to abstain from those matters in which there is difference of opinion.[1]

24. To make *wudhu* or *ghusl* with the water of those places where some nation was punished by Allah, such as the people of *Thamud* and *Aad*, is not proper. There is also difference of opinion in this matter. It is therefore better to abstain from this. But if one is compelled, then the same rule as that for *Zam Zam* water will apply.[2]
25. An oven which has become impure can be purified by lighting a fire in it on condition that after it gets hot, no traces of the impurity remain.[3]
26. If an impure piece of ground is covered with sand and the impurity gets concealed in such a way that even its smell does not come, then the surface of the sand will be pure.[4]
27. Soap made with impure oil or fat will become pure.[5]
28. If the place of venesection (cutting of veins) or any other wound from which blood or pus came out became impure and washing it will be harmful, then it will be sufficient to wipe it with a wet cloth. It will not be necessary to wash the place after it has healed.[6]
29. If an impure dye falls on the body or clothes or the hair gets coloured with this dye, it will be sufficient to wash them until clear water begins to flow even if the colour is not removed.[7]
30. If a tooth which broke off is refitted with some pure or impure substance; or a broken bone is replaced by an impure bone; or a wound is filled with some impure substance; and all these get healed; then they (i.e. the impure substances) should not be removed. They will automatically become pure.[8]
31. If any sticky substance which is impure, such as oil, ghee, the fat of a dead animal, gets stuck to something and is washed until clear water begins to flow, it will be purified even if the stickyness of that impurity remains.[9]
32. Some impurity falls into pure water. By its falling, the water splashes and a few drops fall on someone. These drops are pure on condition that there are no traces of that impurity on the person.[10]
33. If a cloth having two folds or a cloth that is filled with cotton (such as duvets) becomes impure on one side and is pure on the other side, then the whole cloth will be regarded as impure and *salah* on it will not be permissible. This is only if the impure area of the impure side is the area on which the ***musalli*** will stand or prostrate[11]. Another condition is that both the cloths must be sewn together. If they are not stitched together, then impurity on one side will not render the other side impure. In fact, *salah* will be permissible on the pure side on condition that the cloth is so thick that the traces and smell of the impurity underneath do not come on top.[12]

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[1] Sharah Al-Tanweer V-1, P-138. [2] Radd Al-Muhtar V-1, P-138. [3] Radd Al-Muhtar V-1, P-325. This does not refer to electric or gas ovens which are prevalent in modern society. Rather, it refers to a type of earthen or clay furnace that is made in the ground. It is normally round in shape with a round mouth at the top. Coal is placed at the bottom of this oven while the rotis that are made in it are stuck on the under-surface of the oven. Such an oven is also referred to as a *tandoor*. [4] Miraqi Al-Falah. [5] Radd Al-Muhtar V-1, P-325. [6] Fatawa Hindiyah V-1, P-27. [7] Sharah Tanweer V-1, P-339. [8] Radd Al-Muhtar V-1, P-213, and 341. [9] Sharah Tanweer V-1, P-339. [10] Ghaniyah P-187. Radd Al-Muhtar V-1, P-358.
[11] This includes all those parts which are used in prostration, i.e. the forehead, hands, knees and feet. (Shabbir Ali). [12] Mughinyah P-79.

34. If a chicken or any other bird is boiled in water before its stomach, intestines and other filth can be removed, as is the custom today, it can in no way be regarded as pure.[1]

Wudhu—Ablution

1. The person making *wudhu*[2] should face the *qiblah* and sit on an elevated place so that water does not splash on him.[3]
2. When commencing *wudhu*, he should recite *Bismillahir Rahmanir Raheem.*[4]
3. First of all, he should wash his hands upto the wrists three times.[5]
4. Then, rinse the mouth three times and use a *miswak.*[6]
5. He may use a thick cloth or even the fore-finger to remove dirt if he has not *miswak.*[7]
6. He should gargle the mouth thoroughly. However, if he is fasting, he should not gargle thoroughly lest water go down the throat.[8]
7. Then, rinse the nose three times[9] and clean it with the left hand[10]. However, the fasting person should not allow water to go beyond the soft-bone of the nose.
8. Wash the face three times,[11] from the hair-line till below the chin, and from one ear-lobe to the other. Water must reach all these places. Water must also reach below the eye brows, no place should remain dry.
9. Wash, the right hand upto and including the elbows.
10. Then wash the left hand upto and including the elbows.
11. Make *khilal* of the fingers. That is, pass the fingers of one hand through the fingers of the other hand.[12]
12. If there is a ring or any such jewellery on the fingers, it should be removed so that no part is left dry.[13]
13. Then make *masah* of the head (passing wet hands over the head).
14. Make *masah* of the ears by inserting the forefingers into the ears and making *masah* of the back of the ear-lobes with the thumb of each hand.[14]
15. Make *masah* of the neck with the back of the fingers of both hands[15]. However, *masah* of the fore-neck/throat should not be made as this is prohibited.[16]
16. Fresh water need not be used for making *masah* of the ears[17]. Whatever water is left over after making *masah* of the head will be sufficient.
17. Then wash the right foot upto and including the ankles. Do the same for the left foot[18]. Make *khilal* of the toes of the feet with the little finger of the left hand[19]. When making *khilal*, commence with the little toe of the right foot and end with the little toe of the left foot.

   This is the correct method of performing *wudhu*. However, there are certain acts, which if even a part is left out or not completed, then the *wudhu* will be regarded as incomplete. In fact, it will be as if *wudhu* was not performed at all. Such acts are called *fard*[20]. There are other acts, which if left out, the *wudhu* will be regarded as

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[1] Radd Al-Muhtar V-1, P-345. [2] Before commencing with *wudhu*, one should have the intention that he is making *wudhu* for *salah*. Without intention one will not get the reward of *wudhu*, although it will be regarded as complete. [3] Miraqi P-24. [4] Miraqi P-39. [5] Bahr V-1, P-17. [6] Noor P-8. [7] Miraqi P-39. [8] Miraqi P-41. [9] Hidayah P-32. [10] Ghaniyah P-30. [11] Noor P-7, Ghaniyah P-25. Kabiri P-22. [12] Dur Mukhtar V-1. [13] Kabiri P-23. [14] Same water may be used for ears as for head. [15] Ghaniyah P-24. [16] Noor P-44. [17] Shani V-1, P-126. [18] Miraqi P-23. [19] Tahtawi V-2, P-22. [20] Umdah Al-Riayah P-54.

complete. Carrying out these acts will entail reward (*thawab*) and these have been emphasised in the *Shari'ah*. It is a sin to leave out such acts unnecessarily. Such acts are called *sunnah*[1]. There are other acts, which if carried out entail reward, and if left out, entail no sin. Neither have they been emphasised in the *Shari'ah*. Such acts are called *mustahabb*.[2]

Fard (Compulsory) Acts of *Wudhu*

There are four *fard* acts in *wudhu*:[3]

1. To wash the entire face once.
2. To wash both hands upto and including the elbows once.
3. To make *masah* of one-quarter of the head once.
4. To wash both feet upto and including the ankles once.

These are the *fard* acts of *wudhu*. Even if one of these acts is left out, or even if a place equal to a hair's breadth is left dry, *wudhu* will not be complete.

Sunnah Acts of *Wudhu*[4]

1. To say *Bismillahir Rahmanir Raheem*.
2. To wash both hands upto the wrists.
3. To rinse the mouth.
4. To wash the nose.
5. To use *miswak*.
6. To make *masah* of the entire head.
7. To wash each part three times.
8. To make *masah* of the ears.
9. To make *khilal* of the fingers and toes.

The remaining acts are *mustahabb*.

1. Once the four *fard* acts of *wudhu* are carried out, *wudhu* will be regarded as complete[5], irrespective of whether one intended to make *wudhu* or not, e.g:
   a) at the time of bathing, one pours water on the entire body, or
   b) falls into a well, or river[6], or
   c) stands in the rain. In all these conditions, if the limbs of *wudhu* get wet, *wudhu* will be regarded as complete. However, one will not obtain the reward (*thawab*) of *wudhu*.
2. *Sunnah* is to amke *wudhu* exactly as has been mentioned above. But if anyone alters or reverses the procedure of *wudhu*, e.g. by washing the face, or alters the procedure in any other way then *wudhu* will still be regarded as complete. However, it will not be considered to be in accordance with the *sunnah*, and there is always the fear of having sinned.[7]
3. Similarly, if the left hand or the left foot is washed first, *wudhu* will be complete, but it will be contrary to being *mustahabb*.[8]
4. After washing one part, one should not delay in washing the next part to such an

[1] Umdah Al-Riayah P-62. [2] Shami V-1, P-128. [3] Gharar P-10. [4] Noor Al-Idah P-8. [5] Shami V-1, P-111. [6] or swimming pool, etc. [7] Miraqi P-43. If he forms the habit, he will risk having sinned. [8] Hidayah P-33.

extent that the first part gets dry[1]. Instead, he should wash the next part as quickly as possible. If, after washing the second part, the first part gets dry, then *wudhu* will be regarded as complete, but it will be contrary to the *sunnah*.[2]

5. It is also *sunnah* to pass the hand on the part that is being washed so that no place is left dry.[3]
6. It is better and *mustahabb* to prepare for *wudhu* and *salah* well before the time.[4]
7. As long as there is no genuine excuse, one should perform *wudhu* with one's very own hands and should not seek assistance from someone else.[5]
8. While making *wudhu*, worldly talk should be avoided. Instead, *Bismillah* and the *kalimah* should be read on washing each and every part.[6]
9. No matter how freely water may be available, it should not be wasted. Even if one is at the sea-shore, one should not use more than necessary. At the same time, one should not use so little water that one has problems in washing the parts thoroughly.
10. The parts should not be washed more than three times.
11. When washing the face, water should not be splashed with great force, nor should one splash water by making hissing sounds.[7]
12. One should not close one's eyes and mouth very tightly. All these things are *makruh* and prohibited. The reason for this is that if the mouth and eyes are shut so tightly to the extent that the lips or eye-lashes remain dry, then the *wudhu* will not be regarded as complete.
13. If rings, bangles, bracelets, etc. are so loose that water will reach under them without having to remove them, it will still be *mustahabb* to remove them. If they are so tight that there is a possibility of water not reaching under them, then it will be necessary and *wajib* to remove them. A similar rule applies to the nose ring: that is, if it is loose, then it will be *mustahabb* to move it, and if it is tight, then while one is washing the face it will be *wajib* to move it around so that water reaches everywhere.[8]
14. If some dough or similar substance got stuck under the nails and got dried, and water did not reach there, the *wudhu* will not be complete. If one sees the flour and realizes that water did not reach there, then water should be poured over it. However, if *salah* was performed prior to pouring the water, it will be necessary to repeat the *salah*.[9]
15. If one has applied tinsel or some other decorative paint on the forehead and does not wash it thoroughly, but just pours water over it, then *wudhu* will not be complete. It should be removed before washing the face.[10]
16. After having performed the *wudhu*, *surah Al-Qadr* should be recited.[11]
   Thereafter the following *du'a* should be made:[12]

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[1] Durr Mukhtar V-1, P-127. [2] To intentionally delay washing the next part to the extent that the previous one gets dry is contrary to *sunnah*. However, if it gets dry due to the blowing of strong winds or due to intense heat, it will be excused. [3] Shami V-1, P-35. [4] Shami P-130. [5] Shami, Durr Mukhtar. [6] Must not engage in unnecessary talk. There is no harm in talking about necessary matters. [7] Shami, Durr Mukhtar V-1, P-136 etc. [8] Muheet, Muniyah P-12. [9] Muniyah P-12, Kabiri P-36. [10] Thin bright specks are adorned on the forehead of a bride. [11] The *Hadith* tells us that if anyone recites *surah Al-Qadr* (97th) he will be recorded among the *siddiqs* (the Truthful) (Kanz Al-Ummal) and get great reward. [12] Muniyah, Durr Mukhtar. Shami P-133. Another supplication is also recommended.

اَللّٰهُمَّ اجْعَلْنِیْ مِنَ التَّوَّابِیْنَ وَاجْعَلْنِیْ مِنَ الْمُتَطَهِّرِیْنَ وَاجْعَلْنِیْ مِنْ عِبَادِکَ الصَّالِحِیْنَ○

"O Allah! Make me of the repentants, and make me of the purified, and include me among Your pious servants."

17. After having performed the *wudhu*, it is preferable to read two *raka'ats* of *nafl salah*[1]. This *salah* is called *Tahiyyatul Wuhdu*. Great reward and merit has been mentioned in the *Hadith* in regard to this *salah*.
18. If one had made *wudhu* for a particular *salah*, and thereafter the next *salah* time entered without the *wudhu* having broken, then it will be permissible to offer *salah* with that same *wudhu*. However, if the person repeats the *wudhu*, he will be greatly rewarded.[2]
19. Once *wudhu* has been made and has not broken as yet, then as long as no act of worship (*ibadat*) has been performed with that *wudhu*, it will be *makruh* to make a new *wudhu*. Based on this, if a person makes *wudhu* while bathing, then he should offer his *salah* with that same *wudhu*. Without that *wudhu* breaking, he should not make a new *wudhu*. However, if a person has offered even just two *raka'ats* of *salah* with that first *wudhu*, then there will be no problem in making a second *wudhu*. In fact, there is reward in making a second *wudhu*.[3]
20. If someone's hands or feet are cracked and he filled them with wax, an ointment, or some other medicine (and he fears some harm by removing it) then his *wudhu* will be regarded as complete if he just poured water over it without removing the medicine.[4]
21. If water did not reach the heels or some other place while making *wudhu*, and only after completing the *wudhu* one realized that a particular place is dry, it will not be sufficient to merely pass the hand over that place. Instead, water will have to be poured over it.
22. If there is a sore or some other wound on the hands, feet, etc. and one fears that it would be harmful to pour water over it, then water should not be poured. Instead, the wet hand should be poassed over the wound. This is called *masah*. If this is harmful, *masah* should not be made and that place should be left out.[5]
23. If a wound has been bandaged and it will be harmful to open the bandage and make *masah* over the wound, or it will be difficult and painful to open the bandage, then in both cases it will be permissible to make *masah* on the bandage. But if this is not the case, the bandage will have to be removed and *masah* will have to be made on the wound.[6]
24. If the wound is not under the entire bandage, then after opening the bandage, that portion which is not wounded should be washed if possible. However, if it is not possible to open the bandage, *masah* should be made on both the portions—the wounded and the unwounded portions.[7]
25. In case of a fracture where splints and pads are applied, the above directions will apply. That is, as long as the splints cannot be opened, it will be sufficient to make *masah* over it. The same rule will apply to plasters—that is, if *masah* cannot be made on the wound, the plaster should be removed and *masah* should be made on

[1] Provided it is not offered in a forbidden or undesirable time of *salah*. [2] Muniyah P-13. [3] Shami, Radd Al-Muhtar (V-1, P-124). [4] Muniyah. [5] Muniyah P-23. [6] Durr Mukhtar V-1, P-288. [7] Durr Mukhtar V-1, P-289.

the gauze. But if there is no one to help in opening and closing the plaster, then it will be sufficient to make *masah* on the plaster itself.[1]

26. In the case of bandages, splints, plasters, etc. it is preferable to make *masah* on the entire covering. If this is not possible, then it will be permissible to make *masah* on more than half of the covering. However, it is not permissible to suffice with *masah* on half or less of the covering.[2]
27. If after performing *masah*, the bandage, plaster, etc., opens up and one sees that the wound has not healed as yet, then it should be retied and the previous *masah* will suffice. However, if the wound has healed and there is no need to bandage it again, then the *masah* will be broken. That portion should be washed and *salah* performed. There is no need to repeat the entire *wudhu*.[3]
28. *Khilal* (passing of wet fingers) of the beard should be made three times after having washed the face. *Khilal* should not be made more than three times[4]. It is *fard* to wash the surface between the check and ears whether there is hair on it or not.[5]
29. It is *fard* to wash the chin as long as there is no hair of the beard on it, or if there is, it is so little that the skin can be seen.[6]
30. It is *fard* to wash that part of the lips which can be seen after the lips are closed.[7]
31. If the hair of the beard, moustache and eyebrows is so thick that the skin cannot be seen, then it is not *fard* to wash that skin which is hidden. That hair is actually in place of the skin. To pour water over it is sufficient.[8]
32. If the hair of the eyebrows, beard, or moustache is so thick that the skin cannot be seen, then in such a case it is *wajib* to wash that hair which falls within the boundaries of the face. It is not *wajib* to wash the hair that is beyond the boundaries of the face.[9]
33. If a person's piles come out, his *wudhu* will break irrespective of whether it went back inside on its own, or by pushing it back with a stick, a cloth, or his hand.[10]
34. If semen comes out without any desire, *wudhu* will break. For example, a person carried a very heavy weight, or jumped from an elevated place and due to this shock semen came out without any desire.[11]
35. If there is some defect in one's senses, but this defect does not reach the stage of insanity or unconsciousness, his *wudhu* will not break.[12]
36. If a person sleeps away and laughs (in his sleep) while in *salah*, his *wudhu* will not break.[13]
37. By laughing in a *Janaza Salah* or in a *Sajdah Tilawat*, *wudhu* will not break irrespective of whether the person is mature or immature.[14]

Factors that Break and do not Break *Wudhu*

1. The passing of stool, urine and wind breaks *wudhu*. However, if one passes wind from the forepart, as it ocassionally happens because of sickness, *wudhu* will not

[1] Durr Mukhtar V-1, P-287. [2] Durr Mukhtar V-1, P-290. [3] Al-Hidayah. [4] Sharah Tanweer V-1, P-121. [5] Sharah Tanweer V-1, P-100. [6] Sharah Tanweer V-1, P-104, Durr Mukhtar V-1, P-101. [7] Sharah Tanweer V-1, P-104, Durr Mukhtar V-1, P-101. [8] Sharah Tanweer V-1, P-104, Durr Mukhtar V-1. P-101. [9] As F.N. No. 6, 7, 8. [10] Sharah Tanweer, Radd Al-Muhtar V-1, P-155.
[11] Fatawa Hindiyah V-1, P-6. [12] Tahtawi P-50. [13] Fatawa Hindiyah V-1, P-8, Radd Al-Muhtar V-1, P-150. [14] Fatawa Hindiyah V-1, P-8, Radd Al-Muhtar V-1, P-150. The *Janaza Salah* is the prayer over the dead and *Sajdah Tilawat* is the prostration made after reading one of the fourteen verses in the Qur'an which call for prostration to be made.

break. If some worms or stones come out from the front or back, then too *wudhu* will break.[1]

2. If a worm comes out from a wound, or from the ear, or if a piece of flesh falls off from a wound and no blood comes out; then in all these cases *wudhu* will not break.[2]
3. If one was bleeding, or his nose was bleeding, or is injured and begins to bleed, or blood comes out from small boils (and pimples, etc.), lor bleeds from any other part of the body, or some matter or pus comes out—then in all these cases *wudhu* will break. However, if the blood or pus remains on the mouth of the wound and does not flow over it, *wudhu* will not break. Based on this, if a person is pricked by a pin and blood comes out, but does not flow, then *wudhu* will not break.[3]
4. If a person sneezes and some clotted, dry blood comes out, *wudhu* will not break. *Wudhu* will only break if it is thin and flows. If a person inserts his finger in his nose, and after removing it sees a spot of blood which is more like a stain on his finger but does not flow, *wudhu* will not break.[4]
5. If a pimple or boil in the eye bursts, or the person bursts it himself—and its liquid flows within the eye, *wudhu* will not break. But if it flows out of the eye, *wudhu* will break. In the same way, if a pimple or boil bursts in the ear, then as long as the pus remains in the canal and does not flow to a place whose washing is necessary when making *ghusl, wudhu* will not break. But if it flows to such a place which is necessary to wash when making *ghusl, wudhu* will break.[5]
6. If someone scratches the skin of his boil or pimple and he sees some blood or pus underneath it, and it remains in the same place without flowing out, *wudhu* will not break. But if it flows out, *wudhu* will break.
7. If a wound is very deep, then as long as the blood or pus from it remains there and does not come out and flow onto the body, *wudhu* will not break.
8. If the blood of a sore does not come out on its own, but is forced out, then *wudhu* will also break if it flows.[6]
9. If blood oozes out of a wound and it is covered with some dust, or dabbed with a cloth, and again it oozes out, and again he dabs it—and this is done repeatedly—then he should think for himself and deduce that had he not dabbed at it, the blood would have flowed, and therefore *wudhu* would break. And even if he did dab at it, and it would not have flowed, then *wudhu* will not break.[7]
10. Someone notices blood in his saliva: if the blood is very little and the colour of the saliva is whitish or yellowish, *wudhu* will not break. But if the blood is equal to or more than the saliva, and the saliva is reddish in colour, *wudhu* will break.[8]
11. If something is bitten with the teeth and a blood stain is found on that thing, or if the teeth were brushed and some redness is seen on the brush—and despite all this no blood or redness is seen in the saliva then *wudhu* will not break.[9]
12. If one is bitten by a leech and so much of blood flows into it that if the leech is dissected, blood will begin to flow, *wudhu* will break. But if the leech has sucked out very little blood, *wudhu* will not break. If a mosquito, fly, bee, or bug sucks out blood, then *wudhu* will not break.[10]

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[1] Muniyah P-45. [2] Durr Mukhtar V-1, P-41. [3] Muniyah P-47. [4] Muniyah P-50, Durr Mukhtar V-1, P-139. [5] Muniyah P-47. [6] Durr Mukhtar V-1, P-41. [7] Muniyah P-48. [8] Noor Al-Idah, Miraqi Al-Falah P-49. [9] Muniyah P-48. [10] Shami V-1, P-144.

13. If someone has an ear-ache and, on account of that, water comes out of it continuously—then this water will be regarded as impure even if there is no sore or pimple. The mere flowing of that water will break *wudhu* if it flows to a place which is *fard* to wash during *ghusl*. Similarly, if water flows from the nose and this is accompanied by pain, then too *wudhu* will break. Similarly, if there is pain in the eyes and they are sore, and in addition to this the water or tears come out, then too *wudhu* will break (as in the case of pink eyes). But if there is no pain in the eyes nor are they sore, then *wudhu* will not break by the mere flowing of tears.[1]
14. If water comes out from the nipple (of a male or female) and this is accompanied by pain, then this water is also regarded as impure and *wudhu* will therefore break. But if this is not accompanied by pain, the water will not be impure and *wudhu* will not break.[2]
15. If someone vomits out food, water or bile, and it is a mouthful, *wudhu* will break. But if it is not a mouthful, *wudhu* will not break. "Mouthful" here means that the vomit cannot stay in the mouth except with difficulty. If a person vomits phlegm only, *wudhu* will not break irrespective of the amount and irrespective of whether it was a mouthful or not. If blood comes out in the vomit and it is thin and flowing, then *wudhu* will break irrespective of whether it is less or extra, and irrespective of whether it is a mouthful or not. But if the blood comes out in clots or bits and pieces, then *wudhu* will only break if it is a mouthful.[3]
16. If one vomits small quantities several times and all these quantities would have equalled a mouthful, and in addition to this the person still feels nauseous after each time that he vomits, *wudhu* will break. But if a person does not feel nauseous after vomitting the first time, but feels better, and later feels nauseous and vomits a little, and again feels better, and then feels nauseous a third time and vomits a little again—then *wudhu* will not break.[4]
17. If one falls asleep while lying down, or falls asleep while leaning on something for support and gets into such a deep sleep that if that support is removed, he will fall—*wudhu* will break. If one falls asleep while sitting or standing in *salah*, *wudhu* will not break. But if one falls asleep while in *sajdah*, *wudhu* will break.[5]
18. If one is not in *salah* and falls asleep while sitting down with his buttocks pressed on his heels and without leaning against a wall or anything else—then *wudhu* will not break.[6]
19. While sitting, if one is suddenly overcome by sleep and falls down, then *wudhu* will not break if the person's eyes open immediately after falling down. But if even a few moments lapse for the eyes to open, *wudhu* will break. But if, in the sitting position, the person sways from side to side without falling down, *wudhu* will not break.[7]
20. If one falls unconscious, or loses his senses because of insanity, then *wudhu* will break even if the unconsciousness or insanity was for a few moments. Similarly, if

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[1] Durr Mukhtar. If water flows out from the eye due to an eye disease, *wudhu* will be nullified but if it is because of a cold then *wudhu* remains intact. If it is a wound because of which water flows out or a religious Muslim doctor diagnosises it so then *wudhu* is nullified otherwise it is valid. [2] Shami V-1. P-144.
[3] Muniyah P-47. [4] Muniyah P-47. [5] Shami P-146. This rule applies to females only. If a man falls asleep in *sajdah*. his *wudhu* will not break if he made *sajdah* in the way prescribed for men. But if he made *sajdah* in the same way that a woman makes, his *wudhu* will also break. [6] Muniyah. [7] Durr Mukhtar. Shami V-1, P-148.

some drug or intoxicant is consumed and one is intoxicated to the extent that he cannot walk properly and his steps are unsteady—then too *wudhu* will break.[1]

21. If one laughs so loudly in *salah* that he hears the laughter himself and those near him hear it as well, then both *wudhu* and *salah* will break. If only the one who laughed hears the laughter and those near him do not hear it[2], then only *salah* will break and not the *wudhu*. But if one only smiles without any sound coming out, neither the *wudhu* nor the *salah* will break. However, if an immature person (*na-baligh*) laughs aloud in the *salah*, or if a mature person (*baligh*) laughs while making *sajdah tilawah*—then *wudhu* will not break. However, the *sajdah tilawah* (of the mature person) and the *salah* (of the immature person) will break.[3]
22. If liquid comes out from the front organ by touching a person of the opposite sex or merely having such thoughts, *wudhu* will break. This liquid which comes out at the time of excitement or passion is called *mazi* (pre-coital fluid).[4]
23. If, due to illness, some sticky fluid similar to mucus, comes out from the front organ, then as a precaution it should be regarded as impure. By it coming out, *wudhu* will break.[5]
24. If a drop of urine or pre-coital fluid comes out from the urinary passage, but remains within the foreskin, even then *wudhu* will break. In order for *wudhu* to break, it is not necessary for any liquid to come out from the foreskin.[6]
25. If a man's organ touches the private part of a woman and there is no cloth or any such barrier between them, *wudhu* will break. Similarly, if the private parts of two women touch each other, *wudhu* will break. But to indulge in such acts is a very serious sin. In both instances, whether any fluid comes out or not, *wudhu* will break.[7]
26. If after performing *wudhu*, one clipped one's nails, or scratched the dead skin of a wound—then no harm comes to the *wudhu*. It is not necessary to repeat the *wudhu*, nor does one have to wet that place.[8]
27. If after performing *wudhu*, one sees the private area (*aurah*) of someone, or one's own private area gets exposed, or one had a bath or made *wudhu* while being naked—then in all these cases *wudhu* remains intact and there will be no need to repeat it. However, it is a great sin to intentionally look at someone's private area, or to intentionally expose one's own private area.[9]
28. That substance whose discharge causes *wudhu* to break is regarded as *najis* (impure) and that which does not break *wudhu* will not be *najis*. Based on this if a little blood oozes out but does not flow out of the mouth of the wound, or if vomitting takes place and it is not a mouthful, and food, water, pus or clotted blood came out—then this blood and this vomit will not be *najis*. If it falls on the clothing or the body, it will not be obligatory to wash it off. If vomitting was a mouthful, or if blood flowed out of the wound, both will be regarded as impure and necessary to wash. If (immediately) after vomitting a mouthful, one touched a utensil of water with one's mouth, then that utensil will also become impure. It is therefore advisable to take water in one's palms.[10]

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[1] Durr Mukhtar V-1, P-128. [2] Muniyah. *Sajdah Tilawat* and *salah* will be repeated but *wudhu* will remain intact. [3] Durr Mukhtar V-1, P-150. [4] Alamgiri P-6, Durr Mukhtar V-1, P-151, Hidaya P-39, Miraqi P-58. [5] Miraqi P-68. [6] Shami V-1, P-139. [7] Durr Mukhtar V-1, P-151. Even if two men do that. Homosexuality is a major sin, as also lesbian behaviour. [8] V-1, P-150. [9] Kabiri P-49. [10] Durr Mukhtar, Shami V-1, P-145.

29. The same rule will apply to a small child who has been fed with milk and thereafter vomits it out. That is, if it is not a mouthful, it will not be impure, and if it is a mouthful, it will be impure. If the mother performs her *salah* without washing out that vomit from her clothing, her *salah* will not be in order.[1]
30. If one remembers making *wudhu* but is unsure as to whether the *wudhu* is intact or broken, the *wudhu* will be regarded as not broken. *Salah* with that *wudhu* will be proper but it is preferable to repeat the *wudhu*.[2]
31. If someone is in doubt as to whether a particular limb has been washed in *wudhu* or not, then that part should be washed. But if the doubt crops up after completing the *wudhu*, he should not worry, *wudhu* is complete. But if he is certain that a particular thing has been left out, he should complete it.[3]
32. It is not permissible to touch the Qur'an without *wudhu*. But if it is touched with a cloth which the person is not wearing, then it will be permissible. To touch it with a scarf or sleeve of a shirt while it is being worn will not be permissible. But if he touches it while it (i.e. the scarf or shirt) is not being worn, it will be permissible. It is permissible to read the Qur'an from memory without *wudhu*. If the Qur'an is open and one looks into it and reads from it without touching it, then this is also permissible. In the same way, it is not permissible to touch without *wudhu* an amulet (*ta'wiz*) or a plate on which the verses of the Qur'an are written.[4]
33. To touch any page of the Qur'an without *wudhu* is *makruh tahrimi* (not permitted) irrespective of whether he touches that part where something is written or that part which is blank. But if it is not the whole Qur'an, but one complete verse written on a page, or cloth, or thin skin, and the balance of it is blank; then it is permissible to touch the blank portion if the hand does not touch the verse.[5]
34. It is not *makruh* to write the Qur'an (without *wudhu*) as long as the written portion is not touched and only the blank places are touched. But according to *Imam* Muhammad رحمة الله عليه even the blank place cannot be touched so it is better to take the precaution and not touch. The first ruling was according to *Imam* Abu Yusuf رحمة الله عليه. The same difference of opinion exists in the previous *mas'ala* as well. This rule only applies to anything other than the Qur'an, such as a piece of paper, cloth, etc. on which some verse is written and the balance of it is blank.[6]
35. It is not *makruh* to write less than a verse if it is written in any book etc. But it is not allowed to write less than a verse in the Qur'an.[7]
36. It is not *makruh* to give the Qur'an to immature children if they are in a state which requires *wudhu*.[8]
37. As regards heavenly books other than the Qur'an, such as *Torah, Zabur* and *Injil*; it is *makruh* to touch without *wudhu* those places where something is written. To touch the blank places is not *makruh*. The same rule applies to those verses of the Qur'an whose recitation has been abrogated or cancelled.[9]
38. After having made *wudhu* one has a doubt that a part has not been washed but he does not know exactly which part it was. In order to get rid of this doubt, he should

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[1] Durr Mukhtar V-1, P-142. [2] Durr Mukhtar V-1, P-156. [3] Durr Mukhtar, Shami V-1, P-155. [4] Durr Mukhtar V-1, PP-279-280. [5] Bahr V-1, P-201. [6] Ghuniyah P-56. [7] Radd Al-Muhtar V-1, P-279. [8] Fatawa Hindiyah V-1, P-24. [9] Radd Al-Muhtar, V-1, P-279. This rule applies to the original texts of these books which are not found today. Those that are found today are actually their translations which have many errors. It is permissible to touch these without *wudhu*.

wash his left foot. Similarly, if in the midst of making *wudhu* he has a doubt, then in such a case, he should wash the last part. For example, if after washing the hands upto the elbows he has a doubt, then he should wash his face. Or, while washing the feet he has a doubt, then he should wash his hands upto his elbows. All this will apply when a person has such doubts occasionally. As for the person who experiences these doubts most of the time, he should not worry about them but regard his *wudhu* as complete.❶

39. It is not proper to make *wudhu* on the floor of the *masjid*. But if it is made in such a way that water does not fall on the floor of the *masjid*, then there is no harm in it. The carelessness of dropping water on the *masjid* floor is prevalent in many places.❷

Rules Concerning the *Ma'zur* (Excused)

1. If someone's nose begins to bleed in such a way that it does not stop, or has a wound from which blood flows continuously, or is afflicted by the sickness of urine dripping continuously—and in all these cases he does not have such a time wherein he could offer his *salah*❸ with (complete) purity—then such a person is called a *ma'zur* (excused). The rule in regard to him is that he should make *wudhu* for the time of every *salah*. As long as that *salah* time remains, his *wudhu* will remain. However, if apart from this sickness, some other matter crops up which causes *wudhu* to break, then his *wudhu* will break and he will have to repeat it. An example of this is: a person's nose began to bleed continuously and refused to stop. At *Zuhr* time he made *wudhu*. As long as the *Zuhr* time remains, his *wudhu* will not break as a result of the bleeding nose. However, if (in that *Zuhr* time) the person went to the toilet, or pricked himself with a needle and blood flowed, *wudhu* will break and will have to be made (for this second *salah* time). In like manner, *wudhu* should be made for every *salah* time. With this *wudhu*, one can read any number and any type of *salah*—irrespective of *fard* or *nafl salah*.❹
2. If *wudhu* was made at *Fajr* time, *salah* cannot be read with that *wudhu* after sunrise. A fresh *wudhu* will have to be made. If *wudhu* was made after sunrise, it will be permissible to read *Zuhr* with that *wudhu* and there is no need to make a fresh *wudhu* for *Zuhr*. When *Asr* time enters, then only will it be necessary to make a fresh *wudhu*. However, if *wudhu* breaks for some other reason (e.g. urinating or passing stool), then fresh *wudhu* will have to be made (as mentioned above).❺
3. A person had a wound which bled continuously. He therefore, made *wudhu*. Thereafter another wound emerged and began to bleed. The *wudhu* will break and will have to be made again.❻
4. A person will only be classified as a *ma'zur* and this ruling will only apply to him when one complete time passes wherein the blood flows continuously, and he is unable to read the *salah* of that time in complete purity. If such a time is found wherein *salah* could be offered with complete purity, he will not be classified as a

❶ Radd Al-Muhtar, V-1, P-155. ❷ Radd Al-Muhtar, V-1, P-691. ❸ The *fard* and *wajib* prayers which are not very lengthy cannot be offered with a *wudhu* that is made only by attending to its *fard* portions i.e. one should make complete *wudhu* unless under constraint such as water storage. ❹ Durr Mukhtar V-1, P-313. ❺ Hidayah. ❻ Durr Mukhtar V-1, P-216.

ma'zur. The rules that have been mentioned will not apply to him. However, if one complete time passed wherein he did not get the opportunity to offer *salah* in total purity, he will be classified as a *ma'zur*. Now, the same rule apply to him, i.e. make a fresh *wudhu* for every *salah* time. When the next *salah* time enters, it is not a pre-requisite that blood should flow all the time. In fact, if in that entire period, blood only flows once and stops flowing for the rest of the time—then too the person will be classified as a *ma'zur*. However, if after this, an entire time passes in which no blood at all flowed, the person will not remain a *ma'zur*. Now the ruling will be that each time blood flows, *wudhu* will break.[1]

5. *Zuhr* time had already entered and only after that the blood of the wound began to flow. He should therefore wait till the end of the time[2]. If it stops, well and good. If it does not stop, he should make *wudhu* and offer his *salah*. Now if it continued flowing during the entire time of *Asr* and to the extent that he could not perform his *Asr salah*, then only when *Asr* time passes, he will be classified as a *ma'zur*. If blood stops flowing in the very time of *Asr*, he will not be regarded as a *ma'zur* and whatever *salah* he may have read in this time will not be proper and will have to be repeated.[3]
6. On account of urinating or passing stool, a *ma'zur* made *wudhu*. At the time of making *wudhu*, the bleeding had stopped. After completing *wudhu*, the blood started to flow again. By the flowing of this blood, *wudhu* will break. However, that *wudhu* which was made on account of the bleeding of the nose, etc.; that particular *wudhu* will not break on account of bleeding of the nose.[4]
7. If this blood falls on the clothing, etc. then check: if it will fall again before he can complete his *salah*, it will not be *wajib* to wash it off. But if he knows that it will not fall again so quickly and that *salah* could be performed in purity, then it will be *wajib* to wash it off. If the extent of the blood is more than the size of a rupee coin[5] *salah* will not be complete without washing it off.[6]

Ghusl (Bath)

1. The person taking a bath should first of all[7] wash both hands upto the wrists. Then wash the private parts. The hands and private parts should be washed irrespective of whether there is any impurity on them or not. Both these have to be washed under all conditions. Thereafter, any impurity found on the rest of the body should be washed. Then make *wudhu*. If one is sitting on a stool[8] or stone while bathing, then the feet should also be washed when making *wudhu*. But if one is sitting in a place where the water accumulates and he will have to wash the feet again after completing the *ghusl*, then the entire *wudhu* should be made but the feet should not be washed. After performing *wudhu*, pour water on the head three times. Thereafter pour water over the right and left shoulders three times each in such a way that water reaches the entire body. Thereafter move from this place and go to a clean

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[1] See Ruling # 1 above. [2] That is, he should wait until so much time remains in which he could perform the *fard* acts of *wudhu* and offer his *fard salah*. [3] Shami, V-1, P-134. [4] See Ruling # 4. However, is not *wajib* to repeat any *nafl* or *sunnah salah* that he may have read. [5] Refers to approximately three centimetres in diameter. [6] Durr Mukhtar V-1, P-315. [7] Before commencing with the *ghusl*, the person should make the intention of purifying himself through *ghusl*. The intention should at least be in the heart. Without making intention, *ghusl* will be complete but there will be no reward for it. [8] Miraqi P-57. Muniyah.

spot and wash the feet. If the feet were washed when making *wudhu* there will be no need to wash them again.[1]

2. Whilst pouring water over the body the first time, rub the body well so that water reaches everywhere properly and no place remains dry.[2]
3. The above method of *ghusl* is according to the *sunnah*. Some of the items explained above are *fard* without which *ghusl* will not be complete and the person will remain impure. Some other items are *sunnah*. Observing them entails reward, and by not carrying them out, *ghusl* will still be complete. There are only three *fard* acts:
   a) To gargle the mouth in such a way that water reaches everywhere.
   b) To wash the nose upto the soft bone.
   c) To pour water over the entire body.[3]
4. While bathing, one should not face the *qiblah*. Too much of water should not be used, nor should so little be used, that one is unable to wash thoroughly. The bath should be taken at such a place that no one can see the bather. One should not talk while bathing. After bathing, the body should be wiped with a cloth or towel. The person should hasten to cover his body to the extent that if the feet were not washed when making *wudhu*, then when he moves from the place of *ghusl*, he should cover himself up first and then wash the feet.[4]
5. If the bathing place is secluded where no one can see, then it is permissible to bath naked, irrespective of whether one is standing or sitting and irrespective of whether the roof is covered or not. However, it is better to sit and bath because there is more modesty in this. To expose the body from the navel to below the knees before anyone is a sin. Many women bath completely naked in the presence of other women[5] This is a very evil and shameful act.[6]
6. Once water reaches the entire body, and the mouth and nose are washed; *ghusl* will be complete irrespective of whether one made intention for *ghusl* or not. Based on this, if someone stands in the rain in order to cool himself, or falls in a pool, etc. and in doing so the entire body gets wet and the mouth and nose are also washed—then *ghusl* will be complete. Similarly, it is not necessary to recite the *kalimah*[7] or to read it and blow on the water at the time of making *ghusl*. Whether one recites the *kalimah* or not, one will still get purified. In fact, it is better not to recite the *kalimah* or make a *du'a* while bathing.[8]
7. Even if an area equal to a hair's breadth is left dry, *ghusl* will not be complete. In the same way, if one forgets to gargle the mouth or wash the nose, *ghusl* will not be complete.[9]
8. If after having a bath, one remembers that a particular area was left dry, then it is not necessary to repeat the entire *ghusl*. Instead, only that dry area should be washed. However, it is not sufficient to merely pass the wet hand over that area. Some water should be taken and poured over that area. If a person forgets to gargle the mouth, he should gargle it. And if a person forgets to wash the nose, he should wash it. In other words, whichever part has been left out, should be washed. It is not necessary to repeat the entire *ghusl*.[10]

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[1] Durr Mukhtar V-1, P-161. [2] Muniyah P-14. [3] Hidayah V-1, P-36. [4] Muniyah P-14, 15. [5] Shami V-1, P-140. [6] Maraqi V-1, P-57. [7] Rather to recite the *kalimah* or recite and blow it on water and believe it to be rewarding is a *Bid'ah*. [8] Muniyah P-15. [9] Muniyah P-18. [10] Muniyah P-18.

9. If, due to some illness, it would be harmful to pour water on the head, and he left out the head and washed the rest of the body, even then *ghusl* will be complete. But once the head has healed, it should be washed and it will not be necessary to repeat the entire *ghusl*.[1]
10. In *ghusl* it is *fard* to wash the foreskin of the front organ. If water does not reach there, *ghusl* will not be complete.[2]
11. If the hair of the head is not plaited, then it is *fard* to wet all the hair and the roots of the hair. If even one hair is left dry, or water did not reach even one root, *ghusl* will not be complete. However, if the hair is plaited, it is not necessary to wash it. But it is *fard* to wet all the roots of the hair. Even one root should not be left dry.[3]
12. Nose, ear and finger rings should be moved so that water reaches the holes. Even if ear-rings are not worn, one should try and put water into the holes. It should not happen that water does not reach and *ghusl* remains incomplete. If rings are so loose that without moving them water will reach below them, then it won't be necessary to move them. Instead, it will be *mustahabb* to move them.[4]
13. If dough gets stuck under the nails and gets dry and water does not go there, then *ghusl* will not be complete. When one remembers and sees the dough, it should be removed and water poured there. If any *salah* was offered prior to pouring water, that *salah* will have to be repeated.[5]
14. If the hands or feet get cracked and some wax, ointment, or some other medication is applied; then it is permissible to suffice with pouring water over the area.[6]
15. Care should be taken that water reaches the nose and the navel. If water does not reach, *ghusl* will not be complete.[7]
16. If the mouth was not gargled at the time of bathing, but instead a mouthful of water was drunk in such a way that the water reached the entire mouth, *ghusl* will be complete because the object is that water should reach the entire mouth, irrespective of whether one gargles or not. However, if one drinks water in such a way that water does not reach all parts of the mouth, then this drinking will not be sufficient. One will also have to gargle the mouth.[8]
17. If oil has been applied on the head, hands or feet in such a way that when water is poured, it passes off without wetting those parts, then there is no harm in this. Once water has been poured on the entire head and body, the *ghusl* will be complete.[9]
18. If betel nut (or other such food particle) gets stuck between the teeth, it should be removed with a toothpick. If, for some reason, water does not reach between the teeth, *ghusl* will not be complete.[10]
19. If there is tinsel or decorative paint on the forehead, or some sort of gum has been applied in such a way that the hair will not get wet properly, then the gum should be removed and the tinsel washed. If water does not reach under the gum but just flows over it, *ghusl* will not be complete.[11]
20. If someone has applied a lot of lipstick, etc. it should be removed first and then the mouth should be gargled. If not, *ghusl* will not be complete.[12]

[1] Durr Mukhtar V-1, P-159. [2] Durr Mukhtar V-1, P-157. (The tip of the male organ which is circumscribed and water should be poured inside if possible). [3] Muniyah P-16. This only applies to women. If a man has long hair and is plaited, it will be *fard* upon him to open it and wash all hair thoroughly. [4] Muniyah P-16. [5] Muniyah P-17. [6] Muniyah P-17. [7] Durr Mukhtar V-1, P-157. [8] Muniyah P-18. [9] Shami V-1, P-160. [10] Muniyah P-17. [11] Muniyah P-17. [12] Gargle is *fard* in *ghusl* and is not to be neglected.

21. Someone has a very sore eye and because of this a lot of pus came out and became dry in such a way that if it is not removed, water will not reach below it. It will therefore be *wajib* to remove it. Without removing it neither *wudhu* nor *ghusl* will be complete.[1]

Things or Acts which Make *Ghusl* Obligatory

1. If semen is discharged out of passion while one is awake or asleep, *ghusl* becomes *wajib* irrespective of whether it is discharged by touching a person of the opposite sex, or by having any such thoughts or fantasies, or by any other way—in all cases, *ghusl* will be *wajib.*[2]
2. If one awakens and sees semen on his clothing or body, *ghusl* will be *wajib* irrespective of whether one sees a dream or not.[3]

   Note: At the time of excitement, in the beginning a particular fluid which increases the excitement, comes out. This fluid is called *mazi* (pre-coital fluid). When climax[4] is reached and one is satiated, the liquid which comes out at that time is called *mani* (semen). That which distinguishes the two is that when semen comes out, one becomes satisfied and his passion is cooled, while the coming out of mazi does not decrease the excitement but increases it. Furthermore, mazi is thin while semen is thick. The discharge of mazi does not make *ghusl* obligatory; however, *wudhu* breaks.

3. When the glans of the penis enters the vagina and is not visible, *ghusl* becomes *wajib* irrespective of whether semen was discharged or not. The insertion of the penis in the front makes *ghusl* obligatory irrespective of whether semen is discharged or not. If it is inserted in the anus, then too *ghusl* will be obligatory. However, it is a major sin to insert or ask someone to insert the penis into the anus.[5]
4. That blood which is discharged monthly is called *haidh* (menstruation, or monthly period). When this blood stops flowing, *ghusl* becomes obligatory. That blood which is discharged after child-birth is called *nifas* (lochia). *Ghusl* also becomes obligatory when this blood stops flowing. In short, *ghusl* becomes obligatory in four conditions:

   a) Discharge of semen out of excitement.
   b) Entry of the glans of the penis into the vagina (or anus).
   c) At the end of menstruation.
   d) At the end of *nifas* (lochia).[6]

5. If a person has sexual intercourse with a minor girl, *ghusl* will not be obligatory on her. But in order to get her into the habit, she should be made to bath.[7]
6. While sleeping, one has a wet dream and even experiences some excitement. However on awakening, one notices that no semen was discharged. *Ghusl* will therefore not be obligatory. However, if semen was discharged, *ghusl* will be obligatory. If there is any wetness on the clothing or body, but one is in doubt as to whether it is mazi or semen, then too it will be obligatory to make *ghusl.*[8]

[1] Muniyah P-77. [2] Muniyah P-14. [3] Muniyah P-14. [4] Miraqi P-56. [5] Muniyah P-14. [6] Muniyah P-19. [7] Shami, Muniyah, Alamgiri. [8] Muniyah.

7. A little semen comes out and one therefore had a bath. After bathing, more semen comes out. It will be obligatory to bath again[1]. If after bathing, the husband's semen comes out of the wife's vagina, the *ghusl* will be complete and it will not be necessary to repeat it.[2]
8. If, due to some sickness, or some other reason, semen comes out of its own accord, and there was no excitement or desire, then *ghusl* will not be obligatory, but *wudhu* will break.[3]
9. If husband and wife were sleeping on one bed and on waking up, they saw stains of semen on the bed-sheet but, neither of them could remember seeing any dream then, both of them should have a bath[4] because it is not known as to whose semen it is.[5]
10. If any non-Muslim accepts Islam, it is *mustahabb*[6] for him to have a bath.[7]
11. If someone gives *ghusl* to a dead person, it is *mustahabb* for him to have a bath.[8]
12. If one upon whom *ghusl* is obligatory, wishes to eat or drink something before going for a bath, he should first wash his hands and, face and gargle his mouth. Then he may eat and drink. Even though if he does not wash his hands and face there is no sin on him.[9]
13. It is not permissible for the one on whom *ghusl* is obligatory, to touch the Qur'an, read it or to enter a *masjid*. However, it is permissible to take the name of Allah, to read the kalimah or to read durood shareef (salutations on the Prophet ﷺ). Rules similar to these will Insha Allah be explained in detail in the chapter on menstruation.[10]
14. If he touches the books of *tafsir* (commentaries of the Qur'an) without bathing or without *wudhu*, it is *makruh*. And if he touches a Qur'an with its translation, it is *haram*. (If a *ghusl* is obligatory).[11]

Additional Rules About *Ghusl*

In order to purify oneself from *hadath akbar*, *ghusl* is *fard*. There are four causes of *hadath akbar*:

The First Cause

The first cause is the coming out of semen from its place and out of the body with desire, whether one is asleep or awake, unconscious or conscious, through sexual intercourse or without sexual intercourse, by thinking or imagining, or by fondling one's private part, or in any other way.[12]

1. If the semen was ejaculated from its place with desire, but at the time of actually coming out of the private part there was no desire, even then *ghusl* will become *fard*. For example, the semen came out of its place with desire but he sealed the

[1] This rule will apply only if semen comes out prior to sleeping, urinating or walking forty steps or more. [2] Muniyah P-15, Durr Mukhtar V-1, P-165. This is if she knows for sure that is is her husband's semen, not her own. If not. *ghusl* will become *wajib* again. [3] Kabiri P-49. [4] This precautionary bath is obligatory. Let no one be under the impression by the word precautionary that it is optional. [5] Muniyah P-17. [6] It is *mustahabb* to have a *ghusl* on embracing Islam but if he is in a condition that makes *ghusl* obligatory then he must have the bath as a *wajib*. [7] Muniyah P-17. [8] Durr Mukhtar V-1, P-126. [9] Muniyah P-21. [10] Muniyah P-20, 24. The Hidayah affirms that a *haidh*, a *nufas* and a defiled person should not recite the Qur'an. [11] Muniyah P-69. [12] Fatawa Hindiyah V-1, P-9.

exit by holding it with his hand or placed cotton wool or something else over it. After some time when his desire or excitement subsided, he removed his hand or the cotton wool from the exit and the semen came out without any desire. Even then *ghusl* will be *fard*.[1]

2. Semen came out of his penis and he took a *ghusl*. After that, semen came out again without desire. In this case, it will be *fard* to take a *ghusl* again. This is on the condition that this second semen comes out before sleeping, or before urinating, or before taking forty steps or more. But if he offered *salah* before this semen could came out a second time, the *salah* will be valid and it will not be necessary to repeat it.[2]
3. After urinating, semen came out of a person's penis. *Ghusl* will be *fard* on him as long as it came out with desire.[3]
4. If anyone (man or woman) awakens from his sleep and notices some wetness on his body or clothing, then there can be many possibilities in this. *Ghusl* will become *fard* in eight conditions: (a) a person has conviction or is quite sure that it is semen and even remembers having a wet dream, (b) he is convinced that it is semen but does not remember having a wet dream, (c) he is convinced that it is pre-coital fluid (*mazi*) and even remembers having a wet dream, (d) he is not sure as to whether it is semen or pre-coital fluid but remembers having a wet dream, (e) he is not sure as to whether it is semen or wadi (liquid that precedes urine) but remembers having a wet dream, (f) he is not sure as to whether it is pre-coital fluid or wadi but remembers having a wet dream, (g) he is not sure as to whether it is *mani, mazi,* or *wadi* but remembers having a wet dream, (h) he is not sure as to whether it is *mani* or *mazi* and does not even remember having a wet dream.[4]
5. A person has not circumcised himself and semen comes out from his penis and goes into that skin which is removed when circumcision takes place, *ghusl* will become *fard* on him even though the semen may not have come out of that skin.[5]

The Second Cause

The second cause of *hadath akbar* is insertion (*eelaj*). That is, the insertion of the glans of the penis with desire into the vagina of a living woman or into the anus of any other person irrespective of whether a man, woman or hermaphrodite and irrespective of whether semen comes out or not. *Ghusl* will become *fard* on both of them if the condition is found in both of them, i.e. if both of them have reached the age of puberty. If this condition is only found in one of them, *ghusl* will only be *fard* on the one in whom the condition is found.[6]

1. If a woman is under age but not so small that if one has intercourse with her there is a fear of the vaginal tissues tearing to such an extent that the vagina and anus will virtually come together; then by the insertion of the glans of the penis into her vagina *ghusl* will become *fard* on the man if he has reached the age of puberty. (However, if there is the aforementioned fear in a very minor girl then mere insertion of the penis does not render *ghusl* obligatory.)[7]
2. If a man whose testicles have been cut off inserts his penis into the back part of

[1] Fatawa Hindiyah V-1, P-9. [2] Fatawa Hindiyah V-1, P-9 and Radd Al-Muhtar V-1, P-166. [3] Fatawa Hindiyah V-1, P-9. [4] Radd Al-Muhtar V-1, P-168, Ghaniyah P-41. [5] Bahr Raiq V-1, P-58. [6] Sharah Tanweer V-1, P-167. [7] Sharah Tanweer V-1, P-167.

anyone or the vagina of a woman, *ghusl* will be *fard* on both of them if both are mature. Alternatively, it will be *fard* on the one who is mature.[1]

3. If the glans of a person has been cut off, it will be calculated according to the balance of his organ. That is, if from the balance of his organ, he inserts equal to the extent of the glans, *ghusl* will be *fard*. If it is less than that, it will not be *fard*.
4. If a man wraps his private part with a cloth, etc. and then inserts it, then *ghusl* will become *fard* if he can perceive the heat of the body. However caution demands that it becomes *fard* irrespective of whether one feels the heat or not.[2]
5. If a woman inserts the penis of a man who has no desire, the penis of an animal, a stick or any other object, or her own finger into her vagina out of passion—even then *ghusl* will become *fard* on her irrespective of whether seminal fluid comes out or not. But this is the opinion of the exponent of Muniyah while the rule is that *ghusl* becomes *wajib* only on *inzal*.[3]

The Third Cause

Purification after menstruation.[4]

The Fourth Cause

Purification after *nifas*.[5]

Those Conditions When *Ghusl* is not *Fard*

1. If semen does not come out with desire from its actual place, *ghusl* will not be *fard* even if it comes out from the exit. For example, a person lifted a heavy weight, fell from an elevated place, or someone hit him and out of this shock semen came out without any desire. In this case *ghusl* will not be *fard*.[6]
2. If a man has intercourse with any under-aged woman, *ghusl* will not become *fard* on condition that semen does not come out and that woman is so young that one fears that by having intercourse with her, her private parts will become connected.[7]
3. If a man wraps his penis with a cloth and has intercourse, then *ghusl* will not become *fard* on condition that the cloth is so thick that he does not feel the heat of the body, nor does he get any enjoyment from the intercourse. But as a precaution, it is best to say that the moment the glans is inserted, *ghusl* becomes *wajib*.[8]
4. If a man inserts less than the size of the glans of his penis, *ghusl* will not be *fard*.
5. By the emission of mazi and wadi, *ghusl* does not become *fard*.[9]
6. *Ghusl* is not *fard* in the case of *istihada*.[10]
7. If a person has the sickness of continuous flowing of semen, then due to this flowing, *ghusl* will not be *fard* on him.[11]
8. On awakening, some wetness is noticed on the clothes. In the following cases *ghusl* will not be compulsory: (a) he is convinced that it is *mazi* and does not even

[1] Fatawa Qadi Khan V-1, P-53. [2] Bahr Al-Raiq V-1, P-60. [3] Durr Mukhtar, Radd Al-Muhtar V-1, P-171. [4] Sharah Al-Tanweer V-1, P-170. [5] Sharah Al-Tanweer V-1, P-170. [6] Radd Al-Muhtar V-1, P-65. [7] Sharah Al-Tanweer V-1, P-171. On account of her being underaged, her front and back private parts are very close by and it is very difficult to distinguish between the two. [8] Sharah Al-Tanweer V-1, P-170. [9] Sharah Al-Bidayah V-1, P-38. [10] Fatawa Hindiyah V-1, P-24. *Istihada* is discharge of blood at times other than the normal monthly periods. The rules will be explained in detail in a separate chapter, Insha Allah. [11] See Ruling 1 above in this chapter.

remember having a wet dream, (b) he is in doubt as to whether it is semen or *wadi* and does not even remember having a wet dream, (c) he is in doubt as to whether it is *mazi* or *wadi* and does not remember having a wet dream, (d) he is convinced that it is *wadi*, but remembers having a wet dream, (e) he is convinced that it is *wadi* and does not even remember having a wet dream, (f) he is in doubt as to whether it is *mani, mazi,* or *wadi* and does not remember having a wet dream.

Note: As a precaution, it will be *wajib* to make *ghusl* in the first, second and sixth cases. If he does not make *ghusl*, his *salah* will not be valid and he will be committing a grave sin. This is because there is a difference of opinion between *Imam* Abu Yusuf and *tarafayn*, i.e. *Imam* Abu Hanifah and *Imam* Muhammad. *Imam* Abu Yusuf says that *ghusl* is not *wajib*, while *tarafayn* say that it is *wajib* and the *fatwa* is according to what *tarafayn* say.

9. By injecting something into the anus, *ghusl* does not become *fard*.[1]
10. If a man inserts his penis into the navel of a man or woman, *ghusl* will not become *fard* if semen does not come out.[2]
11. In his dream a man sees his semen coming out and he even experiences satisfaction upon its emission. However he does not see any wetness or any other traces on his clothing. *Ghusl* will not be *fard* in this case.[3]

Those Conditions When *Ghusl* is *Wajib* (Obligatory)

1. A disbeliever accepts Islam and while he was in the state of *kufr* he experienced *hadath akbar*. He did not have a bath, or if he did, it was not considered to be a valid *ghusl* in Islam. After accepting Islam, *ghusl* will become *wajib* on him.[4]
2. If a person reaches puberty before the age of fifteen and he experiences his first wet dream. As a precaution, *ghusl* will be *wajib* on him. If he has any wet dreams after this or after the age of fifteen, *ghusl* will be *fard*.[5]
3. To give a bath to the dead body of a Muslim is *fard kifayah*.[6]

Those Conditions When *Ghusl* is *Sunnah*[7]

1. On Fridays at any time after *Fajr salah* until the time of Jumu'ah *salah* for those upon whom the Jumu'ah *salah* is *wajib*.[8]
2. After *Fajr salah* on the days of Eid for those upon whom Eid *salah* is *wajib*.[9]
3. When donning the *Ihram* for *Hajj* or *Umrah*.[10]
4. For the person performing *Hajj* after *Zawal* (mid-day) on the day of *Arafah* (ninth of *Zil Hijjah*).[11]

Those Conditions When *Ghusl* is *Mustahabb*

1. It is *mustahabb* to take *ghusl* upon accepting Islam if one is pure from *hadath akbar*.[12]
2. A boy or girl reach the age of fifteen and until now there is no sign that they have reached puberty. It is *mustahabb* for them to take *ghusl*.[13]

[1] Muraqi Al-Falah P-55. [2] Durr Mukhtar V-1, P-31. Fatawa Hindiyah V-1, P-15. [3] Fatawa Hindiyah V-1, P-9. Sharah Al-Tanweer V-1, P-170. [4] Sharah Al-Tanweer V-1, P-173. [5] Ghuniyah P-44. Sharah Tanweer V-1, P-173. [6] Durr Mukhtar V-1, P-64. *Fard kifayah* is a *fard* on the community. If a few members carry it out, the rest of the community will be absolved of this duty. But if no one does it, the whole community will be sinful. [7] Shami has said that they are *sunnah* and no punishment is invited on omitting them. (V-1, P-174). [8] to [11] Radd Al-Muhtar V-1, P-174. Bahr Al-Raiq V-1, P-64. [12] Fatawa Hindiyah V-1, P-10. [13] Sharah Tanweer.

3. It is *mustahabb* to take *ghusl* after cupping (removing of dirty blood from the body), after recovery from insanity, intoxication, and unconsciousness.[1]
4. After bathing the dead, it is *mustahabb* for the one who gave the bath to take *ghusl*.[2]
5. It is *mustahabb* to take *ghusl* on the night of Bara'at, i.e. fifteenth of Sha'ban.[3]
6. *Ghusl* is *mustahabb* for the one who identifies *Lailatul Qadr* (the night of power).[4]
7. It is *mustahabb* to take *ghusl* when one intends to enter Madinah Munawwarah.[5]
8. In order to stay in *Muzdalifah*[6] on the tenth of Zil Hijjah, it is *mustahabb* to make *ghusl* after *Fajr*.[7]
9. *Ghusl* is *mustahabb* for *Tawaf Ziyarat*. (this *tawaf* is made during Hajj).[8]
10. *Ghusl* is *mustahabb* at the time of pelting the shaytan.[9]
11. *Ghusl* is *mustahabb* for offering the *salah* of *Kusuf* (solar eclipse), *Khusuf* (lunar eclipse) and *Istisqa'* (*salah* for rains).[10]
12. *Ghusl* is *mustahabb* for offering the *salah* of Khauf (fear and calamities).[11]
13. It is *mustahabb* to take *ghusl* when repenting for any sin.[12]
14. *Ghusl* is *mustahabb* for the traveller upon returning to his home or country.[13]
15. *Ghusl* is *mustahabb* when going to a gathering and when wearing new clothes.[14]
16. *Ghusl* is *mustahabb* for the one who is about to be killed.[15]

Rules Concerning *Hadath Akbar* (Major Impurity)[16]

1. When *ghusl* becomes *fard* on a person, it is haram for him to enter a mosque. However, it will be permissible if there is a dire need. For example, the door of someone's house opens out into the mosque and there is no other way for him to come out nor is there any other place where he could stay. It will be permissible for him to make *tayammum* and go into the mosque. Or, for example, there is a fountain, well, or pond of water in the mosque and there is no water anywhere else.; To make *tayammum* and go into that mosque will be permissible.[17]
2. It will be permissible for such a person to go into the Eid-gah, the *madrasah*, the *khanqah*, etc.[18]
3. When a woman is in a state of menstruation or *nifas*, it is not permissible to look at the area between her navel and knees, it is not permissible to touch that area if it is not covered with any clothing nor is it permissible to have sexual intercourse with her.[19]
4. It is permissible to do the following things with a woman who is in a state of menstruation or *nifas*: to kiss her, to drink her left-over water, etc., to sleep next to her, to touch the areas above her navel and below her knees even if there is no clothing on them, to touch the area between her navel and knees if it is covered with a cloth. However, it is *makruh* to sleep separately or stay aloof from a woman on account of her bleeding.[20]

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[1] to [4] Radd Al-Muhtar V-1 P-175, 176. [6] During *Hajj* at *Muzdalifah*, a place near Makkah. [5] & [7] Radd Al-Muhtar V-1, P-175, 176. [8] This is performed during *Hajj*. [9] Radd Al-Muhtar V-1, P-175, 176. [10] to [15] Radd Al-Muhtar V-1, P-175 and 176. [16] Meaning, the rules when one needs to have a *ghusl*. [17] Radd Al-Muhtar V-1, P-120. [18] Radd Al-Muhtar V-1, P-170. *Khanqah* is a place where *sufis* hold their meeting and conduct their programmes of reformation and purification of soul.
[19] Sharah Tanweer, Radd Al-Muhtar V-1, P-301. Fatawa Hindiyah. [20] Sharah Tanweer, Radd Al-Muhtar, Fatawa Hindiyah. However, Shami disagrees but the above text is what the *ulama* agree upon.

5. A person awakes from his sleep and sees some wetness on his private part, and prior to sleeping he had an erection. *Ghusl* will not be *fard* on him and that wetness will be regarded as pre-coital fluid[1]. This is on the condition that he does not remember having a wet dream, nor is he convinced that the wetness is semen. If there is wetness on his thighs and clothes as well, *ghusl* will be obligatory on him.[2]
6. If two men, or two women, or one man and one woman slept together on one bed; and after awakening they noticed some stains of semen on the bed and they do not know whose semen it is, nor did anyone else sleep on that bed prior to that; then in such a case *ghusl* will be *fard* on both of them. But if someone had slept on that bed prior to this and the semen is dry, then in both these cases *ghusl* will not be *fard.*[3]
7. *Ghusl* became *fard* on a person but there is no secluded place. It will be *wajib* on a man to bath naked in front of other men. The same will apply to a woman in front of other women. But for a man to bath in front of women or a woman to bath in front of men is haram. Instead, they should make *tayammum.*[4]

Suitable and Unsuitable Water for *Wudhu* and *Ghusl*

1. It is permissible to do *wudhu* and *ghusl* with rain-water and water from rivers, canals, springs, wells, dams and seas irrespective of whether the water is sweet or salty.[5]
2. It is not permissible to make *wudhu* with the juice extracted from any fruit, tree, or leaf. In the same way, the water which comes out from a water-melon or sugar-cane, etc. cannot be used for *wudhu* or *ghusl.*[6]
3. If something is mixed or boiled in water in such a way that it is no more referred to as water but is called by some other name, then *wudhu* and *ghusl* with it is not permissible. For example, *wudhu* is not permissible with any syrup, juice, soup, vinegar, rose-water, etc.[7]
4. A pure substance falls in the water and some change has taken place in the colour, smell and taste of the water. However, that thing was not boiled in the water, nor was there any change in the density (liquidity) of the water. For example, some sand falls in flowing water, or saffron falls in the water and slightly changes its colour, or soap, or any such thing falls in the water in all these cases *wudhu* and *ghusl* will be permissible with such water.[8]
5. If anything has been cooked or boiled in water and it has changed its colour or taste, *wudhu* with such water will not be permissible. However, if any such thing is boiled in the water which purifies it and does not make it thicker, then *wudhu* with such water is permissible. For example, berry leaves are boiled in water to bathe a dead person. There is no harm in this. However, if a large quantity is boiled which causes the water to get thick, then *wudhu* and *ghusl* will not be proper with such water.[9]

[1] **Further Explanation:** A person wakes up and finds some wetness on his private part and does not know whether it is semen or pre-coital fluid, nor does he remember having a wet dream: if he had an erection before sleeping, *ghusl* will not be *wajib*. However, if he had no erection before sleeping, *ghusl* will be *wajib*. This is if he was sleeping in a standing or sitting posture. If he was sleeping lying down or he is sure that it is semen, *ghusl* will be *wajib*. [2] Ghuniyah. [3] Sharah Tanweer, Radd Al-Muhtar V-1, P-170. [4] Radd Al-Muhtar V-1, P-60. [5] Durr Mukhtar P-85. [6] Durr Mukhtar, Shami V-1, P-192. [7] Durr Mukhtar V-1, P-182. [8] Hidayah V-1, P-18. [9] Qadi Khan, Alamgiri V-1, P-13.

6. Water in which saffron or powder has been dissolved for dyeing a cloth cannot be used to make *wudhu*.[1]
7. If milk is mixed in water and its colour is dominant, *wudhu* is not permissible. But if the milk was very little and did not affect the colour of the water, *wudhu* with it will be permissible.[2]
8. If a small quantity of water is found in a jungle, one can continue using it for *wudhu* as long as its impurity (najasat) is not established. *Wudhu* should not be abandoned merely on the premise that perhaps it is impure. If, in the presence of such water, one makes *tayammum*, that *tayammum* will not be accepted.[3]
9. Some tree-leaves fell in a well, etc. The water began to smell and its colour and taste also changed. *Wudhu* with such water will still be permissible as long as its density does not change.[4]
10. The water in which some impurity falls cannot be used for *wudhu* or *ghusl* irrespective of whether the impurity is little or plentiful. However, if the water is flowing, it will not be rendered impure by the falling of some impurity in it until and unless its colour, taste or smell changes. If due to the impurity, the colour, taste or smell of the water changes, then even flowing water will be impure and *wudhu* will not be permissible. That water which carries away grass, straws, leaves, etc. will be regarded as flowing water no matter how slowly it flows.[5]
11. A large pond or tank which measures about 5 x 5 metres and is so deep that when a handful of water is scooped from it, its bed is not visible—is also regarded as flowing water. If such an impurity falls into it which cannot be seen after having fallen into it, eg. urine, blood, wine, etc. then *wudhu* can be made from any of the four sides. But if an impurity which is visible, falls into it, eg. a dead dog, then *wudhu* cannot be made from that side in which it fell. Any of the other sides can be used.[6]

    But even in such a tank, if some impurity falls and changes the colour, taste or smell of the water, it will become impure.
12. The water of a tank measuring about ten by two and half metres or twelve and half by two metres, is also treated as 5 x 5 metres.[7]
13. Impurity fell on the roof. When it rained, the water came down the drains. If half or more of the roof was impure then that water will be impure. If less than half of the roof was impure, that water will be pure. If the impurity is only near the drain and it is such that all the water comes down from that drain alone, then that water will be impure.[8]
14. If water is flowing very slowly, *wudhu* should not be performed very hastily so that the water which was used does not come back in the hands.[9]
15. If, from a tank measuring about 5 x 5 metres, water is taken from the place where the used water had fallen, this is also permissible.[10]
16. If a non-Muslim or child puts his hand in the water, it will not become impure. However, if it becomes known that there was some impurity on their hands, the water will be impure. But because children cannot be trusted, it would be preferable

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[1] Alamgiri V-1, P-13. [2] Alamgiri V-1, P-13. [3] Muniyah P-33. [4] Durr Mukhtar V-1, P-192.
Alamgiri V-1, P-13. [5] Hidayah V-1, P-41. [6] Muniyah P-35. [7] Durr Mukhtar V-1, P-199.
[8] Muniyah P-34. [9] Muniyah P-34. [10] Muniyah P-35.

not to use that water unless some other water is not found.[1]

17. If a living creature whose blood does not flow, eg. a mosquito, fly, wasp, gnat, scorpion, bee, etc. dies in the water or falls into it after dying, the water does not become impure.[2]
18. If creatures which are born in water and remain in water all the time dies, that the water does not become polluted but remains pure. Such creatures are: fish, frogs, turtles, crabs, etc.

    If such creatures fall in anything else besides water, eg. vinegar, syrup, milk, etc. then even these liquids will not become impure. The rule is the same for the land and water frogs, i.e. their dead bodies do not pollute the water. However, if the land frog has flowing blood, then by its death the water, etc. will become impure.

    Note: The distinguishing feature between the land and water frog is that the feet of the water frog are webbed while those of the land frog are not webbed.[3]
19. Creatures which live in water but are not born in water, such as ducks and water-fowls, if they die, the water becomes polluted and impure. Similarly, if they die outside and then fall in the water, it becomes impure.[4]
20. If a frog, turtle, etc. dies in the water and disintegrates and breaks down into minute fragments and gets completely mixed in the water even then the water will be pure. However, it is not proper to drink that water or cook food with it. *Wudhu* and *ghusl* can be made with it.
21. By using water heated directly by the sun there is a fear of contacting leprosy. Therefore, *wudhu* and *ghusl* should not be made with such water.[5]
22. When the skin of a dead animal is dried or treated chemically in such a way that the water is removed completely and when stored it does not get decomposed then it becomes purified and *salah* can be offered on it. It can also be used for making water bags. However, the skin of a pig can never be purified. All other skins can be purified. But to use or utilise the skin of a human being is a major sin.[6]
23. The skins of dogs, monkeys, cats, lions, etc. which become pure after treating them chemically can also be made pure by reciting Bismillah and slaughtering them. This is irrespective of whether they have been treated chemically or not. However, by slaughtering them, their meat does not become pure nor is it permissible to eat them.[7]
24. The hair, horns, bones and teeth of dead animals[8] are pure. If they fall in water, it will not become impure. However, if the bones, teeth, etc. have some fat of the dead animal on them, they will be regarded as impure, and if they fall in water, it will also be rendered impure.[9]
25. The bones and hair of human beings are also pure. But to use them in any way is not permissible. Instead, they should be buried in the ground with respect.[10]

Rules Relating to Wells

1. When any impurity (*najasat*) falls into a well, it becomes impure. By drawing out

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[1] Muniyah P-39. [2] Hidayah V-1, P-42. [3] Durr Mukhtar V-1, P-189. [4] Durr Mukhtar V-1, P-191.. [5] Shami V-1, P-186. [6] Hidayah V-1, P-44. Durr Mukhtar V-1, P-209. [7] Hidayah V-1, P-24. Durr Mukhtar, Radd Al-Muhtar. [8] Here, dead animals refer to animals other than pigs. [9] Alamgiri V-1, P-15. [10] Hidayah V-1, P-45 and Shami V-1, P-162.

the water, it becomes purified. Irrespective of whether a little or a lot of impurity falls in it, all the water will have to be drawn out. Once all the water has been drawn out, it will become purified. It is not necessary to wash the gravel and walls of the well. All these will be automatically cleaned. In the same way, the rope and bucket will also be automatically cleaned once the well is purified. There is no need to wash these things.[1]

Note: Drawing out all the water means that so much of water is drawn out that all of it is finished to such an extent that even half a bucket cannot be filled.

2. If the excrement of a pigeon or sparrow falls into a well, it will not be rendered impure. However, the excrement of chickens and ducks will render it impure and all the water will have to be drawn out.[2]
3. If a dog, cat, cow or goat passes urine in a well, or some other impurity falls into it, all the water will have to be removed.[3]
4. If a human being, dog, goat, or any similar animal falls into a well and dies in it, all the water will have to be drawn out. If it dies outside and then falls into the well, the same rule will apply, i.e. all the water will have to be drawn out.[4]
5. If any living creature, big or small, dies in a well and gets bloated or bursts, then all the water will have to be drawn out. Based on this, if a rat or sparrow dies and gets bloated or bursts, all the water will have to be drawn out.[5]
6. If a rat, sparrow, or any similar sized creature falls and dies, but does not burst or get bloated, then it is obligatory to draw out twenty buckets of water from the well. But drawing out thirty buckets is preferable. However, first the dead rat, etc. should be taken out, then only should one commence drawing out the water. If the rat was not taken out first then after removing the rat, that amount of water will have to be drawn out again.[6]
7. The same rule applies to a chameleon which has flowing blood, i.e. if it dies without getting bloated, twenty buckets will have to be drawn out and thirty will be preferable. However, the death of a lizard which does not have flowing blood does not render the water impure.[7]
8. If a pigeon, fowl, cat, or any similar sized creature falls and dies without getting bloated, then it is obligatory to draw out forty buckets of water and preferable to draw out sixty buckets.[8]
9. The water will be drawn out according to the bucket which is normally used for that well. If a bucket larger than the normal one is used, water should be drawn out proportionately: if it equals two buckets or if it equals four buckets, it should be estimated accordingly[9]. In short, the water will be drawn out in proportion to the number of buckets that can be accomodated by this one bucket.
10. If there is such a large spring in the well and all the water cannot be drawn out because it begins to fill up again, then one should estimate the amount of water that is presently in the well and then draw out accordingly. There are several ways of estimating the amount of water. For example suppose that the depth of the water is equal to five hands. So draw out 100 buckets continuously and then see the extent

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[1] Hidayah V-1. P-49. Alamgiri V-1. P-15. [2] Muniyah P-57. [3] Muniyah P-58. [4] Hidayah P-47. Durr Mukhtar V-1. P-117. [5] Hidayah P-47. [6] Hidayah V-1. P-46. [7] Hidayah V-1. P-46. And as for flowing blood, see Alamgiri V-1, P-15. [8] Hidayah V-1, P-47. [9] Hidayah V-1, P-47.

to which the water level has decreased. If it has decreased by one hand, then accordingly, five hands will equal 500 buckets. Or call two pious Muslims who have knowledge about water and are able to estimate it. Water should be drawn out according to whatever estimate they give. However, if it is not possible to employ these methods, 300 buckets should be drawn out.[1]

11. If a dead rat or any other creature came out of the well and it is not known as to when it fell into the well, nor has it burst or bloated, then whoever made *wudhu* from this well should repeat his *salah* of one day and one night. And the one who washed his clothing in this well, should rewash them. But if that dead creature got bloated or burst, then the *salah* of three days and three nights should be repeated. However, those who have not made *wudhu* from this well do not have to repeat their *salah*. All this is done as a precaution. Some *ulama* say that the well should be regarded as impure from the time its impurity has been established and all the previous *wudhu* and *salah* will be proper. If anyone acts on this, it will also be proper.[2]
12. If anyone upon whom *ghusl* is necessary goes down a well in search of its bucket and there is no impurity on his body or clothes, the well will not be rendered impure. Similarly, if a non-Muslim goes down and there is no impurity on his body or clothing, the well will remain pure. But if there is some impurity, the well will become impure and all the water will have to be drawn out. If one is in doubt as to whether the clothing is clean or not, even then the well will be regarded as pure. However, there is no harm if 20-30 buckets are drawn out in order to keep one's heart at ease.[3]
13. If a goat or rat falls into a well and comes out alive, the water will be pure and there is no need to draw out anything.[4]
14. If a rat is caught and wounded by a cat biting at it, thereafter it is left free and in this bleeding condition it falls into a well—then all the water will have to be drawn out.[5]
15. A rat comes out of a drain and its body is covered with impurity. Thereafter it falls into a well. All the water will have to be removed irrespective of whether it dies in the well or not.[6]
16. The tail of a rat was cut off and it fell into a well—all the water will have to be drawn out. The same rule applies to the tail of that lizard which has flowing blood.[7]
17. If the thing with which the well becomes impure cannot be removed despite trying to do so, then the nature of the thing should be established. If the object is pure in itself, but is rendered impure by some other impurity, eg. impure clothing, a dirty ball, dirty shoes, etc. then one is excused from removing the object. Only the water should be drawn out. If the thing is impure by nature, eg. a dead creature, a rat, etc. then as long as it is not established that that thing has decomposed and turned into mud, the well cannot become pure. But once this has been established, all the water should be drawn out and the well will now be pure.[8]
18. The quantity of water which has to be drawn out could be drawn out all at once or little by little. It will be purified in any way.[9]

[1] Hidayah P-47. Muniyah P-59. [2] Hidayah P-57. Muniyah P-7. Durr Mukhtar V-1, P-224. [3] Hidayah P-44. Muniyah P-58. Shami V-1, P-240. [4] Durr Mukhtar V-1, P-219. [5] Shami V-1, P219. Alamgiri V-1, P-12. [6] Durr Mukhtar V-1, P-219. Shami V-1, P-219. Alamgiri V-1. P-12. [7] Shami P-218. Alamgiri V-1, P-12. Muniyah P-60. [8] Alamgiri V-1, P-12. Shami V-1, P-42. [9] Shami V-1, P-221.

The Left-Over Water of Animals

1. The leftover water of human beings is pure irrespective of whether the person is a disbeliever, or a woman in her monthly period, or in *nifas*. In all cases it will be pure. In the same way, the perspiration of all these persons is pure. However, if there is any impurity on the hands or mouth, that leftover water will become impure.[1]
2. The leftover water of a dog is najis. If a dog puts its mouth in a utensil, it should be purified after washing it three times irrespective of whether the utensil is of clay or copper, etc. They will be purified once they are washed. However, it is preferable to wash it seven times and thereafter to scrub it once with sand (or soap) so that it is thoroughly washed.[2]
3. The leftover water of a pig is also impure. In the same way, the leftover water of lions, wolves, monkeys, jackals and all other ferocious animals is impure.[3]
4. The leftover water of a cat, although pure, is *makruh*. In the presence of other water, it should not be used for *wudhu*. However, if no other water is found, it can be used for *wudhu*.[4]
5. If a cat puts its mouth in milk or curry, etc. then a man whom Allah has bestowed with wealth should not consume it. But if a man is poor, he can consume it. There is no harm or sin in this. In fact, for such a person, its consumption is not even *makruh*.[5]
6. A cat killed a rat. Immediately thereafter it put its mouth in a utensil. This will render it impure. But if it does so after some time, after having licked its mouth, it will not be impure but will remain *makruh*.[6]
7. The leftover water of a fowl that is not caged and which eats filth and dirty things is *makruh*. The leftover water of a fowl that is encaged is pure.[7]
8. The leftover water of birds of prey such as hawks and falcons is also *makruh*. But the leftover of those that are domesticated and unable to eat dead animals and there is no doubt about any impurity being on their beaks, is pure.[8]
9. The leftover water of halal animals such as sheep, goats, cows, buffaloes, antelopes, etc.; and halal birds such as nightingales, parrots, doves, sparrows, etc., is all pure. Similarly, the leftover water of horses is also pure.[9]
10. The leftover water of creatures which inhabit houses, such as snakes, scorpions, rats, lizards, etc. is *makruh*.[10]
11. If a rat nibbles at a piece of bread, it will be better to break off that portion and then consume it.[11]
12. The leftover water of a donkey or mule is pure but doubtful for *wudhu*. If only this water is present and no other water can be found, *wudhu* as well as *tayammum* will have to be made. One has the choice to make any one of the two first.[12]
13. The sweat of animals whose leftover water is impure is also impure. And the sweat of those whose leftover water is pure is also pure. And those whose leftover water

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[1] Hidayah V-1. P-48. Alamgiri V-1. P-15. The impurity on the mouth could be blood on it, or he may have drunk wine and water immediately thereafter. Water will be impure. However, if he has swallowed saliva a few times before drinking water then the water is not impure. (Shabbir Ali). [2] Hidayah P-48. [3] Hidayah P-48. [4] Hidayah P-49. [5] Durr Mukhtar V-1, P-231. Hidayah V-1, P-49. [6] Hidayah V-1, P-49. [7] Hidayah P-49. [8] Hidayah P-49. [9] Alamgiri V-1, P-15. [10] Hidayah V-1, P-49. [11] Shami V-1, P-321. [12] Hidayah V-1, P-49.

is *makruh*, their sweat is also *makruh*. The sweat of a donkey or mule is pure. If it comes on the clothing, washing it will not be obligatory but preferable.[1]

14. If a domesticated cat comes and sits on someone or licks the hands or some other part of the body, then where ever it licks or where ever its saliva goes—all these will have to be washed. If it is not washed, but left as it is, then this is *makruh* and detestable.[2]
15. The leftover food and drink of an unrelated person of the opposite sex is *makruh* if it is known that it is of a particular person. But if it is not known by whom it has been left behind, it will not be *makruh*.[3]

Tayammum—Purifying with Dust or Sand where Water is not Available

1. If someone is in a jungle and does not know where water could be found, nor is there anyone from whom he could find out, then in such a case he should make *tayammum*.

   But if he found someone who pointed out water within 1.6 kilometres and he is confident that this person is speaking the truth, or the person himself feels confident of finding water within 1.6 kilometres, then it will be necessary to search for water in such a way that it does not cause any harm or inconvenience to him or to his fellow companions. It is not permissible to make *tayammum* without searching for water. If one is definite that there is water within 1.6 kilometres, it will be obligatory to bring the water.[4]
2. If water is available, but it is beyond 1.6 kilometres, it is not obligatory to go for the water. It will be sufficient to make *tayammum*.[5]
3. If a person is about 1.6 kilometres from an inhabited area and water cannot be found before that, it will still be permissible to make *tayammum*. This is irrespective of whether one is a musafir (traveller) or just came out for a short distance.[6]
4. If one found a well on the way, but there is no bucket or rope to draw the water nor is there anyone from whom he can ask, even then *tayammum* will be permissible.[7]
5. If water was found somewhere, but it is so little that the face, hands and feet can only be washed one time each, then *tayammum* will not be permissible. Instead, these parts should be washed once and *masah* of the head should be made. The other *sunnah* acts of *wudhu* could be left out. But if even this much is not available, *tayammum* should be made.[8]
6. If, due to some illness, water is harmful and *wudhu* or *ghusl* will increase the illness or delay its healing, *tayammum* will be permissible. But if cold water is harmful and warm water is not, it will be obligatory to use warm water. However, if warm water is not available, *tayammum* may be performed.[9]
7. If water is near, i.e. definitely within 1.6 kilometres, then it is not permissible to make *tayammum*. It is obligatory to bring the water and make *wudhu*. It is not

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[1] Durr Mukhtar V-1, P-234. [2] Alamgiri V-1, P-15. [3] Radd Al-Muhtar V-1, P-229. [4] Muniyah. Durr Mukhtar V-1, P-273. *Tayammum* must not be performed without first looking for water even if it entails trouble. [5] Durr Mukhtar V-1, P-239. [6] Muniyah P-23. [7] Durr Mukhtar V-1, P-239. [8] Durr Mukhtar V-1, P-261. [9] Hidayah V-1, P-52. Durr Mukhtar V-1, P-7.

permissible for women to abstain from going for the water and sufficing with *tayammum* merely because of shyness or *hijab*. *Hijab* of this sort which causes one to forego any ruling of the *Shari'ah* is not permissible and is *haram*. It will be obligatory for her to cover herself with a veil or sheet of cloth and bring the water. However, she should not make *wudhu* nor open her face and hands in front of others.[1]

8. As long as *wudhu* cannot be made, one can continue making *tayammum*. No matter how many days pass, one should not allow any doubts or misgivings to creep in. Whatever purity is obtained from *wudhu* and *ghusl*, the same purity is obtained from *tayammum*. One should not think that by making *tayammum* the same purity is not obtained.[2]
9. If water is being sold and one does not have the money, *tayammum* is permissible. If one has the money and it is more than what one will require for the fare, freight etc. of the journey, then to purchase the water will be obligatory. However, if the price of the water is so exorbitant that no one can afford it, then it will not be obligatory to purchase the water. *Tayammum* will be permissible. If one does not have any spare money, it will not be obligatory to purchase the water. *Tayammum* will be permissible.[3]
10. If it is extremely cold somewhere and there is a fear of dying or falling ill if one takes a bath and there is no blanket or any such warm thing with which one could warm oneself after bathing, then in such dire circumstances *tayammum* could be made.[4]
11. If someone has wounds on more than half of his body, or is suffering from small-pox, then it is not obligatory on him to bath. Instead, *tayammum* could be made.[5]
12. If *tayammum* was made in a field and there was water nearby but he did not know about it, then both the *tayammum* and the *salah* are proper. When he comes to know about the water, there is no need to repeat the *tayammum* and *salah*.[6]
13. While on a journey, if someone else has water, then one should judge for oneself and see what one's heart says: "If you ask for the water the person will give you." In such a case it will not be permissible to make *tayammum* without asking for the water. And if the heart says: "If you ask for the water, that person will not give you." In such a case it will be permissible to make *tayammum* even without asking for water. But if after performing the *salah*, he asked for the water and the person gave it, then the *salah* will have to be repeated.[7]
14. If *Zam-Zam* water is kept in cans, *tayammum* is not permissible. It will be obligatory to open the cans and make *wudhu* and *ghusl* with it.[8]
15. A person has got water with him, but the journey is so bad that no water is obtainable. He therefore has the fear of death or illness on account of thirst. *Wudhu* should not be made. *Tayammum* will be permissible.[9]
16. If making *ghusl* is harmful and *wudhu* is not, then instead of *ghusl*, *tayammum* should be made. If *wudhu* breaks after the *tayammum* of *ghusl*, then for this broken

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[1] Hidayah V-1. P-57. Provided there is no danger to life and property in going there, for if there is such a fear then it is allowed to perform *tayammum*. [2] Hidayah V-1, P-53. [3] Muniyah P-24. [4] Hidayah P-52. [5] Muniyah. [6] Muniyah P-23. [7] Muniyah P-24. [8] Muniyah P-25. [9] Muniyah P-26.

wudhu, *tayammum* should not be made but *wudhu* should be made. If before making the *tayammum* for *ghusl*, one experiences something which breaks *wudhu* and thereafter one made *tayammum* for *ghusl*, then this *tayammum* will be sufficient for both *wudhu* and *ghusl*.[1]

17. The method of making *tayammum* is as follows: Both palms should be placed on pure ground and the entire face must be wiped with them. Place the palms on the ground for a second time and wipe each hand upto and including the elbows. The areas under the bangles, bracelets, etc. should be thoroughly rubbed. If, according to the person, even a place equal to a nail is left out, *tayammum* will not be complete.[2]
18. After placing the palms on the ground, they should be dusted so that no dirt goes on the face and hands thereby making them unsightly.[3]
19. *Tayammum* is also permissible with things other than soil if they also have the same qualities, eg. sand, lime-stone, lime, sulphurate of arsenic, antimony (surmah), brick dust, etc. Those things which do not have the qualities of soil cannot be used for *tayammum*, eg. gold, silver, tin, wheat, wood, clothing, corn, etc. but if dust or sand has fallen on these things, *tayammum* on them will be permissible.[4]
20. *Tayammum* will be permissible with matter which neither burns in fire nor melts and possesses the qualities of earth. *Tayammum* is not permissible on that which burns and turns into ash or melts. In the same way, *tayammum* with ash is not permissible.[5]
21. *Tayammum* is not permissible on copper utensils, pillows, mattresses and other clothing. However, if there is so much of dust on them that if by striking them with the hands, a lot of dust comes on the palms, *tayammum* will be permissible. If very little dust comes on the palms by striking them, *tayammum* will not be permissible. *Tayammum* on clay pots and pitchers is permissible irrespective of whether they are filled with water or not. But if something is written or painted on them, *tayammum* will not be permissible.[6]
22. If there is no dust whatsoever on a stone, even then *tayammum* will be permissible. In fact, even if it is thoroughly washed with water, *tayammum* will be permissible. It is not necessary for the dust to come on the hands. Similarly, *tayammum* on a baked brick is permissible irrespective of whether there is dust on it or not.[7]
23. *Tayammum* with mud is permissible but not desirable. If one cannot find anything besides mud, one should fill a cloth with the mud and once it dries, make *tayammum* with it. However, if the *salah* time is about to expire, he should not worry about the mud being wet or dry. He should make *tayammum* and should not allow the *salah* to be missed.[8]
24. If urine or some other impurity fell on the ground, got dried by the sun and even the foul smell is gone, then that place is pure, *salah* can be offered there. However,

[1] Radd Al-Muhtar V-1, P-262. [2] Alamgiri V-1, P-16. Rather, even if an area equal to a hair's breath if left out, *tayammum* will not be valid (Durr Mukhtar). [3] Hidayah V-1, P-52. [4] Muniyah P-27. [5] Shami V-1, P-222, Alamgiri V-1, P-21. Although ashes do not burn or melt yet *tayammum* is not done on them. Lime, on the other hand, does burn but *tayammum* is validly done on it. Both these things are an exception. As for lime, it might be rock or stone, *tayammum* can be done on it. [6] Durr Mukhtar, Shami P-247. [7] Muniyah P-27, Durr Mukhtar V-1, P-240. [8] Shami V-1, P-247, Muniyah P-28.

tayammum is not permissible on such a place when one knows that it is impure. But if one does not know about its state, one should not have doubts about it.[1]

25. Just as *tayammum* can be made in place of *wudhu*, it can also be made in place of *ghusl* when one is constrained to do so. In the same way, the woman who has just completed her monthly periods or the after-birth bleeding (*nifas*), at the time of necessity she too can make *tayammum*. There is no difference in the *tayammum* of *wudhu* and *ghusl*—the procedure for both is the same.[2]
26. If one demonstrated the procedure of *tayammum* to another person but had no intention of making *tayammum* in his heart—a mere demonstration was intended—then this *tayammum* will not be considered. The reason is that for *tayammum* to be proper, it is necessary to have the intention of *tayammum* in the heart.[3]
27. At the time of making *tayammum* one should merely have this intention in his heart: "I am making *tayammum* in order to purify myself." Alternatively: "I am making *tayammum* so that I can perform my *salah*." *Tayammum* will be complete. To make intention that I am making *tayammum* for *wudhu* or for *ghusl* is not necessary.[4]
28. If *tayammum* was made specifically to touch the Qur'an, it will not be permissible to read *salah* with that *tayammum*. If *tayammum* was made for a particular *salah*, the next *salah* may be offered with that same *tayammum*. Even the Qur'an may be touched with that same *tayammum*.[5]
29. A person has to have a bath and he does not even have *wudhu*. He should make only one *tayammum*, it is not necessary to make a separate *tayammum* for each one.
30. A person made *tayammum* and even performed his *salah* with it. Thereafter, he found water and the *salah* time has not expired as yet. It is not obligatory to repeat the *salah*, the *salah* performed with that *tayammum* is complete.[6]
31. The water is within 1.6 kilometres but the time is so short that if he went for the water, he will miss his *salah*. Even then *tayammum* is not permissible. He will have to go for the water and offer the *salah* later.[7]
32. In the presence of water, it will not be permissible to make *tayammum* in order to be able to touch the Qur'an.[8]
33. While on a journey, one has the hope of finding water further along the way. He should therefore not hasten to offer his *salah* in the beginning but should wait until he comes to the water. However he should not delay to the extent that the *makruh* time of *salah* enters. If the person did not wait for the water at all but performed his *salah* in the beginning, then too it will be proper.[9]
34. If one has water with him but fears that if he gets off the train he will be left behind, *tayammum* will also be permissible. If there is a snake or any other animal near the water and one cannot go there, *tayammum* will be permissible.[10]
35. A person had kept water together with all his belongings but forgot about it and made *tayammum* and also offer his *salah*. Thereafter he remembered that his water is with his belongings. Now it is not obligatory on him to repeat his *salah*.[11]
36. All those things and acts which break *wudhu* also break *tayammum*. In addition to this, *tayammum* also breaks once water is found. Similarly, if, after making

[1] Muniyah P-29. [2] Hidayah V-1, P-34. Muniyah P-29. [3] Muniyah P-22, Durr Mukhtar V-1, P-237. [4] Alamgiri V-1, P-16. [5] Hidayah V-1, P-55. [6] Muniyah P-29. [7] Hidayah V-1, P-56. [8] Muniyah P-29. [9] Muniyah P-26. [10] Muniyah P-20. [11] Hidayah V-1, P-56. Durr Mukhtar V-1, P-257.

tayammum, one proceeds further and reaches a place where water is within 1.6 kilometres—then too *tayammum* will break.❶

37. If one made *tayammum* for *wudhu*, then upon finding sufficient water for *wudhu*, *tayammum* will break. If one made *tayammum* for *ghusl*, then upon finding sufficient water for *ghusl*, *tayammum* will break. If less water was found, *tayammum* will not break.❷
38. There was water on the way but one just passed by and did not know about it and had no knowledge that it is there even then *tayammum* will not break. Similarly, if one finds water or comes to know of it but is unable to get down from the vehicle, *tayammum* will not break.❸
39. A person made *tayammum* on account of illness. Once he recovers and making *wudhu* or *ghusl* will not cause any harm, then *tayammum* will break. Now it will be obligatory to make *wudhu* and *ghusl*.❹
40. One could not find water so he made *tayammum*. Thereafter he was afflicted with a sickness which is aggravated by water. After being afflicted with this sickness, he finds water. Now, that *tayammum* which he had made on account of not finding water will break and he will have to make *tayammum* again.❺
41. One had to take an obligatory bath. After bathing, a particular area was left dry and all the water had got finished as well. Such a person has not purified himself as yet. *Tayammum* will have to be made. When he finds water anywhere, he should wash that dry area and it will not be necessary to have a bath all over again.❻
42. If the person finds water at such a time that even his *wudhu* broke, then he should first wash that dry area and make *tayammum* for the *wudhu* that broke. If the water is so little that *wudhu* could be made but that dry area cannot be washed, then *wudhu* should be made. And for that dry area, the *tayammum* for *ghusl* should be made. But if the *tayammum* for *ghusl* has already been made, there is no need to make *tayammum* again. The first *tayammum* will still be intact.❼
43. A person's body and clothing are impure and he also has to make *wudhu*. And the water for all this is not sufficient. He should therefore wash his body and clothing and make *tayammum* in place of *wudhu*.❽
44. There is nothing with which one could draw water from a well nor does he have a cloth which he could dip into the well and after wringing it purify himself. Alternatively, there is water in a big drum but he does not have anything with which he could draw the water nor can he take out water by tilting the drum. Alternatively, his hands are impure and there is no one else who could draw the water for him or wash his hands for him. *Tayammum* will be permissible in all such cases.❾
45. If the reason for which *tayammum* was made was caused by a human being, then once that cause is removed or goes away, the person will have to repeat all the *salah* that were offered with that *tayammum*. For example, a person was in prison and the warden refused to give him water or someone told him that if you make

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❶ Durr Mukhtar, Shami V-1, P-264. ❷ Shami V-1, P-260. Here, sufficient water for *wudhu* and *ghusl* refers to finding water which will suffice for the *fard* acts of *wudhu* and *ghusl* irrespective of whether it will suffice for the *sunnah* acts or not. (Tasheeh Al-Aghlat). ❸ Muniyah P-30. ❹ Durr Mukhtar P-263. ❺ Durr Mukhtar P-43. ❻, ❼, and ❽ Muniyah P-30. ❾ Miraqi P-63, Radd Al-Muhtar V-1, P-243.

wudhu I will kill you. Whatever *salah* he offers with this *tayammum* will have to be repeated.[1]

46. It is permissible for several persons to make *tayammum* one after the other from one spot of ground or from one lump of earth.[2]
47. If a person is unable to use water or sand, irrespective of whether they are not available or it is because of some sickness; then he should offer his *salah* without purifying himself. Once he purifies himself later, he should repeat his *salah*. For example, a person is travelling by train and time of *salah* enters. He does not have any water nor anything with which he could make *tayammum*, such as sand, clay utensils, or dust, etc. and the *salah* time will expire soon. In such a condition he should offer his *salah* without purifying himself. Similarly, a person is in prison and does not have any clean water or sand. He should offer *salah* without having made *wudhu* or *tayammum*. In both cases *salah* will have to be repeated.[3]
48. It is *mustahabb* for the person who is definitely sure or convinced of finding water at about the last time of the *salah*, to delay his *salah* until its last *mustahabb* time. For example, he does not have anything with which he could draw water from the well but he is sure or convinced that by the last *mustahabb* time he will obtain a bucket or rope. Or, for example, a person is travelling by train and is sure or convinced that by the end of the time the train will stop at such a station where he will find water. In such a case it is *mustahabb* to delay the *salah* until the last *mustahabb* time (of that *salah*).[4]
49. A person was travelling by train and on account of not having any water, he made *tayammum*. On the course of his journey, while the train was moving, he saw a spring, or pond of water. His *tayammum* will not break because in this case he is unable to use that water. The train cannot stop nor can he jump off a moving train.[5]

Rules Concerning *Masah* on Leather Socks

1. If one wears leather socks after having made *wudhu* and his *wudhu* breaks thereafter, then when he makes his *wudhu* again, it will be permissible for him to make *masah* (passing of wet hands) on the leather socks. However it is preferable to remove the leather socks and wash his feet.[6]
2. If the socks are so short that they do not cover the ankles, *masah* on them is not permissible. Similarly, if a person is not in a state of *wudhu* and wears the leather socks, *masah* on them will not be permissible. He will have to remove them and wash the feet.[7]
3. The person who is on a journey can make *masah* on the leather socks for a period of three days and three nights (72 hours). As for the one who is not travelling, for

[1] Fatawa Hindiyah. V-1. P-18. Sharah Tanweer V-1, P-360. [2] Sharah Tanweer V-1. P-261. Fatawa Hindiyah V-1. P-19. [3] Durr Mukhtar P-259. [4] Sharah Tanweer V-1. P-256. [5] Fatawa Hindiyah V-1, P-18. [6] Hidayah P-57. [7] Durr Mukhtar P-269. Hidayah P-57. This means that if a person has no *wudhu* at all and does not even make *wudhu* but merely wears the leather socks then *masah* on them will not be permissible. However, if he makes a complete *wudhu* and then wears them, *masah* will be permissible. If he washes his feet only and wears them, *masah* will not be permissible. If he washes his feet and wears the leather socks and makes *wudhu* and later breaks *wudhu* then in this case *masah* will be permissible. If he washes his feet and wears the leather socks and while making *wudhu* of other parts, his *wudhu* breaks, *masah* will not be permissible. (Tasheeh Al-Aghlat).

him the period is one day and one night (24 hours). This period of one day and night or three days and three nights will be calculated from the time the *wudhu* breaks and not from the time when the leather socks were worn. For example, a person made *wudhu* at the time of *Zuhr* and then wore his leather socks. Thereafter his *wudhu* broke at the time of sunset. It will now be permissible for him to make *masah* right until the sunset of the following day. And if he is on a journey, then right until the sunset of the third day. Once the sun sets, it will not be permissible for him to make *masah*.[1]

4. If *ghusl* becomes obligatory on a person he should first remove the leather socks and then have a bath. Making *masah* on the leather socks when bathing is not permissible.[2]
5. *Masah* should be made on the top section of the leather socks and not of the soles.[3]
6. The method of making *masah* is that after wetting the fingers, they should be placed in the front. Place the fingers flat on the socks with the palms away from them. Thereafter, draw or pull the fingers towards the ankles. If the palms are also placed flat on the socks together with the fingers, it will be permissible.[4]
7. If instead of drawing the fingers from the front to the ankles, one draws them from the ankles to the front, then this will be permissible but contrary to the *mustahabb* method. Similarly, if *masah* is made on the width of the leather socks and not on the length, it will be permissible but contrary to the *mustahabb* method.[5]
8. *Masah* on the soles, heels or sides of the leather socks is not permissible.[6]
9. If the fingers were not placed flat on the leather socks but only the finger tips were placed, then this *masah* will not be permissible. However, if water drips continuously on the fingers and it could wet an area equal to three fingers, it will be permissible.[7]
10. When making *masah*, the *mustahabb* method is that it should be made with the palm-side of the hands. But if someone makes *masah* with the back of the hands, it will also be permissible.[8]
11. A person did not make *masah* but went outside in the rain or walked on wet grass whereby the leather socks got wet. *Masah* will be complete.[9]
12. It is *fard* to make *masah* equal to three fingers of the hands on each leather sock. *Masah* will not be complete with anything less than this.[10]
13. Whatever breaks *wudhu* also breaks *masah* of the leather socks. In addition to this, removing the leather socks also breaks *masah*. If a person is in a state of *wudhu* and he removes his leather socks, *masah* will break. He will have to wash both his feet again and there is no need to repeat the entire *wudhu*.[11]
14. If the leather sock of only one foot was removed, it will be *wajib* to remove the other foot as well and to wash both feet.[12]
15. *Masah* also breaks with the expiry of the period of *masah*. If the person is still in a state of *wudhu* after the expiry of the period, then only the feet will have to be washed. There is no need to repeat the entire *wudhu*. But if *wudhu* has also broken, then after removing the leather socks, the entire *wudhu* will have to be repeated.[13]

[1] Hidayah P-77. [2] Hidayah V-1, P-79. [3] Hidayah P-58. [4] Muniyah P-40. [5] Muniyah P-40. [6] Muniyah P-40. [7] Muniyah P-40. [8] Muniyah P-40. [9] Muniyah P-41. [10] Muniyah P-40. [11] Hidayah V-1, P-59. [12] Hidayah V-1, P-59. [13] Hidayah V-1, P-60.

16. After having made *masah* on the leather socks, the person's foot got immersed in water. On account of the leather socks being loose, water went inside and the entire foot or more than half of the foot got wet. *Masah* will break, the socks will have to be removed and both the feet will have to be thoroughly washed.[1]
17. If the leather socks are torn to the extent that when one walks, an area equal to three fingers of the feet becomes exposed, then *masah* on them will not be permissible. But if less than three fingers get exposed, it will be permissible.[2]
18. If the stitches of the leather socks got opened but the foot is not visible from them, *masah* will be permissible. But if it is such that while walking they become visible and when one is not walking they cannot be seen, then *masah* will not be permissible.[3]
19. If the leather socks gets open on one foot equal to two fingers, and equal to one finger on the other foot, *masah* will be permissible. If one foot is torn in several places and all this equals three fingers, *masah* will not be permissible. But if these several places do not add up to three fingers, *masah* will be permissible.[4]
20. A person who was not on a journey began making *masah* on the leather socks. Before the expiry of one day and one night, he embarked on a journey. He can now continue making *masah* for three days and three nights. But if one day and one night passes before he can embark on the journey, the time has expired. He will have to wash his feet and then wear the leather socks.[5]
21. If a person was on a journey and then went home and one day and one night had already expired, then the leather socks will have to be removed. *Masah* on them will not be permissible. But if one day and one night is not over as yet, he can complete this period and cannot go beyond it.[6]
22. If leather socks are worn over ordinary socks (cotton or woollen socks, etc.), *masah* will also be permissible.[7]
23. To make *masah* on ordinary socks alone is not permissible. However, if they have been covered with leather, or covered in leather in the shape of men's shoes (in other words there are leather soles upon ordinary socks), or they are so thick and hard that they can stay on without being tied, and one can walk about four to six kilometres with them then in all these cases *masah* on ordinary socks is permissible.[8]
24. *Masah* is not permissible on a burqah (head cover), gloves, hat or turban.[9]
25. *Masah* on boots is permissible with the following conditions:
    a) that they cover the entire feet together with the ankles.
    b) the lace (or zip) closes them in such a way that the skin of the feet do not get exposed to such an extent which would make *masah* impermissible.[10]
26. A person who was making *tayammum* had his leather socks on. When he makes *wudhu*, he cannot make *masah* on those socks because *tayammum* is not a complete purity. This is irrespective of whether the *tayammum* was for *ghusl* only, for *wudhu*

[1] Shami V-1, P-305. [2] Hidayah V-1, P-59. Thus when he performs *wudhu*, he must make *masah* on socks but be mindful of the time limit. [3] Muniyah P-33. Durr Mukhtar V-1, P-283. Hidayah V-1, P-59. [4] Muniyah P-41. [5] Hidayah V-1, P-44. [6] Muniyah P-41. [7] Kabiri P-109. [8] Durr Mukhtar V-1, P-275. The jurists differ with regard to *masah* on leather shoes which are in the shape of men's shoes. Therefore, it is preferable not to make *masah* on them but wash the feet. [9] Hidayah V-1, P-61.
[10] Sharah Tanweer V-1, P-269.

and *ghusl*, or for *wudhu* only.[1]

27. The person who is taking *ghusl* cannot make *masah* irrespective of whether it is a compulsory or *sunnah* bath. For example, a person raises his feet in such a way, that he washes his entire body except his feet, and after having washed his entire body, he makes *masah* on his feet. This is not permissible.[2]
28. Just as the *wudhu* of a *ma'zur* breaks on the expiry of a *salah* time, in the same way his *masah* also breaks. It is *wajib* on him to remove his leather socks and wash them. However, if at the time of making *wudhu* and *masah* of the socks, that sickness of his was not present then he will be regarded as any normal person.[3]
29. If a major portion of his foot got wet in some way or another, the leather socks will have to be removed and the feet will have to be washed.[4]

HAIDH AND *ISTIHADA*

Menstruation and Bleeding out of the Normal Period

1. Blood which flows out of the vagina every month is called *haidh* (menstruation or monthly periods).[5]
2. The minimum period of *haidh* is three days and three nights and the maximum period is ten days and ten nights. Blood which flows for less than three days and three nights is not *haidh* but is referred to as *istihada* (flowing of blood out of the normal period). This happens on account of some sickness. If blood flows for more than ten days and ten nights, then all those days beyond ten days will be regarded as *istihada*.[6]
3. If blood flows for three days and not three nights, it will not be *haidh* but *istihada*. For example, if blood started to flow on Friday morning and stopped flowing on Sunday after sunset, then this is not *haidh* but *istihada*. If it flows slightly less than three days and three nights, it will not be *haidh*. For example, if blood started to flow at sunrise on Friday morning and stopped flowing slightly before sunrise on Monday morning, then it is not *haidh* but *istihada*.[7]
4. Whatever colour flows in the period of *haidh*, such as red, yellow, green, brown, will all be regarded as *haidh* until the pad is completely white in colour. When it is white and remains as it was when it was placed, the woman will be cleansed from her *haidh*.[8]
5. A woman does not get *haidh* before the age of nine and after the age of fifty five. Therefore, if blood flows from a girl who is under nine years, it will not be *haidh* but *istihada*. If blood flows after the age of fifty five, it will only be regarded as *haidh* if it is extremely red or black[9]. If it is yellow, green or brown, it is not *haidh*

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[1] Fatawa Hindiyah V-1, P-21. [2] Tahtawi P-69. Radd Al-Muhtar V-1, P-274. [3] Sharah Tanweer V-1, P-270. The *ma'zur* is of two kinds. Either the malady does not persist all through the time he was with *wudhu* and had socks on, or it persists all through or some time. In the first case, his *wudhu* breaks with the expiry of time of *salah* but not the *masah* on the socks which he wore in a state of purity. He will observe the rule applicable to the healthy and perform *masah* for one day and one night during residence but for three days and three nights during travel. In the second case, both *wudhu* and *masah* will break and he will have to remove socks and wash feet. (Ghuniyah P-176). [4] Tahtawi P-72. [5] Miraqi P-75. [6] Sharah Bidayah V-1, P-26. [7] Radd Al-Muhtar V-1, P-393. [8] Tanweer V-1, P-297. [9] Radd Al-Muhtar V-1, P-313.

but *istihada*. However, if yellow, green or brown blood used to flow from this woman before she turned fifty five, then after the age of fifty five, these colours will also be regarded as *haidh*. But if it happens contrary to her habit, it will not be *haidh* but *istihada*.[1]

6. A woman used to bleed for three or four days every month. Thereafter, in a particular month she bled for more than her normal period but not more than ten days. All the days that she bled will be *haidh*. But if she bled for more than ten days, then all the days which are more than her normal period will be regarded as *istihada*. For example, a woman always had a habit of bleeding for three days. However, in a particular month she bled for nine days or ten days and ten nights. All these days will be regarded as *haidh*. But if she bled for even a moment more than ten days and ten nights, then her first three days are *haidh* and the balance of the days will be regarded as *istihada*. It will be *wajib* for her to make *qadha* of her *salah* for the balance of these days.[2]
7. A certain woman has no fixed period. At times she bleeds for four days, at times for seven days and at times for ten days. All this will be regarded as *haidh*. If at a certain time she bleeds for more than ten days and ten nights, check the number of days she bled for the previous month. That same number will be regarded as *haidh* (for this month) and the balance will be *istihada*.[3]
8. A certain woman always bled for four days. Then one month she bled for five days. The following month she bled for fifteen days. Out of these fifteen days, five days will be *haidh* and the balance ten days will be *istihada* Her first normal habit will not be considered and it will be regarded that her first habit has changed and that now her habit is five days.[4]
9. A certain woman bled for more than ten days and she completely forgot her previous habit—that is, for how many days she bled the previous month. Her problem is a very intricate one and is extremely difficult to explain. In addition to this, such a problem is very rare. We are therefore not going to explain the ruling in regard to her problem. When the need arises, she should consult a learned alim and abstain from asking anyone who is not sure of himself.[5]
10. A girl sees blood for the first time. If she bleeds for ten days or less, it will all be *haidh*. If she bleeds for more than ten days, the ten days will be *haidh* and whatever extra days she bleeds will be regarded as *istihada*.[6]
11. A girl sees blood for the first time and she continues bleeding for several months. From the day that she started to bleed till ten days and ten nights will be regarded as *haidh*. Thereafter, the next twenty days will be *istihada*. In this way, she will continue regarding ten days as *haidh* and twenty days as *istihada*.[7]
12. The minimum period of purity between two *haidh* periods is fifteen days. There is no maximum period. If, for some reason, she stops bleeding, then no matter how many months blood does not flow, she will remain pure.[8]

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[1] Fatawa Hindiyah V-1. P-22. However, even after 55 years of age, menses may be experienced and in the probabilities stated in the text that would be regarded as such (Tasheeh Al-Aghlat). [2] Sharah Al-Bidayah V-1. P-66. [3] Radd Al-Muhtar V-1. P-293. [4] Radd Al-Muhtar V-1. P-309. The woman must wait for ten days for blood to stop. Since blood did not stop after 10 days she must offer *qadha salah* for 5 days and after the 10 days she must bath and offer her *salah*. [5] Radd Al-Muhtar P-294. [6] Sharah Al-Bidayah V-1. P-66. [7] Radd Al-Muhtar V-1. P-294. [8] Sharah Al-Bidayah V-1. P-65.

13. If a woman bleeds for three days and three nights and thereafter remains pure for fifteen days and again bleeds for three days and three nights, then the former and latter three days and three nights will be the periods of *haidh* and the fifteen days will be the days of purity.[1]
14. If she bleeds for one or two days and then remained pure for fifteen days, and thereafter bled for one or two days again, then the fifteen days will be the period of purity and the former and latter one or two days will not be *haidh* but *istihada.*[2]
15. If she bled for one or several days and then remained pure for less than fifteen days, then these will not be considered. Instead, the first day till the last day will be regarded as if she bled continuously. Whatever her normal period of bleeding may have been will be regarded as *haidh* and all the balance of the days will be regarded as *istihada.* An example of this is as follows: a woman had the habit of bleeding on the first, second and third day of every month. In a certain month it happened that she bled on the first day and thereafter remained pure for fourteen days. Thereafter she bled for another day. It will be regarded as if she bled continuously for sixteen days. Out of these sixteen days, the first three days will be of *haidh* and the thirteen days will be regarded as *istihada.*[3]
    If she had a habit of bleeding on the fourth, fifth and sixth of every month, then these dates will be the days of *haidh* and the first three days and the last ten days will be of *istihada.* If she had no habit and this was the first time that she bled, then the first ten days will be of *haidh* and the last six days of *istihada.*
16. Whatever blood that flows while a woman is pregnant is not the blood of *haidh* but of *istihada* irrespective of how many days she bleeds.[4]
17. Whatever blood that comes out prior to the delivery of the child is also the blood of *istihada.* In fact, as long as more than half the child does not come out, until then whatever blood that flows will be that of *istihada.*[5]

Rules Concerning *Haidh*

1. During *haidh*, it is not permissible to offer *salah* or to fast. The only difference is that she is completely excused from *salah*. After the *haidh*, it is not *wajib* on her to make *qadha* of her *salah*. However, she is not excused from fasting. After her *haidh* she will have to keep her missed fasts.[6]
2. If she begins to bleed while offering her *fard salah*, that *salah* will also be excused[7]. After her *haidh* she does not have to make *qadha* of it. If she was

[1] & [2] Radd Al-Muhtar V-1, P-298. [3] But establishing this fact that so many days were of *haidh* and so many of *istihada* was not possible before the sixteenth day. So in this case, when she sees the blood for the first time, she must stop reading her *salah* because it is obvious that this blood is the blood of *haidh*. However, after it stopped after one day, there is the possibility that it was either the blood of *istihada* or the blood of *haidh*. So based on the rules, she should therefore make *qadha* of her *salah* for one day. Then after she bled for fourteen days, she realized that that first day was in fact the blood of *haidh*. Therefore, the *salah* that she performed until now went to waste out of which three days are excused and she must make *qadha* of the days after the three days. Thereafter it has to be checked as to whether she had a bath after those three days or not. If she had a bath and performed her *salah* then all *salah* over 13 days will be valid. If she did not have a bath. She will have to make *qadha* for 13 days. And now when she sees blood, she must not abandon her *salah*. Instead she must have a bath and perform her *salah* if she had not had a bath previously. She will now be regarded as a *mustahada* (one who is in a state of *istihada*). [4] Sharah Tanweer V-1, P-294. [5] Sharah Tanweer V-1, P-294. [6] Sharah Bidayah V-1, P-63. [7] She must immediately discontinue that *salah*.

offering an optional or *sunnah salah*, she will have to make *qadha* of it.
If she begins to bleed while fasting, that fast will break and she will have to make *qadha* of it. Even if she bleeds while keeping an optional fast, she will have to make *qadha* of it.[1]

3. If she begins to bleed at the end of a *salah* time and had not offered her *salah* as yet, even then she is excused from that *salah*.[2]
4. During *haidh*, sexual intercourse is not permissible. Apart from sexual intercourse everything else is permissible[3]. In other words, they can eat, drink, and sleep together.[4]
5. A certain woman had a habit of bleeding for five or nine days. According to her habit, she bled for that number of days and thereafter she stopped bleeding. As long as she does not have a bath, sexual intercourse will not be permissible with her until one *salah* time passes whereby the *qadha* of one *salah* becomes *wajib* on her.[5]
6. If she had a habit of five days and she stopped bleeding after four days, she will have to have a bath and *salah* will be *wajib* on her. But as long as five days do not pass, sexual intercourse with her will not be permissible because it is possible that she will start bleeding again.[6]
7. If she bled for a full ten days and ten nights, then the moment she stops bleeding, sexual intercourse with her will be permissible irrespective of whether she had a bath or not.[7]
8. If she stopped bleeding after one or two days, it is not *wajib* on her to have a bath. She can make *wudhu* and offer her *salah* but intercourse is not permissible. If she starts to bleed again before fifteen days, it will now be established that those days were the days of *haidh*. According to calculation, whichever days were of *haidh* should be regarded as *haidh*. Now she will have to have a bath and offer her *salah*. However, if fifteen days pass and she did not bleed, it will now be established that those one or two days were of *istihada*. Since she did not offer her *salah* for that one or two days on account of bleeding, she will now have to make *qadha* of those missed *salah*.[8]
9. She has the habit of bleeding for three days. But in a particular month, three days passed and she still had not stopped bleeding. She should not have a bath nor should she offer any *salah*. If on the completion of ten days and ten nights, or before that, she stops bleeding; then the *salah* for all these days will be excused. She will not have to make any *qadha* and it will be said that now her habit has changed and all these days will therefore be of *haidh*. But if she bled on the eleventh day as well, it is now established that only three days were of *haidh* and all the rest were of *istihada*. She has to have a bath on the eleventh day and make *qadha* for the *salah* of the seven days. She should not leave out her *salah* now.[9]
10. If she had *haidh* for less than ten days and she stopped bleeding at such a time that so little time was left to offer her *salah* that if she had to rush and have a bath, and

[1] & [2] Radd Al-Muhtar V-1. P-300. [3] A woman can look at her husband from his navel to his knees. She can even touch him and accept his kisses. However, it is not permissible for any part of the man to touch her from the navel to the knees. [4] Radd Al-Muhtar. [5] Sharah Al-Bidayah V-1, P-64. [6] Fatawa Hindiyah V-1. P-24. [7] Sharah Al-Bidayah V-1, P-64. [8] See Ruling # 6. [9] Fatawa Hindiyah V-1, P-24. Durr Mukhtar V-1. P-293.

after bathing so little time is left that she could only say Allahu Akbar and make her intention and could not read anything further; even then the *salah* of that time will become *wajib* on her. She will have to make *qadha* of it. If the time left is even less than this, that *salah* will be excused and she does not have to make *qadha*.[1]

11. If she had *haidh* for the full ten days and ten nights and she stopped bleeding at such a time that she only has time to say Allahu Akbar and nothing else, nor has she the time to even have a bath; then even in this case *salah* will become *wajib* on her and she will have to make *qadhu*.[2]
12. If she stopped bleeding in Ramadhan during the day, it will not be proper for her to eat or drink for the rest of the day. It will be *wajib* on her to behave like all other fasting persons until sunset. However, this day will not be counted as a fast. She will have to make *qadha* of it.[3]
13. If she stopped bleeding in Ramadhan at night and she had *haidh* for the full ten days and ten nights, then if such a little time of the night is left that she cannot even say *Allahu Akbar* once, it will still be *wajib* on her to keep fast the next day.
    If she had *haidh* for less than ten days, and she has so much time of the night whereby she could have a quick bath but after bathing she does not have the time to say even one *Allahu Akbar*; even then she will have to keep fast the next day. If she had the time, but did not have a bath, she should not break her fast. Instead, she should make her intention (for fasting) and have a bath in the morning. If she has even less time than this, that is she does not have the time to have a bath, then it will not be permissible for her to fast the next day. However, it will not be proper for her to eat or drink anything. She will have to spend the entire day like all other fasting persons and even make *qadha* of that fast.[4]
14. Once blood flows into the external skin of the vagina, *haidh* commences. This is irrespective of whether it flows out of the skin or not. So if some cotton wool or something similar is inserted into the vagina whereby the blood cannot flow out, then as long as the blood remains in the vagina and no spot of blood comes onto the cotton wool (or pad) that is outside; until then we cannot say that *haidh* has commenced. When a spot of blood comes onto the external skin of the vagina or if the cotton wool which was inserted is removed; then *haidh* will be calculated from that time.[5]
15. A woman who was not in *haidh* inserted a tampon in the internal vagina at night. In the morning, she saw a spot of blood on the pad. *Haidh* will be calculated from the time that she saw the spot of blood.[6]

Rules Concerning *Istihada*

1. The rule in regard to *istihada* is the same as for the one whose nose bleeds continuously. Such a woman should offer her *salah*, fast and should not leave out these. It is also permissible to have sexual intercourse with such a woman.[7]
   Note: The rules for *istihada* are the same as those of the *ma'zur*. (Rules concerning the *ma'zur* have already been mentioned previously).

[1] Radd Al-Muhtar V-1. P-306. As for the little time in which a rushed bath may be had it is a bath in which only the *fard* acts are compiled with and in the time available only *Allahu Akbar* is called and intention formed. If after the forming of intention the time expires the prayers must be completed but in the *Fajr* prayers if the time expires, the prayers should be suspended and redeemed later on. [2] Radd Al-Muhtar P-306. [3] Sharah Al-Bidayah V-1, P-207. [4] Sharah Al-Tanweer V-1, P-305. [5] Radd Al-Muhtar V-1, P-293. [6] Sharah Al- Tanweer V-1, P-154. [7] Sharah Al-Tanweer V-1. P-307.

NIFAS

Nifas (Bleeding After Child-Birth)

1. After child-birth, the blood that comes out of the vagina is called *nifas*. The maximum period of *nifas* is forty days and there is no limit for the minimum period. Even if the blood stops flowing after half an hour or so, it will still be regarded as *nifas*.[1]
2. If after the birth of the child no blood comes out at all, even then it will be *wajib* to have a bath after the delivery.[2]
3. If more than half the child came out but it has not come out completely as yet, then whatever blood comes out at that time will also be regarded as *nifas*. If less than half the child came out, then whatever blood comes out at that time will be regarded as *istihada*. If the mother is conscious[3] and in her senses, then even at that time she has to offer her *salah*. If she does not do so she will be sinful. If she cannot offer her *salah*, she should so through gestures (*isharah*) and should not postpone her *salah*. However, if by engaging in *salah*, she fears for the life of the child, she should not offer her *salah*.[4]
4. A certain woman miscarried. If a few parts of the child have been formed, then whatever blood comes out after miscarrying will also be *nifas*. But if no part at all has been formed, it will not be *nifas*. If that blood could be regarded as *haidh*, it will be *haidh*. If not, it will be *istihada*, e.g. the blood flows for less than three days or she has not completed the full fifteen days of purity as yet—it will be regarded as *istihada*.[5]
5. If the blood flows for more than forty days and this is the first time that she gave birth, then the forty days will be of *nifas* and whatever extra days she bleeds will be *istihada*. After the fortieth day she must have a bath and continue offering her *salah*. She should not wait for the bleeding to stop.
   If this is not the first time that she has given birth and she knows her previous habit as to how many days she had *nifas*, then whatever may have been the number of days of *nifas* will be regarded as *nifas* and whatever is more than that will be *istihada*.[6]
6. A certain woman had the habit of *nifas* for thirty days. However, thirty days passed and she did not stop bleeding as yet. She should not have a bath now. If the blood stopped on the fortieth day, then all these days will be regarded as *nifas*. However, if it exceeds forty days, only thirty days will be of *nifas* and all the rest of the days will be of *istihada*. She should therefore immediately have a bath and make *qadha* for the *salah* of ten days.[7]

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[1] Miraqi. [2] Sharah Al-Tanweer V-1, P-308. [3] Sharah Al-Tanweer V-1, P-308. [4] Fatawa Hindiyah V-1, P-23. (Even if half the child emerges it is *nifas*). [5] Fatawa Hindiyah V-1, P-33. Sharah Al-Tanweer V-1, P-312. [6] Sharah Al-Tanweer V-1, P-309. Of course, it will only be determined after 40 days have passed. [7] Radd Al-Muhtar V-1, P-310.

7. If the blood of *nifas* stops before forty days, she should immediately have a bath and commence offering her *salah*. If bathing will be harmful to her, she should make *tayammum* and start offering her *salah*. Under no circumstances should *salah* be abandoned.[1]
8. During *nifas*, one is completely excused from offering *salah*. Fasting is not excused. She will have to make *qadha* of all missed fasts. The rules concerning fasting, *salah* and sexual intercourse during *haidh* are the same for *nifas*.[2]
9. If twins are born within a period of six months of each other, then the period of *nifas* will be calculated from the birth of the first child. For example, if the second child is born after ten to twenty days or one or two months, *nifas* will not be calculated from the second child but from the first.[3]

Rules Concerning *Nifas* and *Haidh*

1. The woman who is in *haidh* or *nifas* and bathing is *wajib* on her, it is not permissible for her to enter a mosque, to make *tawaf* of the Ka'bah, to read the Qur'an or to touch it. However, if the Qur'an is in a casing, or wrapped in a cloth, or covered with a cloth jacket which is not stitched to the Qur'an and which can be removed; then in such a case, the Qur'an could be touched and could also be carried.
2. The person who does not have *wudhu*, even he cannot touch the Qur'an. However, he could recite it out of memory.[4]
3. Touching a coin, saucer, amulet (*ta'wiz*), etc. on which some Qur'anic verse is written is also not permissible for the above mentioned persons. However, if these things are kept in a packet or container, it is permissible to carry that packet or container.[5]
4. It is not permissible to hold or carry the Qur'an with the sleeve of the kurta or the edge of a scarf. However, if it is a cloth that is not attached to the body, it will be permissible to carry it with that cloth.[6]
5. It is permissible to read a word from a verse (ayat) or half a verse. However, that half verse should not equal to any full verse in length.[7]
6. If the entire *surah al-Fatihah* is recited with the intention of *du'a* (supplication), or if any other verse in the Qur'an are recited with the intention of *du'a* and not with the intention of *tilawat* (recitation); then it will be permissible and there is no sin in this. For example, the *du'a:*

   رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ۝

   and the *du'a*:

   رَبَّنَا لَا تُؤَاخِذْنَا اِنْ نَّسِيْنَا اَوْ اَخْطَاْنَا ۝

   till the end which is towards the end of *surah Al-Baqarah* or any other *du'a* which is in the Qur'an, it will be permissible to read all such verses with the intention of *du'a*.[8]
7. It is also permissible to read *Du'a Qunoot*. (the *du'a* which is read in *Witr salah*).[9]

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[1] Radd Al-Muhtar V-1, P-309. [2] Sharah Al-Tanweer V-1, P-308. [3] Sharah Al-Tanweer V-1, P-310. **Note:** The case of the twin children is given by way of example. The ruling to it may be seen in *Tasheeh Al-Aghlat*. [4] Sharah Al-Bidayah V-1, P-68. [5] Sharah Al-Bidayah V-1, P-68. [6] Hidayah V-1, P-64. Radd Al-Muhtar V-1, P-303. [7] See Ruling # 1 of this chapter. [8] Radd Al-Muhtar V-1, P-302. [9] Fatawa Hindiyah V-1, P-24.

8. If a woman is teaching the Qur'an to girls, then in such a case it will be permissible for her to spell out the words. When she is teaching them to read with fluency, she should not recite the entire verse, but should read one or two words at a time and after every word or two, she should break her breath. She should teach them to read fluently by stopping regularly.[1]
9. It is permissible to read the *kalimah*, *durood* (invocate blessings on the Prophet ﷺ), to take the name of Allah, to make *istighfar* (repentance), or any other remembrance (*zikr*) such as:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ۝[2]

10. In the period of *haidh*, it is *mustahabb* for a woman to make *wudhu* at the time of *salah*, to sit in a clean place and take the name of Allah so that she does not forget the habit of offering her *salah*, and when she gets pure she is not reluctant to offer her *salah*.[3]
11. *Ghusl* was *wajib* on a woman. But before she could have a bath, she started bleeding (*haidh* started). It is not *wajib* on her to have a bath. On completion of her *haidh* she must have a bath. One bath will suffice for both conditions.[4]

The Virtues and Rewards of *Wudhu* and *Ghusl*

It is mentioned in a *Hadith* that whoever reads Bismillah when commencing with *wudhu* (and to read *Bismillahi wal hamdulillah* is better), and when washing every limb he reads:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ۝

"Ash hadu al la ilaha illa Allahu wahdahu la shareeka lahu, wa ash hadu anna Muhammadan abduhu wa rasuluh"

And on completing his *wudhu* he reads:

اَللّٰهُمَّ اجْعَلْنِىْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِىْ مِنَ الْمُتَطَهِّرِيْنَ۝

"O Allah! Make me among the repenters and among the purified ones."

Then after he dies, the eight doors of paradise will be opened for him and he can enter from whichever one he wishes. If immediately after that, he reads two rak'ats of *nafl salah*, reciting the Qur'an therein with full concentration, and he also reads all his other *salah* in this way, i.e. with presence of mind, then when he completes his *salah*, he will be purified of all his sins just as the day when his mother had given birth to him. He will be told to start with his deeds from the beginning, and until now, all his past sins will be forgiven. The *ulama* say that here it refers to minor sins. How will he know that he has been told to start his deeds again? The Prophet ﷺ has been quoted in a *Hadith*, to have said that to mention it in this way and to get glad tidings and practise on it is sufficient.

It is mentioned in a *Hadith*: "That person's *wudhu* is not complete who does not send salutations (*durood*) upon me." And in another *Hadith*, the time for sending durood is after completing the *wudhu*.

It is related in a *Hadith*: "When a person makes *wudhu* (ablution) and washes his face, all those sins which he committed with his eyes are washed off with the water or the last drop

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[1] Fatawa Hindiyah V-1, P-24. [2] Sharah Al-Tanweer V-1, P-302. [3] Fatawa Hindiyah V-1, P-33. [4] Bahr Al-Raiq V-1, P-61. Qadi Khan V-1, P-23.

of water. When he washes his hands, all those sins which he had committed with his hands are washed off with the water or the last drop of water. When he washes his feet, all those sins which he had committed with his feet are washed off, until he is completely purified from all sins." (Muslim) Here sins refer to minor sins as explained by the *ulama*. The sin of the eyes is to look at something evil. The sin of the hands, for example, is to touch someone with an evil intention. The sin of the feet is to go somewhere with an evil intention. Ensure that you make *wudhu* thoroughly. Value the virtues and rewards that have been mentioned in regard to *wudhu*.

Sayyidina Anas ﷺ (he is a senior *Sahabi* who had remained in the service of the Prophet ﷺ for ten years) has related a lengthy *Hadith*. He says that the Prophet ﷺ said: "O Anas! wash thoroughly when you have bath of *janabat* (major impurity). If you do this, then without doubt you will come out from that place of bathing in such a state that no sin will remain on you. (here too it refers to minor sins) I asked: "O Messenger of Allah, how does one wash thoroughly?" He replied: "It means that you wet the roots of the hair and clean the body thoroughly." (It is *mustahabb* to cleanse the body by rubbing it. It cannot be cleaned properly without rubbing it. "Thoroughly" means to wash it very well as has been explained by the Prophet ﷺ. He then said: "O my dear son! (here son is used out of love) If you have the strength, try to be in a state of ablution all the time. The one who dies while he is in a state of ablution will get the reward of martyrdom." (Abu Ya'la)

SALAH (PRAYER)

In the sight of Allah, *salah* has a very great distinction. No other act of worship is dearer to Allah than *salah*. Allah has made five times *salah* compulsory on His slaves. There is a great reward in offering *salah* and a great sin in omitting it.

It is mentioned in a *Hadith*[1] that the one who performs his *wudhu* properly and offers his *salah* with full concentration on the day of resurrection Allah will forgive all his minor sins and grant him Paradise. The Prophet ﷺ is reported to have said: "*Salah* is a pillar of Deen (religion) one who has offered his *salah* in a proper manner has upheld Deen, and one who has demolished this pillar (i.e. did not offer his *salah*), has in fact destroyed the Deen." He has also said: "The first thing to be reckoned on the day of resurrection will be *salah*. The hands, feet, and face of those who used to offer their *salah* regularly will shine like the sun on the day of resurrection. As for those who did not offer their *salah*, they will be deprived of this blessing." The Prophet ﷺ has further stated: "On the day of resurrection, those who used to offer their *salah* will rise with the Prophets, martyrs, and saints. Those who used to omit their *salah* will rise with these notorious disbelievers: Pharaoh, Haman, and Qarun."[2]

It is therefore essential to offer *salah*. By not offering *salah*, great damage is caused in both this world and in the Hereafter. What can be worse than the person who does not offer his *salah* and is raised with the disbelievers. The one who does not offer his *salah* has been regarded as equal[3] to a disbeliever. How serious it is not to offer *salah*!

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[1] Jama' Al-Fawa'id V-1, P-53. [2] Pharoah is the name of an infamous *kafir* king, and Haman was his governor. Qarun was a very miserly disbeliever. He was a cousin of Sayyidina Musa ﷺ. [3] Here, equality is on the basis that both will be raised together. Because a non-believer will dwell in hell forever while a Muslim will be granted entry into Paradise after having been punished for his sins.

However, *salah* is not *wajib* on the following persons: a lunatic, a young boy and a young girl who have not reached the age of puberty as yet. As for the rest of the Muslims, it is *fard* on them. However, the parents have been commanded that when their children reach the age of seven, they should be made to offer their *salah*. And when they reach the age of ten, they should be punished and compelled to offer their *salah*.[1]

Under no condition is it permissible to discard *salah*. *Salah* should most certainly be offered. However, if a person completely forgot to offer his *salah* and only remembered after the time of that *salah* had passed or slept away in such a way that his eyes did not open and he missed his *salah*; then in such instances there will not be any sin. However, when the person remembers or wakes up from his sleep, it will be *fard* on him to immediately make his *wudhu* and offer his missed *salah*. But if it is a *makruh* time of *salah*, he should wait for a little while so that the *makruh* time passes. Similarly, there is no sin on those *salah* that were missed on account of unconsciousness. However, after regaining consciousness, one should immediately offer those *salah* that one missed.[2]

The Virtues of *Salah*

Allah says in the Qur'an:

إِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ ؕ

"Most certainly, *salah* prevents evil and sins." (29:45)

In other words, if one offers his *salah* regularly in proper manner, he abstains from sins. Although this barakah could be attained from other forms of worship, *salah* is a great means in this regard and highly effective. However, it is necessary that the *salah* be performed correctly according to the *sunnah*. The greatness of Allah should be reflected in the heart of the worshipper. He must be filled with internal and external peace of mind and humility. He should not look around him. The more perfect his *salah*, the more barakah he will attain. There is no form of worship more beloved to Allah than *salah*. It is therefore incumbent upon a Muslim to fulfil this worship, which stops one from all evils and saves one from hell, with absolute commitment. He should never miss his *salah*.

1. Sayyidina Imam Hasan Basri[3] رحمة الله عليه has narrated that the Prophet ﷺ said: "The person who offers a *salah* which does not stop him from shameless and sinful deeds then such a person does not progress in anything except distancing himself from Allah." Because of this *salah*, he will not attain nearness to and reward from Allah. Instead, he will move further away from Him. As punishment for not fulfilling the rights of such a beloved worship. From this we can deduce that the criterion of gauging whether the *salah* has been accepted or not is that by offering *salah*, the musalli should abstain from sins. If he happens to commits a sin, he should immediately repent.
2. Sayyidina Abdullah Ibn Mas'ud[4] رضي الله عنه narrates from the Prophet ﷺ that without doubt the *salah* of that worshipper is not accepted (though he is absolved of this

[1] All the commands of *Shari'ah* must be taught at this age but he must be asked to fast when he is strong enough for that. Whatever deeds are beyond his power must not be forced upon him. [2] In certain instances of unconsciousness. one is completely absolved from offering *salah*. This will be explained in detail in a later chapter on *qadha* (redeeming) *salah*. [3] He is a high-ranking *alim* and saint who met many *Sahabah*. Hafiz Muhaddith Zahabi رحمة الله عليه has written an entire booklet on his life. (Translator). Imam Ibn Jarir Tabari in his Tafseer. [4] Tafseer Tabari.

duty and at times may get some reward) who does not obey *salah*. The effect and criterion of obeying *salah* is that it prevents him from shameful and sinful deeds.

3. It is mentioned in a *Hadith* that a per-son came to the Prophet ﷺ and remarked: "There is a certain person who spends the night in offering *salah*, but in the morning he steals." The Prophet ﷺ said: "Certainly *salah* will soon prevent him from this act which you are mentioning[1] " (i.e. he will give up stealing and abstain from sins)
4. Sayyidina Ubadah Ibn Samit ؓ narrates that the Prophet ﷺ said: "When a person makes a complete *wudhu* (according to the *sunnah*) and offers his *salah* in a perfect mannermaking his *ruku'* and *sajdah* properly and reciting the Qur'an in the correct manner, the *salah* addresses him saying: 'May Allah protect you as you have protected me.' (i.e. you fulfilled my rights and did not trample over them). Then, that *salah* rises towards the heavens in a state of illumination and light. The gates of heaven are opened for it (so that it may enter and be accepted). When a person does not make a complete *wudhu*, nor does he fulfil his *ruku'*, *sajdah*, and *qira'at* in the proper manner the *salah* addresses him saying: 'May Allah discard you as you have discarded me.' It then rises towards the heavens in a state of darkness. The gates of heaven are closed (so that it cannot enter and is rejected). This *salah* is then folded just as an old useless cloth is folded. It is then flung onto the face of the worshipper (i.e. it is not accepted and he does not receive the reward for it)."[2]
5. Sayyidina Abdullah Ibn Mughaffal ؓ narrates that the Prophet ﷺ said: "The biggest thief is the one who steals in his *salah*." He was asked: "O Messenger of Allah! How does he steal in his *salah*?" He replied: "He is the person who does not fulfil his *ruku'* and *sajdah* properly. And the most miserly person is he who does not reply to a *salam*."[3]
   In other words, it is sinful and theft not to fulfil the rights of a worship easy and carrying a high status as *salah*. The Muslims should be ashamed that they have been addressed in such evil terms for not offering their *salah* in the proper manner.
6. Sayyidina Anas Ibn Maalik ؓ narrates that once the Prophet ﷺ came out and saw a person offering his *salah* in the mosque in such a manner that he was not fulfilling his *ruku'* and *sajdah* completely. On seeing this, the Prophet ﷺ remarked: "The *salah* of a person who does not make his *ruku'* and *sajdah* completely is not accepted."[4]
7. Sayyidina Abu Hurayrah ؓ narrates that the Prophet ﷺ said: "If anyone of you owned these pillars, you would have found it detestable if these were destroyed. So why do you do such things which destroy your *salah* which is specially for Allah. You should offer your *salah* in the proper manner because Allah only accepts that which is complete and proper[5] " (i.e. He does not accept *salah* and all other forms of worship which have not been fulfilled in the proper manner).
   This *Hadith* has been narrated by Sayidina Abu Hurayrah ؓ who is a great *Sahabi*, *alim*, and one who occupied himself in the worship and remembrance of Allah. From among the *Sahabah*, only Sayyidina Amr Ibn al-Aas ؓ knew more *Ahadith* than him. Apart from him, there was no one more knowledgeable than him in the

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[1] Narrated by Ahmad. Ibn Hibban and Bayhaqi. Duri Manthur. [2] Tabarani in Al-Kabir. Bazzar.
[3] Tabarani. [4] Tabarani. [5] Tabarani.

science of *Hadith*. His name is Abdullah and his *kuniyah*[1] is Abu Hurayrah. In the beginning he was extremely poor, so much so that he also had to bear the pangs of hunger and starvation. The story of his acceptance of Islam is very lengthy. Due to extreme poverty, he could not get married although he had to.

After the demise of the Prophet ﷺ his worldly condition improved and he was well-off financially. He was also appointed as governor over Madinah. As governor, he used to carry bundles of wood and pass through the markets asking the people to make way for the governor, i.e. make way so that he may be able to walk past. Just imagine! Though he was a high ranking official, he carried out a menial task which an ordinary respectable person might have regarded to be below his dignity. He never thought for a moment that he was a governor and that he should ask someone else to undertake it. This is the lifestyle of those people who studied under and stayed in the company of Sayyidina Muhammad ﷺ. Today, anyone who attains some position regards himself as being very great though he may claim to profess Islam and to love the Prophet ﷺ. In reality, only that person has love for the Prophet ﷺ who fulfils his orders and follows his *sunnah* in every aspect of his life.

A poet has said:

وکل یدعی وصلا بلیلی ولیلی لاتقرلهم بذاک

"Everyone claims that he has some connection with *Laylah*, but *Laylah* does not confirm this claim of theirs."

Similarly, the person who claims to love Allah and His Prophet ﷺ but acts contrary to the injunctions of the Qur'an and *Hadith*, Allah and His Prophet ﷺ deny his claim which is not correct. It has been clearly mentioned in the *Hadith*. "The true path is one on which I and my *Sahabah* are." It is clear from this *Hadith* that the path which is contary to the path of the Prophet ﷺ is the path of straying and that the Prophet ﷺ is extremely unhappy with this person who treads such a path.

Sayyidina Abu Hurayrah ؓ says: "I grew up as an orphan, I migrated to Madinah as an extremely poor person. I worked for the daughter of Ghazwan in return for food and on the condition that I would travel on foot at times and ride at times when on a journey with them. I used to urge the camels forward by singing poems (In Arabia they urge the camels to move forward by singing poems. In this way, the camels undertake the journey with ease.) I used to bring firewood for my employers whenever they used to stop over at a particular place. All praise is due to Allah who has strengthened my religion and made me an imam and a governor." That is, after accepting Islam, he was blessed with the bounty of being an imam of the religion. He said this as a form of gratitude to Allah and did not call himself an imam out of pride and arrogance. There is a great reward in mentioning the favours of Allah and expressing gratitude to Him for whatever bounties one has been blessed with. However, it is *haram* (forbidden) to mention them out of pride.

Sayyidina Abu Hurayrah ؓ says: "Once the Prophet ﷺ asked me: 'Why don't you take anything from the spoils of war[2]?' So I said to him: 'I ask of you to give me some of the knowledge which Allah has blessed you with.' So he removed the

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[1] *Kuniyah* (acronym) an acronym with Ibn or Abu. [2] The spoils of war taken from the disbelievers is called *ghanimah*.

shawl which I was wearing. He then spread it so closely between us that I could see the lice that were crawling on it. He then uttered some words to me and on completing them, he asked me to gather the shawl and keep it against my chest." Sayyidina Abu Hurayrah ﷺ adds: "The result of this was that I never forgot a single letter that the Prophet ﷺ said to me after that." That is, his memory became extremely strong.

Sayyidina Abu Hurayrah ﷺ says: "I used to make *tawbah* and *istighfar* 12,000 times daily." That is, he used to recite *astaghfirullah wa atubu ilayhi* and other similar words 12,000 times daily. He had a piece of string which had 2,000 knots (which he used as a *tasbeeh*). He never used to go to sleep until he completed reciting *Sub'hanAllah* 2,000 times.

Sayyidina Abdullah Ibn Umar ﷺ said: "O Abu Hurayrah! From among the *Sahabah*, you were the most in the company of the Prophet ﷺ. And you were the most knowledgeable of us with regards to the *Hadith* of the Prophet ﷺ."

Sayyidina Tafawi ﷺ says: "I spent six months as a guest of Sayyidina Abu Hurayrah ﷺ. From among the *Sahabah* I did not come across anyone more willing and helpful to his guests than Abu Hurayrah." Abu Uthman Nahdi رحمة الله عليه says: "I was a guest of Abu Hurayrah for 7 days. Abu Hurayrah, his wife and his servant used to divide the night into three and take turns in waking up." That is, the first person used to get up, offer *salah* and thereafter awaken the second person while the first slept. Thereafter, the second person used to awaken the third person and he used to go to sleep. (Tazkirah Al-Huffaz, Bukhari, etc.) It is reported by him that the Prophet ﷺ said, "If this were a pillar of anyone's country, he would have felt very bad if the pillar was damaged. So, why does one of you damage his *salah*, a *salah* that is for Allah. Hence, you must offer your prayers perfectly, for, indeed, Allah does not approve a prayer unless it is perfect. (Tabarani.)

8. Sayyidina Abdullah Ibn Amr ﷺ narrates that a person came to the Prophet ﷺ and asked: "Which is the best deed in Islam?" He said: "*Salah.*" He asked: "Then what?" He said: "*Salah.*" He asked: "Then what?" He said: "*Salah.*" (He emphasised the importance of *salah* in this manner so that the people would offer it with due importance and will not allow themselves to miss it.) When this person repeated this question for the fourth time, the Prophet ﷺ said: "Striving in the path of Allah." (That is, the best deed after *salah* is fighting the disbelievers (in the path of Allah) so that the religious of Allah may dominate. And not so that I may gain some monetary benefit out of it or that I may be praised for it. Even if one may receive this wealth and other benefits, the intention should not be for this. So after the *fard salah*, all these acts are the best.)

Then this person said that his parents were alive. The Prophet ﷺ said: "I order you to be kind to them." (That is, be good to them and do not harm them in any way because this is forbidden. It is so necessary to fulfil the rights of the parents that one should not do anything that causes them any sort of difficulty, provided what he does is not higher in rank than discharging some other responsibilities. In addition to this, it must not be such that it entails disobedience to Allah. "Difficulty" and "harm" in this context refers to that difficulty and harm which has been considered by *Shari'ah*. To do more than what is necessary to one's parents is

mustahab and not compul-sory. Understand this well because many people err in this respect.)

Thereafter this person said: "I swear by the Being Who has sent you as a true Prophet that I will definitely make *jihad* and leave my parents behind." The Prophet ﷺ replied: "You know best[1]." (That is, do good to your parents and go for *jihad* as you wish. We learn from this *Hadith* that the status of *jihad* is higher than serving one's parents. However, in other *Ahadith* it has been narrated that after the *fard salah*, serving parents is better than *jihad*. The answer to this apparent contradiction is that the meaning of the rights of parents being higher than *jihad* is that since the rights of parents fall under *huquq ul-ibad* (rights of fellow human beings) and these can only be forgiven by seeking forgiveness from them. They are therefore higher than *jihad*. Because, if *jihad* becomes *fard* and a person does not go and the time of *jihad* expires, then by making *tawbah* this sin will be forgiven. Opposed to this, *huquq ul-ibad* are not forgiven by mere *tawbah*. Another answer to this is that different types of people used to question the Prophet ﷺ and he used to reply according to each one's state and condition.)

9. Sayyidina Abu Ayyub Ansari ؓ narrates that the Prophet ﷺ used to say: "Each *salah* wipes out the forthcoming sins[2]." The meaning of this is that the minor sins that one commits between one *salah* and the next, are forgiven.
10. Sayyidina Abu Umamah Bahili ؓ relates that the Prophet ﷺ used to say: "One *fard salah* together with the next *fard salah* wipes out the sins that were committed before that *salah*. (meaning that the minor sins which were committed before that *salah* are wiped out. Similarly, the minor sins that are committed till the next *salah* are also wiped out by this next *salah*) And the Friday *salah* wipes out the sins which were committed before this Friday *salah* until he offers the next Friday *salah*. (In some *Ahadith*, it has been narrated that the sins of upto three additional days are forgiven. That is, the minor sins of three days after Friday are forgiven) And the fasts of the month of Ramadhan wipe out the sins which were committed since the previous Ramadhan until he fasts in the current Ramadhan. And *Hajj* wipes out all the previous sins until he makes the next *Hajj*." The narrator adds: "The Prophet ﷺ added: "It is not permissible for a Muslim woman to go for *Hajj* without her husband or a *mahram*."[3]

   If someone poses the question that what virtue will a person attain if he did not commit any minor sin whatsoever? Or, if all the minor sins between each *salah* are forgiven, then which sins will be forgiven by offering Friday, etc. because sin is left to be forgiven? The answer to both these questions is that the person's status will be raised.
11. Sayyidina Abu Umamah ؓ narrates that the Prophet ﷺ said: "The offering of the five daily *salah* is like a person having a bath five times a day in a stream which is flowing in front of his house and whose water is very sweet. Do you think any dirt will remain on his body?"[4]
12. Sayyidina Abu Hurayrah ؓ narrates that the Prophet ﷺ said: "The first thing regarding which a person will be questioned on the day of resurrection is his *salah*. If his *salah* is in order, the rest of his acts of worship will also be in order. (This is

[1] Narrated by Imam Ahmad رحمة الله عليه. [2] Imam Ahmad رحمة الله عليه. [3] Tabarani. [4] Ibid.

because through the *barakah* of his *salah* all his other worship will also be in order) If his *salah* is not in order, the rest of his actions will also not be in order. Allah will ask the angels saying: "Does My servant have any *nafl salah* in his book of deeds?" If he has any *nafl salah*, he will be given the reward of *fard salah* in order to make up for the *fard salah* which he missed. Thereafter, the other *fard* deed will also be accounted for. (and completed through the *nafl* deed; such as *fard* fasts and *nafl* fasts, *fard* charity and *nafl* charity, etc.) All this will be done through the kindness and mercy of Allah. (It is actually the mercy of Allah that the *fard* deed will be completed by the *nafl* deed, because strictly speaking, the *fard* should not be completed by the *nafl*. And the person ought to have been punished. Glory be to Allah! How Merciful He is!) The person who does not have any *fard* deed nor any *nafl* deed will be punished." However, if Allah wishes, He could forgive whomsoever He wishes.

13. Sayyidina Abu Hurayrah[1] ﷺ narrates that the Prophet ﷺ said: "Of all the deed of worship which Allah has stipulated on His servants, *salah* is the most virtuous. The person who has the strength to increase in this worship, should increase." That is, he should offer optional *salah* abundantly so that he may receive abundant rewards.
14. Sayyidina Ubadah Ibn Samit ﷺ narrates that the Prophet ﷺ said: "Jibreel came to me and said: 'O Muhammad! Allah says: 'I have made five *salah fard* on your *ummah*. Whoever establishes them by making *wudhu*, offering them at the appointed time, observing the *ruku'* and *sajdah* in the proper manner, then through this *salah* of his, it becomes necessary upon Me to enter him into Paradise. And whoever meets Me while being negligent in this regard, then nothing is incumbent upon Me for him. If I wish, I can punish him, and if I wish, I may forgive him."[2]
15. It is mentioned in a *Hadith* that the one who makes a proper and complete *wudhu* and offers two *raka'at* of *salah* without forgetting or missing out anything in it, then in lieu of these two *raka'at*, Allah will forgive all his previous sins[3]. It is possible and easy to offer two *raka'at* of *salah* in which there is no mistake or forgetfulness. The object is that there must be no negligence or carelessness. Most mistakes occur because of negligence.[4]
16. It is mentioned in a *Hadith* that the *salah* of a man and a woman creates illumination. Whoever wishes, should try and illuminate his heart.
17. It is mentioned in a *Hadith* that from among all the things that Allah made *fard*, there is nothing more virtuous in His sight than *Tawheed* and *salah*. If there was anything more virtuous, He would have made it *fard* on the angels. Among the angels, there are those who are in *ruku'* and those who are in *sajdah*." In other words, since the angels are the close slaves of Allah, and since they are only capabile to worship Him, giving them a special affiliation to worship, if there was anything superior to *salah*, He would have made it *fard* upon them. We also learn from this *Hadith* that the entire form of *salah* that is *fard* upon us, is not *fard* on the angels. Instead, certain aspects of that *salah* have been made *fard* on certain angels. How fortunate are we that those valuable aspects of *salah* which have been distributed among the angels have been given to us in their entirety. We have to

[1] Tabarani. [2] Kanz Al-Ummal. [3] Ahmad, Abu Dawood, Haakim. [4] Daylami.

value this great favour upon us.[1]

18. Sayyidina Anas ﷺ reports that the Prophet ﷺ said: "Remember death while you offer *salah* because when one remembers it in his *salah*, he is most likely to offer it in the proper manner. Offer your *salah* like one who is imaging that he is offering his last *salah*. And save yourself from such deed which you may have to regret later on."[2]
19. It is mentioned in a *Hadith* that the best *salah* is that in which one stands for a very long time. That is, his recitation of the Qur'an is very lengthy.[3]
20. It is mentioned in a *Hadith*[4] that the *salah* in which there is no humility is not complete. In the *Hadith*, the word "*takhash'sha'a*" has been translated as humility. The original meaning is tranquility. However, since tranquility in *salah* cannot be attained without humility, it has therefore been translated as humility. Furthermore, this is a more popular meaning. Tranquility cannot be attained without humility because one who stands and sits without any fear or dread cannot stop himself from looking around him. He will be free to shift and shuffle about. But once there is humility, he will offer his *salah* with respect without in attention.
21. It is reported from Sayyidina Ali ﷺ that the last words of the Prophet ﷺ were: "Give due importance to *salah* and fear Allah with regards to the male and female slaves." These two matters are so important that the Prophet ﷺ mentioned them when he was about to leave this world. This is because people are very neglectful of *salah*. They also impose difficulties on those who are under their control (i.e. their slaves, servants, wives, children) and think nothing of it. Muslims should be extremely cautious in this regard.

    Some of the pious servants of Allah had extreme love and desire for offering *salah*. It is mentioned that Sayyidina Mansur Ibn Zazan رحمة الله عليه, a *tabi'ee*, used to offer *salah* from sunrise until the time of *Asr*. It is obvious that there are only two *fard salah* in this period, i.e. *Zuhr* and *Asr*, and that all the other *salah* that he offered were *nafl salah*. After the *Asr salah*, he used to recite *Sub'hanAllah* until the time of *Maghrib salah*. Thereafter, he used to offer his *Maghrib salah*. His condition was such that if he was told that the angel of death is waiting at the door for him, he could not increase his deeds in any way. (because only that person who is unmindful of death and who does not occupy all his time in the remembrance of Allah can increase his deeds. When he perceives the nearness of death he will hasten towards doing good deeds. But he who does not have any spare time, how can he increase his good deeds!) This person was also a great *alim* and many great *ulama* studied *Hadith* under him.

    Sayyidina Mansur Ibn al-Mu'tamir who was also a *tabi'ee*, was also a great *alim* and pious person. It is reported about him that he continued fasting during the day and remained awake at night for a period of forty years. He used to spend the entire night weeping out of fear for the punishment of sins. When anyone observed him offering his *salah*, they felt that he was about to die (for he used to lament and cry profusely in his *salah* and offer it will full concentration). In the morning he used to apply antimony to his eyes, and oil to his head and moisten his lips. On seeing him thus, his mother used to ask him: "Have you killed someone that you take up this

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[1] Daylami. [2] Daylami. [3] Tabarani. [4] Daylami.

appearance?" (i.e. why do you change the appearance which you get from whorship and crying at night?) He would reply: "I am very conscious of what my soul has done." (My soul might desire that I become famous for my worship. People will look at me and agree that I was great worshipper. Or, my soul did not perform worship in proper manner, and my appearance portrays wrongly that I was engaged in worship. So people will be deluded into believing that I am a great saint.)
Due to much crying, his eye-sight became weak. The ruler of Iraq appointed him as a judge over Kufah but he rejected this offer and was imprisoned for some time. Some reports suggest that he remained a judge for two months out of compulsion.[1]
Dear brothers! Ponder over this pious person. How much love he had for worship and how he loathed the world! Without ever asking for a high position and making an effort for it, he was appointed a judge which is a source of honour and which people strive for greatly. He did not even turn an eye towards it though he had to suffer imprisonment. Muslims ought to be like him making only necessary arrangements for their food and clothing and spending their time in remembrance of Allah.

22. It is mentioned in a *Hadith* that the person who offers twelve *raka'ahs* of *salah* that are not *fard*, Allah will prepare a house in Paradise for him. The twelve *raka'ahs* refer to the *sunnah mu'akkadah*: two of *Fajr*, six of *Zuhr* (four before the *fard* and two after), two after the *fard* of *Maghrib*, and two after the *fard* of *Isha'*).
23. It is mentioned in a *Hadith* that the person who offers six *raka'ahs* of *nafl salah* between *Maghrib* and *Isha'* without committing any wrong, will receive the reward of making *nafl* worship for twelve years.
24. It is mentioned in a *Hadith* that in anyone offers two *raka'ahs* of *nafl salah* in private so that no one but Allah and the angels (which are with him all the time, and which only leave him when he goes to relieve himself or when he is engaged in sexual intercourse) can see him, then salvation from Hell will be written down for him. In other words, he will be granted the ability to abstain from sins and thus save himself from sins. However, he should be regular at it to qualify for barakah.
25. According to a *Hadith* as for one who offers the twelve *raka'ahs* of *chasht* (Duha) *salah*, Allah will prepare a house of gold for him in Paradise.
26. According to a *Hadith* one who offers four *raka'ahs* of *chasht* (Duha) *salah* and four other *raka'ahs* prior to the *Zuhr salah* (apart from the *sunnat mu'akkadah*), will have a house built for him in Paradise.
27. A *Hadith* tells us that it anyone offers twenty *raka'ahs* of *nafl salah* between *Maghrib* and *Isha'*, Allah will prepare a house for him in Paradise.
28. It is stated in a *Hadith*: "For one who offers four *raka'ahs* before *Asr*, Allah will forbid the fire upon him[2]." The meaning of this *Hadith* is that by offering this *salah* continuously, he will be granted the ability of doing good deeds, abstaining from evil and thereby save himself from Hell. However, it is necessary that such an amount of worship be done which one can fulfil with steadfastness no matter how little it may be. There is no harm if one misses out at some time or the other due to a valid reason. When a person commences offering *nafl salah*, he should be regular at it as far as possible because it is very detestable to abandon some thing after

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[1] Both these incidents are mentioned in Tazkirat-ul-Huffaz, Vol-1. [2] Tabarani.

begining it. It is worse than not doing it at all..

29. It is mentioned in a *Hadith*: "May Allah have mercy on the person who offers four *raka'ahs* before *Asr salah*."[1]

    Dear Muslim brothers and sisters! Devote yourselves totally to this *Hadith*. Through a little effort, you will receive such a high status that you will receive the blessings of the supplication of the Prophet ﷺ and the ability to abstain from sins. No matter how much and how you thank Allah for this bounty, it will be insufficient. The supplication of the Prophet ﷺ will be granted only to the fortunate ones. Our book of deeds are presented to him every morning and evening and he becomes extremely pleased when he learns that a person does good deeds and carries out the worship which he had recommended to carry out. By attaining his happiness and pleasure, one is granted mercy and comfort in both the worlds.

    A poet says:

    فــان من جودک الـدنيا وضرتـها   ومن علومک علم اللوح والقلم

    "It is through your generosity that this world and the Hereafter exiss. And part of your knowledge is the knowledge of the Preserved Tablet." (the *Lawh Mahfooz*, in which everything that will occur till *qiyamah* is recorded).

    In other words, it is through your concern and generosity that the bounties of this world and the Hereafter can be attained. And it is through your teachings that the knowledge of the *Lawh Mahfooz* can be obtained. There are two ways of attaining this knowledge: (i) There are unseen mysteries and secrets in your *Ahadith* and these are revealed to the special servants of Allah. (ii) Through the favours of Allah and the blessings of reading your *Ahadith* and practicing upon them, unseen mysteries are also revealed to those who search for the truth.

    Understand this well and practice upon it. There is not much benefit in merely studying without any practice. Real benefit can only be attained by studying and then practicing.

30. A *Hadith* says "You should impose the *Tahajjud salah* upon yourself even just one *raka'at*." This means that you should continue to offer *Tahajjud salah* even if it is a little because its reward is tremendous although it is not *fard*. Of course, you should not offer only one *raka'at* because that is not allowed. At least two *raka'ahs* should be offered.

31. Another *Hadith* tells us, "You should bind yourself to the *Tahajjud salah* because it was the habit of those who came before you, it draws you closer to Allah, it stops you from sinning, wipes out your minor sins, and removes sicknesses from the body.[2]

    Just ponder over its tremendous benefits. You receive rewards for it, your sins are forgiven, it prevents you from sinning, and even cures you from physical ailment. As for spiritual sicknesses, it definitely cures them as well. Because it has been mentioned in a *Hadith* that the remembrance of Allah is a cure for the sicknesses of the heart[3], and we know that *salah* is the highest form of remembrance. It is not difficult to offer as well. The time of *Tahajjud* is a special time for the acceptance

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[1] Imam Suyuti. [2] Suyuti. [3] Suyuti.

of supplications. It is therefore extremely important to offer it. Imam Abu Hanifah رحمة الله عليه offered his *Isha'* and *Fajr salah* with one *wudhu* for forty years. He used to spend the entire night in worship of Allah.

32. According to a *Hadith*, the Prophet ﷺ has said that Allah says: "O progeny of Aadam! Offer four *raka'ah* of *nafl salah* solely for Me at the beginning of the day and I will suffice you in all your work till the end of the day."❶
This is the merit of the *ishraq salah*. The method of offering it has been mentioned previously. By offering this *salah*, a person is rewarded and all his work is also completed for him. All the bounties of the religious and the world are facilitated for him. When people face a difficulty, they run from *pillar* to post and bow down before the creation but if they only turn to Allah and make supplication to Him and *salah*, all their problems will be solved, they will be rewarded, and be saved the humiliation of submitting to the creation. A pious person has said: "Every nation has an identity. Our identity is *taqwa* and *tawakkul*." *Taqwa* means piety and carrying out the commands of Allah, *tawakkul* is to have absolute trust in Him. In other words, through righteousness, all worldly problems and difficulties are also removed.

Miscellaneous Rulings

1. If a person uproots his hair, the root of that hair is regarded as impure because of the stickyness that is found on it. (Shami)
2. It is *makruh* for the residents of a place where the *Eid salah* are *wajib* to offer any *nafl salah* between the *Fajr* and *Eid salah*. (Al-Bahrur Ra'iq)
3. It is *makruh* to clip the nails, to remove the pubic hair or hair from anywhere else while one is in a state of major impurity. (alamgiri)
4. Immature children receive the reward for offering *salah* and engaging in other forms of worship. The person who teaches them also receives reward for this.
5. It is not *makruh* to recite the Qur'an at times when offering *salah* is *makruh*. Apart from reciting the Qur'an, one could also recite *durood* or engage in any other form of remembrance. (Saghiri)
6. It is allowed to recite a certain portion of a *surah* in one *raka'at* and recite the remainder of that *surah* in the second *raka'at*. Similarly, it is allowed to recite the beginning or middle of a particular *surah* in one *raka'at* and the beginning or middle of another *surah* or one complete short *surah* in the second *raka'at*. (Saghiri) However, it is not good to make a habit of doing this. It is better to recite a separate *surah* in each *raka'at*.
7. While offering the *Taraweeh salah*, a person forgets to recite a particular verse or *surah* and continues reading ahead. Later he realizes that he had forgotten to recite that verse or *surah*. It will be *mustahab* for him to recite that verse or *surah*. After reciting the missed verse or *surah*, he should repeat those verses or *surahs* which he had continued reciting so that he may be able to complete the Qur'an in the order that it is written (Alamgiri). However, if a person continued reading ahead and recited many verses or *surahs* and repeating all these will be very difficult, he is allowed to merely repeat the verse or *surah* which he had missed out and continue

❶ Tirmizi.

ahead. This is because this ruling is *mustahab* (and not *wajib*).

8. Perspiration on the forehead, watering of the eyes and flaring of the nostrils at the time of death are all signs of a good death. Perspiration on the forehead alone is also a sign of a good death.
9. Mud and impure water on the roads (which splashes on the clothes) can be overlooked as long as the traces of the impurity are not visible on the clothing.
10. It is not allowed to make *wudhu* or *ghusl* (bath) with used water. The following types of water are regarded as *musta'mal* (used) water: water that has been used to make *wudhu* or *ghusl* by a person who was in need of *wudhu* or *ghusl*, water that has been used by a person who had *wudhu* but made *wudhu* again in order to obtain reward, water that has been used by a person upon whom *ghusl* was not *wajib* but made *ghusl* for reward, e.g. a person makes *ghusl* on Friday despite *ghusl* not being *wajib* on him. It is *makruh* to use such water for drinking or cooking purposes (Shami). When we mentioned the person who had a need to *ghusl*, we refer to one who has no impurity on his body. If there is an impurity on his body then that used water will not be allowed even for drinking and cooking purposes.

The Times of *Salah*

1. ***Fajr* (Morning) *Salah*[1]:** In the last part of the night, at the approach of dawn, some whiteness can be noticed on the length of the horizon towards the east, i.e. from the direction in which the sun rises. After a little while, whiteness can be noticed on the breadth of the horizon. This whiteness begins to spread very rapidly. After a little while, it becomes completely bright. From the time that this broad whiteness becomes visible, the time of *Fajr salah* commences and remains until the rising of the sun. The moment a small portion of the sun appears, the time of *Fajr salah* ends. However, it is preferable to offer it in its early time.[2]
2. ***Zuhr* (Mid-day) *Salah*[3]:** On the declining or descending of the zenith, the time of *Zuhr salah* commences. An indication that the zenith is declining is that the shadow of long objects begins to decrease from the west towards the north. When it comes exactly to the north and begins to turn towards the east, then one should know that noon has declined. By standing towards the east, the direction on ones left hand is the north. Another easier method of deduction is that as the sun rises, the shadow of everything begins to decrease. Once this decreasing stops, exactly at this time is mid-day or noon. Thereafter, once the shadow begins to increase, it should be understood that noon has declined and from this time, the time of *Zuhr salah* has commenced. Excluding the extent to which the shadow was at exactly mid-day, till the shadow of everything remains twice its size, the time of *Zuhr* will remain. For example, the shadow of a stick which is one arm in length, was equal to four fingers at mid-day. So as long as its shadow does not spread to two arm-lengths and four fingers, *Zuhr* time will remain. Once it reaches two arm-lengths and four fingers, *Asr* time will commence.
3. ***Asr* (Afternoon) *Salah*:** Based on the previous example, once the shadow reaches

[1] Alamgiri V-1, P-31. Sharah Al-Tanweer V-1, P-369. [2] This ruling is for women. As for men, the ruling is that they should offer their *Fajr salah* when it is slightly bright and not when it is very dark. (Radd Al-Muhtar Vol. 1, p379). [3] Alamgiri Vol. 1, p31.

two arm-lengths and four fingers, *Asr* time will commence. *Asr* time will remain until sunset. However, it is *makruh* to offer *Asr salah* when the colour of the sun changes and the sun's rays change to yellow[1]. If due to some reason one gets delayed, *salah* in this *makruh* time should be offered and not allowed to be missed out. In future it should not be delayed. Apart from this *Asr salah*, it is not permissible to offer any other *salah* in this time. No missed *salah* nor any *nafl salah* can be offered.

4. ***Maghrib* (Evening) *Salah*[2]**: Once the sun sets[3], *Maghrib* time commences. *Maghrib* time remains as long as the redness on the western horizon remains. However, *Maghrib salah* should not be delayed to the extent that many stars begin to appear in the sky. To delay it till such a time is *makruh*.
5. ***Isha'* (Night) *Salah***: Once the redness on the western horizon disappears[4], *Isha'* time commences and remains until dawn. However, after mid-night, *Isha' salah* becomes *makruh*[5] and the reward is reduced. Therefore, *Isha' salah* should not be delayed till such a time. It is preferable that *Isha' salah* be offered before one third of the night passes.

Rules Related to the Times of *Salah*

1. In summer, one should not hasten to offer *Zuhr salah*[6]. It is *mustahabb* to offer *Zuhr salah* after the intense heat rays elapse. In winter, it is preferable to offer *Zuhr salah* at the beginning of *Zuhr* time.
2. *Asr salah* should be delayed[7] till such a time that if after the entry of *Asr* time one wishes to offer any *nafl* (optional) *salah*; he can do so, because it is not permissible to offer any *nafl salah* after having offered *Asr salah* irrespective of whether it is in summer or in winter. However, one should not delay to such an extent that the sun turns yellow and its rays change in colour. It is *mustahabb* to hasten to offer *Maghrib salah* and to offer it immediately after sunset.
3. The person who is in the habit of waking up for *tahajjud salah*[8] in the latter part of the night and has full confidence of definitely waking up; then it is better for him to offer his *Witr salah* after having offered his tahajjud *salah*. But if he is not confident of waking up and fears that he will remain asleep; then he should offer his *Witr salah* after his *Isha' salah* before going to sleep.
4. It is preferable to delay the *Fajr*, *Zuhr* and *Maghrib salah* on a cloudy day[9], while it is *mustahabb* to offer *Asr*[10] *salah* a bit early.
5. No *salah* is valid at the times of sunrise, mid-day and sunset[11]. However, if *Asr salah* has not been offered as yet, then it could be offered even at the time of sunset. In these three times, even *sajdah tilawat* is *makruh* and not permissible.
6. It is *makruh* to offer any *nafl salah* after offering *Fajr salah* until sunrise[12].

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[1] Fatawa Hindiyah Vol. 1, p32. [2] Sharah Al-Tanweer Vol. 1, p373. [3] Sharah Al-Tanweer Vol. 1, p382. [4] Sharah Al-Tanweer Vol. 1, p374. [5] Muniyah p84. Durr Mukhtar Vol. 1, p38. [6] Fatawa Hindiyah Vol. 1, p32. [7] Sharah Al-Tanweer Vol. 1, p38. This is recommended whether one offers *nafl salah* or not. [8] Sharah Al-Tanweer V-1, P-373. [9] Sharah Al-Tanweer V-1, P-383. [10] As in the case of *Asr*, it is also *mustahabb* to offer *Isha' salah* earlier than usual. However, this rule of offering a bit early only applies if one is unable to find out the exact times. If one is able to find out the times by means of a watch, then all the *salah* should be offered at their usual times. (Tasheeh Al-Aghlat). [11] Sharah Al-Tanweer V-1, P-384. [12] Sharah Al-Bidayah V-1, P-81, 82. The correct time is when sun has risen sufficiently for eyes to blink on looking at it. (Tasheeh Al-Aghlat).

However, the offering of any *qadha salah* and *sajdah tilawat* before the sun rises is permissible. Until the sun rises; as long as some light does not appear, even *qadha salah* will not be permissible. Similarly, it is not permissible to offer any *nafl salah* after the *Asr salah*. However, *qadha salah* and *sajdah tilawat* is permissible. But once the rays of the sun become weak or faint, then even this is not permissible.

7. At *Fajr* time[1], a person only offered his *fard salah* out of fear that the sun will rise very soon. So as long as the sun does not rise considerably and does not get quite bright, the *sunnah salah* should not be offered. Once some light appears, *sunnah salah* and any other *salah* may be offered.
8. Once dawn breaks and *Fajr* time enters, then apart from the two *raka'ats sunnah* and two *raka'ats fard* of *Fajr salah*, it is *makruh* to offer any other *nafl salah*. However, it is permissible to offer any *qadha salah* and to make *sajdah tilawat.*[2]
9. If the sun rises while one is offering one's *Fajr salah* then this *salah* will not be valid. When the sun becomes a bit bright, one should make *qadha*. But if the sun sets while one is offering *Asr salah*, then this *salah* will be valid and there will be no need to make *qadha* of it.[3]
10. It is *makruh* to sleep before offering *Isha' salah*. One should offer ones *salah* and then sleep. However, if due to some sickness or travelling, one is very tired and asks someone else to wake him up at the time of *salah* and that person promises to wake him up; then in this case it will be permissible to sleep.[4]
11. It is *mustahabb* for men to offer *Fajr salah* at a time when the light spreads considerably and there is so much of time left that in the *salah* itself about forty to fifty verses could be read properly; and after offering the *salah*, if for some reason one has to repeat the *salah*, then in the same way he could read forty to fifty verses again. It is *mustahabb* for women to offer *Fajr salah* throughout the year when it is dark. And it is *mustahabb* for men and women who are performing *Hajj* to offer *Fajr salah* when it is dark when they are in *Muzdalifah.*[5]
12. The time for *Jumu'ah salah* is the same as the time for *Zuhr salah*[6] The only difference is that it is *mustahabb* to delay *Zuhr salah* in summer irrespective of whether it is hot or not. And it is *mustahabb* to offer *Zuhr salah* early in winter, while it is *sunnah* to offer *Jumu'ah salah* early throughout the year. This is the opinion of all the *ulama.*[7]
13. The time for the Eid *salah* commences when the sun rises considerably and remains until just before mid-day. The sun rising considerably means that the yellowness of the sun disappears and its light is so bright that one cannot look at it. In establishing this, the jurists have said that it must rise to the extent of one spear. It is *mustahabb* to offer the Eid *salah* early[8]. However, the *salah* of Eid-ul-Fitr should be delayed slightly after the time commences.[9]
14. When the *Imam* gets up from his place to perform the *khutbah* of Jumu'ah, the Eid *salah* or for *Hajj*, etc. then it is *makruh* to offer any *salah* in these times. It is also *makruh* to offer any *salah* at the time of the *khutbah* of nikah or at the time of the completion of the Qur'an.[10]

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[1] Sharah Al-Tanweer V-1. P-388. [2] Sharah Al-Tanweer V-1. P-389. [3] Al-Tanweer V-1, P-286. [4] Radd Al-Muhtar V-1. P-381. [5] Sharah Al-Tanweer V-1. P-379. [6] Sharah Al-Tanweer V-1, P-846. [7] Sharah Al-Tanweer V-1. P-383. Radd Al-Muhtar V-1. P-380. [8] Muraqi Al-Falah V-1, P-290. Radd Al- Muhtar V-1, P-870. [9] Radd Al- Muhtar V-1, 870. [10] Fatawa Hindiyah V-1, P-33.

15. It is also *makruh* to offer any *salah* when the *iqamah* for a *fard salah* is being called out. However, if one has not offered the *sunnah* of *Fajr salah* and one is sure or convinced that one will get one *raka'at* with the congregation, then it will not be *makruh* to offer the *sunnah* of *Fajr salah*. And the one who has already commenced with any *sunnat mu'akkadah*, should complete it first.[1]
16. It is *makruh* to offer any *nafl salah* prior to the *salah* of Eid irrespective of whether one offers it at home or at the Eid-gah (place of Eid prayers). As for offering it after the Eid *salah*, it will only be *makruh* to offer it at the Eid-gah.[2]

Azan—The Call to *Salah*

1. The *azan* for any *salah*, must be called out in the time of that *salah*. If it is given before the commencement of the time, it will not be valid. When the time enters, the *azan* will have to be repeated irrespective of whether it was for *Fajr salah* or any other *salah*.[3]
2. The *azan* and *iqamah* have to be in Arabic and in exactly the same words as conveyed to us from the Prophet ﷺ. If the *azan* is given in any other language, or in Arabic but in different words then this will not be valid even if, upon hearing it, people understand it as *azan* and its purpose is fulfilled (i.e. even if people respond to it by coming to offer their *salah*).[4]
3. It is necessary for the *mu'azzin* to be a male. The *azan* of a female is not proper. If a woman gives *azan*, it should be repeated. If *salah* is offered without it being repeated, it will be as if *salah* was offered without any *azan*.[5]
4. It is necessary that the *mu'azzin* be of sound intellect. If a child who has not reached the age of understanding, a lunatic or an intoxicated person gives *azan*; it will not be considered.[6]
5. The *sunnah* method of calling it out is that the person calling out *azan* should be pure from the major and minor impurities. He should go to an elevated place away from the mosque, face the *qiblah*, insert his forefingers into both his ears, and say the following words as loud as possible without overstraining himself: *Allahu Akbar* four times, *Ash hadu an la ilaha illa Allah* twice, *Ash hadu anna Muhammadar Rasulullah* twice, *Hayya alas salah* twice, *Hayya alal falah* twice, *Allahu Akbar* twice again, and *La ilaha illa Allahu* once. When saying *Hayya alas salah*[7], he should turn his face towards the right in such a way that his chest and feet do not turn away from the *qiblah*. When saying *Hayya alal falah*, he should turn his face towards the left in such a way that his chest and feet do not turn away from the *qiblah*.[8]

   In the *Fajr azan*, after saying *Hayya alal falah*, he should add the words *as-Salatu khayrum minan naum* two times.[9]

   The total phrases of *azan* are therefore fifteen while there are seventeen words for

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[1] Fatawa Hindiyah V-1, P-33. Sharah Al-Tanweer V-1, P-749. However, if there is risk of missing both *raka'at* of *fard* of *Fajr* though there is possibility of joining the congregation at the *Tashahhud* then the *sunnah* of *Fajr* should not be offered. The other opinion is weak though supported by Fath Al-Qadeer. [2] Sharah Al-Tanweer V-1, P-669. [3] Fatawa Hindiyah V-1, P-33, Radd Al-Muhtar V-1, P-400. [4] Radd Al-Muhtar V-1, P-397. [5] Bahr Al-Raiq V-1, P-263, 264. [6] Fatawa Hindiyah V-1, P-33. Radd Al-Muhtar V-1, P-407. [7] Maraqi Al- Falah P-106. [8] Radd Al-Muhtar V-1, P-401. [9] Radd Al-Muhtar V-1, P-402.

the *azan* of *Fajr*.

The words of the *azan* should not be uttered in a singing tune, nor should they be uttered in such a way that some of the words are said loudly while others are said softly.

After saying Allahu Akbar twice, he should wait to the extent that the person who is listening to the *azan* can reply to it[1]. Apart from *Allahu Akbar*, even for the other words, he should wait for a similar period before continuing with the next words.[2]

6. The method of *iqamah* is also the same. The difference is that it is preferable to call out the *azan* outside the mosque, while the *iqamah* is called out inside. *Azan* is called out in a loud voice while *iqamah* is called out in a comparatively softer voice. In *iqamah* one does not say *as-salatu khai-run minan naum*. Instead, for all the five *salah* one has to say *Qad qamatis salah* two times. When calling out the *iqamah* one does not have to insert one's fore-fingers into one's ears. The reason for inserting the fingers into the ears is to raise the voice, and this is not necessary when saying the *iqamah*. In the *iqamah*, it is not necessary to turn right and left when saying *Hayya alas-salah* and *Hayya alal falah*[3]. However, some jurists are in favour of this.[4]

Rules Concerning *Azan* and *Iqamah*

1. For every *fard ayn salah*, it is *sunnah mu'akkadah* for men to call out *azan* once. This is irrespective of whether a person is a traveller or not, whether he is in a congregation or alone, whether he is reading a *qadha salah* or not. For Jumu'ah *salah*, the *azan* should be called out twice.[5]
2. If a *salah* was missed for a reason in which all the people were involved, then the *azan* for that *salah* should be given aloud. If it was missed for some specific reason, it should be given secretly in a soft voice so that people do not come to know of any missed *salah* by hearing the *azan* aloud. The reason for this is that missing a *salah* is a sign of negligence and laziness, and to be negligent and lazy in affairs of religion is a sin. And it is not good to announce or expose one's sins.

   If several *salah* were missed and all are being read at one time, it will be *sunnah* to call out the *azan* for the first *salah* only. As for the other *salah*, only the *iqamah* is *sunnah*. However, it is *mustahabb* to call out *azan* for each *salah* separately.[6]
3. If a person is travelling and all his companions are present with him, then it will be *mustahabb*, and not *sunnah mu'akkadah*, for him to give the *azan*.[7]
4. If a person offers his *salah* at home, whether alone or in congregation, then both the *azan* and *iqamah* will be *mustahabb* for him on condition that the *azan* and *iqamah* of the mosque of that area or town has already been called out. This is so because the *azan* and *iqamah* of the area is sufficient for all the residents of that area.[8]
5. If a person goes to a mosque in which the *azan*, *iqamah* and *salah* has already been performed, it will be *makruh* for him to give *azan* and *iqamah* when offering his

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[1] Radd Al-Muhtar V-1, P-401. [2] Fatawa Hindiyah V-1, P-34. [3] Sharah Al-Tanweer V-1, P-401.
[4] Sharah Al-Tanweer V-1, P-402. [5] Sharah Al-Tanweer V-1, P-398. [6] Sharah Al-Tanweer V-1, P-404.
[7] Sharah Al-Tanweer V-1, P-409. [8] Fatawa Hindiyah V-1, P-33, Bahr Al-Raiq V-1, P-265.

own *salah*. However, if that mosque does not have any appointed *Imam* or *mu'azzin*, it will not be *makruh*, but preferable.[1]

6. A person is in a place in which all the conditions for Jumu'ah *salah* are found and Jumu'ah is even performed there. If, inspite of that, he offers *Zuhr salah* instead of Jumu'ah *salah*, it will be *makruh* for him to call out *azan* and *iqamah*. This is irrespective of whether he offers the *Zuhr salah* for some reason or not, or before the completion of the Jumu'ah *salah* or after its completion.[2]
7. It is *makruh* for women to call out *azan* and *iqamah* irrespective of whether they are offering their *salah* in congregation or individually.[3]
8. Apart from *fard ayn salah*, *azan* for any other *salah* is not prescribed— irrespective of whether it is a *fard kifayah salah*, such as *janazah salah*; or a *wajib salah*, such as *Witr salah*, the *salah* of Eid; or a *nafl salah*.[4]
9. It is *mustahabb* on the person who hears the *azan* to reply to it both man and woman, in a state of purity or impurity. Some *ulama* have even said that it is *wajib*. But the preferred opinion is that it is *mustahabb*.
   Replying to the *azan* means that the words which the *mu'azzin* says should be repeated[5] However, when replying to Hayya alas *salah* and *Hayya alal falah*, he should say *La hawla wa la quwwata illa billahil aliyyil azeem*. For *as-Salatu khairun minan naum* he should say *Sadaqta wa bararta*.[6]
   After the *azan* he should send salutations to the Prophet ﷺ and make the following supplication:[7]

   اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَالصَّلوٰةِ الْقَآئِمَةِ اٰتِ مُحَمَّدَنِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدَنِ الَّذِىْ وَعَدْتَّهٗ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ
10. On hearing the *azan* of Jumu'ah, it is *wajib* to leave whatever one may be occupied with, and go for the *Jumu'ah salah* in a *Jame'* mosque. It is haram to occupy oneself in any transaction or any other sort of work.[8]
11. Replying to the *iqamah* is also *mustahabb* and not *wajib*. In replying to Qad qamatis *salah*, one should say *Aqamahallahu wa adamaha*.[9]
12. In eight conditions an answer to the *azan* should not be given:
   1) while offering *salah*,
   2) while listening to a *khutbah* irrespective of whether it is a *khutbah* of Jumu'ah or any other *khutbah*,
   (3, 4) when one is in a state of *haidh* or *nifas*, i.e. it is not necessary to give an answer,
   5) while one is teaching or learning knowledge of religion,
   6) while one is having sexual intercourse,
   7) while one is relieving oneself,
   8) while one is eating, i.e. it is not necessary.

   After having completed these occupations, and much time has not lapsed since

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[1] Fatawa Hindiyah V-1, P-33, 34. Radd Al-Muhtar V-1, P-410. [2] Sharah Al-Tanweer, Radd Al-Muhtar V-1, P-406. [3] Sharah Al-Tanweer. Radd Al-Muhtar V-1, P-405. [4] Fatawa Hindiyah V-1, P-33, Radd Al-Muhtar V-1, P-399. [5] Maraqi Al-Falah P-110. [6] Maraqi P-110. [7] Tahtawi, Maraqi P-109. Sharah Al-Tanweer V-1, P-411. [8] Sharah Al-Tanweer, Radd Al-Muhtar V-1, P-890. [9] Sharah Al-Tanweer. V-1. P-415.

hearing the *azan*; one should reply to it, otherwise one should not reply.[1]

13. A person forgets to reply to the *azan* or intentionally does not reply to it. On the completion of the *azan* he remembers or decides to reply to it. If much time has not lapsed, he should reply to it, otherwise he should not reply.[2]
14. If considerable time has passed after having called out the *iqamah* and the congregation has not stood up as yet, the *iqamah* should be repeated. But if much time has not passed, it does not have to be repeated. The *iqamah* for *Fajr salah* has been called out but the imam has not offered his *sunnah salah* of *Fajr* as yet. If he occupies himself in offering his *sunnah*, then the time that he takes will not be regarded as a long time and it will therefore not be necessary to repeat the *iqamah*. However, if one occupies oneself with something that is not a part of *salah*, such as eating and drinking, then in this case the *iqamah* will have to be repeated.[3]
15. While the *mu'azzin* calls out the *azan*; he dies, falls unconscious, his voice breaks down completely or he forgets and there is no one to correct him, or his *wudhu* breaks and he rushes to repeat it in all these cases it will be *sunnat mu'akkadah* to repeat the *azan*.[4]
16. If a person's *wudhu* breaks while he is calling out the *azan* or *iqamah*, it will be preferable for him to complete the *azan* or *iqamah* and thereafter perform his *wudhu*.[5]
17. It is *makruh* for one *mu'azzin* to call out *azan* in two mosques. He should call out *azan* in the mosque in which he offers his *fard salah*.[6]
18. It is the right of the person who calls out the *azan* to call out the *iqamah* as well. But if after calling out the *azan* he goes away somewhere or permits someone else to call out the *iqamah*, then someone else can call out the *iqamah*.[7]
19. It is permissible for several *mu'azzins* to call out *azan* at the same time.[8]
20. The *mua'zzin* should complete his *iqamah* at the place where he commenced with it.[9]
21. Niyyah is not a condition for *azan* and *iqamah*. However, one is not rewarded without making an intention. The intention is this that he is calling out this *azan* solely for the pleasure of Allah and for the reward of it, and for no other reason.[10]

The *Sunnahs* and *Mustahabb* of *Azan* and *Iqamah*

The *sunnahs* of *azan* and *iqamah* are of two types. Some are related to the *mu'azzin* while others are related to the *azan* and *iqamah*. We will first mention the *sunnahs* related to the *mu'azzin*, and then those that are related to the *azan* and *iqamah*.

Sunnahs Related to the *Mu'azzin*

1. The *mu'azzin* has to be a male. The *azan* and *iqamah* of a female is *makruh tahrimi*. If a woman calls out *azan*, it will have to be repeated, but not the *iqamah*. This is so because repetition of the *iqamah* is not stipulated as opposed to the repetition of *azan*.[11]

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[1] Bahr Al-Raiq V-1. P-260. [2] Radd Al-Muhtar V-1, P-411. [3] Sharah Al-Tanweer V-1. P-415. [4] Sharah Al-Tanweer. Radd Al-Muhtar V-1. P-407. [5] Radd Al-Muhtar V-1. P-407. [6] Sharah Al-Tanweer V-1. P-415. [7] Fatawa Hindiyah V-1. P-32, Radd Al-Muhtar V-1. P-410. [8] Radd Al-Muhtar V-1. P-405. [9] Radd Al- Muhtar V-1, P-411. [10] Radd Al-Muhtar V-1, P-407. [11] Sharah Al-Tanweer V-1, P-407.

2. The *mu'azzin* has to be of sound mind. The *azan* and *iqamah* of a lunatic, intoxicated person or immature child is *makruh*. Their *azan* will have to be repeated but not their *iqamah*.[1]
3. The *mu'azzin* must know the necessary rules applicable to him and he must also know the times of the different *salah*. If an ignorant person[2] calls out the *azan*, he will not get the same reward as that of a *mu'azzin*.[3]
4. The *mu'azzin* must be pious and religious-minded and he must be aware of the condition of the people—reminding those who do not attend the congregation. He must do this if he has no fear of anyone causing harm to him.[4]
5. The *mu'azzin* must have a loud voice.[5]

Sunnahs Related to the *Azan* and *Iqamah*

1. The *azan* should be called out at an elevated place outside the mosque. The *iqamah* should be called out inside the mosque. To call out the *azan* inside the mosque is *makruh tanzihi*[6] However, it is not *makruh* to call out the second *azan* of Jumu'ah inside the mosque in front of the pulpit (mimbar). In fact, this is practised in all Muslim countries.[7]
2. The *azan* has to be called out standing. If anyone calls it out while sitting, this will be *makruh* and it will have to be repeated. However, if a traveller is on his mount or a person gives *azan* for his own *salah*, it will not have to be repeated.[8]
3. The *azan* has to be called out in a loud voice. However, if a person is calling out *azan* for his own *salah*, he has the choice to call it aloud or softly. Even then, there is more reward in calling it aloud.[9]
4. It is *mustahabb* to insert the fore-fingers into the ears at the time of calling out the *azan*.[10]
5. The words of the *azan* should be said with a pause between them, while the *iqamah* should be said quickly. In other words, when saying the words of the *azan*, the *mu'azzin* should pause after every two expressions so that those who are listening to the *azan* can repeat the words. If, due to some reason, he does not pause in this way, it will be *mustahabb* to repeat the *azan*. If the *iqamah* was called out by pausing, it is not *mustahabb* to repeat it.[11]
6. When calling out *azan*, it is *sunnah* to turn towards the right and left when saying *Hayya alas salah* and *Hayya alal falah*. This is irrespective of the *azan* being for a *salah* or for some other reason[12]. However, his chest and feet should not turn away from the *qiblah*.[13]
7. *Azan* and *iqamah* should be called while facing the *qiblah* as long as he is not mounted on an animal. It is *makruh tanzihi* to call out *azan* and *iqamah* while one is not facing the *qiblah*.[14]

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[1] Sharah Al-Tanweer V-1, P-407. [2] Here, an ignorant person refers to that person who does not know the *salah* times nor does he ask anyone. [3] Bahr Al-Raiq V-1, P-254. [4] Fatawa Hindiya V-1, P-33. [5] *Hadith* Mishkat P-49. [6] See Tausheet Al-Azam, Mawlana Khalil Ahmad. [7] Fatawa Hindiyah V-1, P-34. Maraqi Al-Falah P-680. [8] Sharah Al-Tanweer V-1, P-407. [9] Shami V-1, P405. [10] Fatawa Hindiyah V-1, P-35. [11] Fatawa Hindiyah V-1, P-35. [12] Some other reason could be that he is calling out *azan* for his own *salah*, or for a new-born child. (Translator). [13] Sharah Al- Tanweer, Radd Al-Muhtar V-1, P-201. [14] Sharah Al-Tanweer, Radd Al-Muhtar V-1, P-403.

8. At the time of calling out the *azan* it is necessary for the person to be pure from *hadath akbar* (major impurity) and *mustahabb* to be pure from both the major and minor impurities. At the time of calling out the *iqamah*, it is necessary to be pure from both the impurities. If a person calls out *azan* while in a state of *hadath akbar*, this will be *makruh tahrimi* and it will be *mustahabb* to repeat that *azan*. Similarly, if a person calls out *iqamah* while in a state of major or minor impurity, this will be *makruh tahrimi* but it is not *mustahabb* to repeat the *iqamah*.
9. It is *sunnah* to say the words of the *azan* and *iqamah* in the sequence shown to us. If a person says a latter word first, for example, he says *Ash hadu anna Muhammadar Rasulullah* before *Ash hadu an la ilaha illa Allahu*, or he says *Hayya alal falah* before *Hayya alas salah* then, just the latter word should be repeated. In the first example, after saying *Ash hadu an la ilaha illa Allahu* he should repeat *Ash hadu anna Muhammadan Rasulullah*. In the second example, after saying Hayya alas *salah*, he should repeat Hayya alal falah. It is not necessary to repeat the entire *azan*.[1]
10. While calling out the *azan* and *iqamah*, no other words should be spoken[2], even if they be a greeting or a reply to a greeting. If a person speaks while calling out *azan* or *iqamah* and he spoke considerably, he should repeat the *azan* and not the *iqamah*.[3]

The Pre-requisites of *Salah*

1. Before commencing with *salah*, several things are *wajib*. If one is not in a state of *wudhu*, then he should make *wudhu*. If there is a need to have a bath, then a bath should be taken. If there is any impurity on the body or clothes, it should be purified. The place where *salah* is being offered should also be pure. Apart from the face, hands[4] and feet, the entire body from head to toe should be well covered[5]. One should face the *qiblah*. An intention should be made for the *salah* which one wishes to offer. The *salah* should be offered after the entry of that *salah* time[6]. All these are prerequisites or conditions for *salah*. If any one of these prerequisites are not found, *salah* will not be valid.[7]
2. It is not permissible to offer *salah* with a very thin, flimsy or lacy scarf.[8]
3. If a quarter of a woman's calf, thigh or arm gets exposed while offering *salah*[9]— and it remains exposed to the extent that she can read *Sub'hanAllah* three times; then her *salah* will break and she will have to repeat it. But if she covers that part

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[1] Durr Mukhtar, Shami V-1, P-403. [2] This ruling is for the *mu'azzin*. It is not proper for those listening to the *azan* and *iqamah* to talk, to recite the Qur'an or occupy themselves in any other task. They should concentrate in replying to the *azan* and *iqamah*. If a person is reciting the Qur'an, he should stop and concentrate on replying to the *azan* and *iqamah*. [3] Sharah Al-Tanweer. Radd Al-Muhtar V-1, P-403. [4] The visible and invisible palm (Tasheeh Al-Aghlat). [5] This ruling is only for women. Men have to cover the area between their hands upto the knees. This is *fard*. If the rest of the body is left bare, the *salah* will be valid, but it is *makruh* to do so unnecessarily. [6] Muniyah P-82. [7] Bidayah V-1, P-77. [8] Sharah Al- Tanweer V-1, P-425. This will apply when it is such that the body can be seen. If a woman covers the necessary parts of her body with thick clothing and then wears a thin scarf (over a thicker scarf), *salah* will be valid. (Tasheeh Al-Aghlat). [9] This is when the part gets exposed when she is already in *salah* and remains exposed for the specified amount of time. However, if these parts were exposed even before commencing with her *salah*, she will have to cover them before commencing with her *salah*. She cannot even commence with her *salah* if they are exposed. (Tasheeh Al-Aghlat).

the moment it is exposed, her *salah* will still be valid. In the same way, if a quarter of any part that is supposed to be covered when offering *salah* gets exposed, then the *salah* will not be valid. For example, if a quarter of the ear, head, hair, stomach, back, neck, bosom, chest, etc. gets exposed then the *salah* will not be valid.[1]

4. If the scarf of a girl who has not reached the age of puberty as yet slips off while offering *salah* and her head gets exposed, her *salah* will still be valid.[2]
5. If there is any impurity on the body or clothing but water cannot be found anywhere[3], then the *salah* should be offered with the impurity.[4]
6. If the entire clothing is impure, or most of it is impure, i.e. less than a quarter of it is pure and the balance of it is impure, then in such a case one could either offer the *salah* while wearing those impure clothes or remove those clothes and offer the *salah* while naked. However, it is preferable to offer the *salah* with the impure clothes. If a quarter or more of the clothes are pure, it will not be permissible to offer the *salah* naked. It will be *wajib* to offer the *salah* in those impure clothes.[5]
7. If a person offering *salah* is wrapped in a sheet which is so large that its impure section does not move about with the standing and sitting movements of the person, then there is no harm in it. Similarly, the thing which a person offering *salah* is carrying also has to be pure. This is on the condition that it does not hold on to the person of its own accord. For example, a person offering *salah* is carrying a child[6] and that child did not come onto him out of its own accord, then it is a pre-requisite that the child be also pure for the validity of *salah*. If that child's clothing or body is impure to an extent which does not permit *salah*, then in such a case, that person's *salah* will not be valid. But if that child sits on him or clings to him of its own accord, then there is no harm in this because the child sat on him of its own accord and of its own will. So this impurity on the child will be attributed to the child and will not be connected to the person offering *salah*.

   Similarly, if there is such an impurity on the person offering *salah*[7] which is still in its actual place of formation and whose traces have not come outside as yet, then there is no harm in this. For example, a dog comes and sits on the person offering *salah* and there is no saliva coming out of its mouth, there is no harm in this. This is so because its saliva is inside its body, and that is where it is formed. It is the same as that impurity which is in the stomach of man and for which purity is not a prerequisite.

   Similarly, if there is an egg whose yolk has turned into blood[8] and it is on the person offering *salah*, there is no harm in this. This is so because its blood is in that very place from where it was formed and its effect has not come out as yet.

   On the contrary, if urine has been filled in a bottle and it is on the person offering *salah*, then this is not proper even if the bottle is completely sealed. This is so because this urine is not in its actual place of formation.[9]
8. The place on which *salah* is being offered has to be pure of all impurities (such as urine, stool, semen, etc.). However, if the impurity is of an excusable amount, there

[1] Sharah Al-Tanweer. Radd Al-Muhtar V-1. P-423. This rule applies to women. [2] Radd Al-Muhtar V-1. P-427. [3] The person will first have to search for water within the prescribed distance. For further details in this regard refer to the chapter on "*Salah* on a Journey". [4] Durr Mukhtar V-1, P-425. [5] Sharah Al-Tanweer V-1, P-427. [6] Sharah Al-Tanweer, Radd Al-Muhtar V-1, P-417. [7] Sharah Al-Tanweer, Radd Al-Muhtar V-1, P-417. [8] Shami V-1, P-418. [9] Sharah Al-Tanweer, Radd Al-Muhtar V-1, P-417.

is no harm in this. The "place on which *salah* is being offered" refers to that place where the feet are placed and also those places which touch the ground when in *sajdah*, i.e. wherever the knees, hands, forehead and nose are placed.[1]

9. If the place of only one foot is pure and the person lifts his other foot, this will be sufficient.[2]
10. If a person is offering *salah* on a piece of cloth, then the same extent as mentioned above will have to be pure. It is not necessary for the entire piece of cloth to be pure. This is irrespective of whether the cloth is big or small.[3]
11. If a cloth is spread out over an impure place and *salah* is offered on it, then it is also a prerequisite that the cloth must not be so thin that whatever is under it can be clearly seen.[4]
12. If the clothing of a person offering *salah* touches any impure place which is dry, there is no harm in this.[5]
13. If a person has no clothes at all, he should offer his *salah* naked. However, the *salah* should be offered at such a place where no one can see him. Furthermore, the *salah* should not be offered standing, but sitting; and he should make gestures (*isharah*) for the *ruku'* and *sajdah*. But if he offers his *salah* while standing and even goes down for his *ruku'* and *sajdah*, his *salah* will still be valid. However, it is preferable to offer the *salah* sitting.[6]
14. If a person is excused from wearing clothes because of some reason which has been caused by a human being, he will have to repeat his *salah* when this excuse is no more. For example, a person is in prison and the wardens have removed his clothes, an enemy has removed his clothes or an enemy tells him that if you wear your clothes I will kill you in all the above cases he will have to repeat his *salah*. But if it is not because of a human being, he does not have to repeat his *salah*. For example, if he has no clothes at all.[7]
15. A person has only one piece of cloth and has the choice of either covering himself or spreading it on the floor and offering *salah* on it. He should cover himself with it and offer *salah* on the impure place if no clean place can be found.[8]
16. A person is travelling and has so little water that if he had to wash off the impurity he will not have sufficient water for *wudhu*. And if he had to make *wudhu* first, he will not have sufficient water to wash off the impurity. Such a person should utilise the water to wash off the impurity and make *tayammum* for his *wudhu*.[9]
17. A person offered *Zuhr salah*. On completing his *salah*, he realized that the *Zuhr* time had already expired and *Asr* time had already entered. He will not have to make *qadhu* of that *salah*. The *salah* which he had offered will come under the rule of *qadha* and it will be considered to be a *qadha salah*.[10]
18. But if he offered a *salah* even before the entry of its time, it will not be valid.[11]
19. It is not necessary to make a verbal intention. If a person thinks in his heart that he

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[1] Tahtawi P-121. [2] Alamgiri V-1. P-39. Durr Mukhtar V-1. P-518. [3] Tahtawi P-120. [4] Tahtawi Maraqi P-120. [5] Shami V-1. P-418. The worshipper is standing on a pure place but while he prostrates the cloth touches the impure place provided it is dry. or if it is wet the cloth is not affected by the impurity to the extent that is disallowed for *salah*. [6] Sharah Bidayah V-1. P-90. [7] Bahr Al-Raiq P-275. [8] Sharah Al-Tanweer V-1. P-66. [9] Fatawa Hindiyah V-1. P-18. Ghuniyah P-94. [10] Muniyah P-88. [11] Maraqi P-117. Sharah Al-Tanweer V-1. P-368. *Salah* offered before entry of time is not considered whether it was offered intentionally or unintentionally.

is offering the *fard* of *Zuhr* for two days, or the *sunnah* of *Zuhr*; then this will be sufficient. All those lengthy intentions which are popular among the people are not necessary at all.[1]

20. If one wants to make a verbal intention, it is sufficient to say thus: I am making intention for today *fard* of *Zuhr*, or, I am making intention for the *sunnah* of *Zuhr*. To say: I am offering four *raka'ats* for *Zuhr salah*, facing the *qiblah*, etc. is not necessary. If one wishes, he could say so, if not, then he does not have to.[2]
21. In his heart a person has the intention of *Zuhr salah*, but when he utters his intention, he mistakenly says *Asr salah*. Even then his *salah* will be valid.[3]
22. If he mistakenly says six *raka'ats* or three *raka'ats* instead of four *raka'ats*, his *salah* will still be valid.[4]
23. If a person has missed several *salah* and decides to make *qadha* of them, he should specify the time of the *salah* when making his intention. That is, he should make intention in this way: I am offering the *fard* of *Fajr salah*. If it is the *qadha* of *Zuhr*, then he should say: I am offering the *fard* of *Zuhr salah*. In the same way, he should make the intention of whichever *salah* he wishes to make *qadha* of. If in his intention he merely said: I am offering *qadha salah*, and did not specify which *salah* it is, then this *qadha* will not be valid. It will have to be repeated.[5]
24. If *salah* of several days has been missed, one should also specify the day and date when making the intention. For example, a person missed the *salah* of Saturday, Sunday, Monday and Tuesday. When making his intention it will not be proper for him to merely say that he is making *qadha* of *Fajr salah*. Instead he will have to make intention in the following way: I am making *qadha* for the *Fajr salah* of Saturday. When *Zuhr* time comes, he must say: I am making *qadha* for the *Zuhr salah* of Saturday. In this way he should continue making intention. Once he completes making the *qadha* of all the *salah* of Saturday, he should say: I am making the *qadha* for the *Fajr salah* of Sunday. In this way he should offer all his *qadha salah*. If he is making *qadha* for several months or years, he should also specify the month and year and say: I am offering the *qadha* of *Fajr salah* of a particular day in a particular month and in a particular year. Without saying it in this way, the intention will not be correct.[6]
25. If a person does not remember the date, month or year, he should make his intention as follows: Of all the *Fajr salah* that I have to make *qadha* of, I am making *qadha* of the first one that I had missed, or, of all the *Zuhr salah* that I have to make *qadha* of, I am making *qadha* of the first one that I had missed. He should make his intention in this way and continue offering his *qadha salah*. Once the heart is satisfied that *qadha* of all the missed *salah* has been made, he can stop offering *qadha salah*.[7]
26. For *sunnah*, *nafl* and *Taraweeh salah*; it will be sufficient to merely say: I am

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[1] Sharah Al-Tanweer V-1, P-431. It is wrong on the part of certain worshippers to make lengthy declarations of intention while the Imam proceeds with prayer. [2] Sharah Al-Tanweer V-1, P-432 to 434. [3] Radd Al-Muhtar V-1, P-431. [4] Radd Al-Muhtar V-1, P-431. [5] Sharah Al-Tanweer V-1, P-432. [6] Radd Al- Muhtar V-1, P-435, Durr Mukhtar V-1. P-770. This is the original ruling in this regard. However, if someone offered any *qadha salah* without specifying the day and date, then the ruling will be that if he can repeat the *salah*, he should do so. But if it is difficult to do so, then those *qadhas* that he had offered will suffice (Tasheeh Al-Aghlat). [7] Sharah Al-Tanweer V-1, P-433.

offering *salah*. It will be proper even if he does not mention whether it is a *sunnah* or *nafl salah*. However, caution demands that he makes a specific intention for the *sunnah* of *Taraweeh salah*.[1]

27. It is a prerequisite for the *muqtadi* to make the intention of following the *Imam*.[2]
28. As for the *Imam*, he has to make intention for his own *salah* only and does not have to make an intention for imamat. But if a woman wishes to follow him in *salah*, and she is standing in line with the men, and the *salah* is not a *janazah*, Jumu'ah, or Eid *salah*, then in order for her *iqtida* to be correct, he will have to make the intention of imamat for her. But if she is not standing in line with the men, or the *salah* is a *janazah*, Jumu'ah, or Eid *salah*; then this will not be a prerequisite.[3]
29. The *muqtadi* does not have to specify the *Imam* by name, that he is following Zayd or Umar. Instead, it is sufficient for him to say that I am offering *salah* behind this *Imam*. If he specifies the *Imam* by name, and later learns that he was someone else then his *salah* will not be valid. For example, a person made intention that he is offering *salah* behind Zayd when in actual fact the *Imam* is Khalid, then this person's *salah* will not be valid.[4]
30. The following intention should be made for the *janazah salah*: I am offering this *salah* for the pleasure of Allah and as a supplication for this deceased person. But if the person does not know whether the deceased is a male or female, it will be sufficient for him to say: For whomever my *Imam* is offering this *salah*, I am also offering it.[5]

    According to some *ulama*, the correct procedure is that apart from *fard* and *wajib salah*, it is sufficient to make a general intention for all the other *salah*[6]. It is not necessary to specify that it is a *sunnah* or *mustahabb salah*. Nor is it necessary to specify that the *sunnah* is for *Fajr* time or *Zuhr* time, or that this *sunnah* is *Tahajjud*, *Taraweeh*, *Kusuf* or *Khusuf*. However, the preferred opinion is that one should make a specific intention.

Rules Related to Facing the *Qiblah*

1. If a person is at a place where he does not know in which direction the *qiblah* is, nor is there anyone whom he could ask, then he should think in his heart. Whichever direction his heart tells him to face, he should turn in that direction. If he offers his *salah* without thinking, his *salah* will not be valid. However, if, in this case where he did not think, he later learns that the direction in which he had offered his *salah* was the correct direction, then his *salah* will be valid. If there was a person whom he could ask, but because of *hijab* and shyness, he did not ask and continued with his *salah*, it will not be valid. In such cases, one should not feel shy, but should ask and then offer the *salah*.[7]
2. If there was no one who could show him the direction and he offered his *salah* according to what his heart told him, and later he learnt that the direction in which he had offered his *salah* was wrong; even then his *salah* will be valid.

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[1] Durr Mukhtar V-1, P-433. Ghuniyah P-385. [2] Maraqi Al-Falah, P-62. [3] Sharah Al-Tanweer P-440, Durr Mukhtar V-1, P-444. [4] Durr Mukhtar V-1, P-441. Alamgiri Vol. 1, p41. [5] Radd Al-Muhtar V-1, P-459. [6] Durr Mukhtar V-1, P-434. [7] Durr Mukhtar V-1, P-450 and 452. Fatawa Hindiyah V-1, P-39.

3. If a person was offering his *salah* in the wrong direction and in his very *salah* he learns that this is the wrong direction and that the correct direction is the other way, he should turn towards the *qiblah* in his very *salah*. If after learning the correct direction, he did not turn towards the *qiblah*, his *salah* will not be valid.[1]
4. It is permissible for a person to offer *salah* inside the Ka'bah. The person offering *salah* inside the Ka'bah has the choice to face in whichever direction he wishes.[2]
5. Both *fard* and *nafl salah* are permissible in the *Ka'bah*.[3]
6. If the *qiblah* is not known and *salah* is being offered in congregation, then the *Imam* and those following him—all of them will have to act according to their conviction. If the conviction of a particular muqtadi is contrary to that of the *Imam*, his *salah* will not be valid behind that *Imam*. This is so because according to him that *Imam* is in error, and it is not permissible to follow someone while considering him to be in error. Therefore, in this case, the muqtadi will have to offer his *salah* on his own according to his own conviction.[4]

The Method of Offering *Fard Salah*

1. After making the intention for *salah*, say *Allahu Akbar*. While saying *Allahu Akbar*, raise both the hands upto the shoulders[5]. However, one should not take out the hands out of the headgear or scarf (or *burqah*). Thereafter, the hands should be clasped onto the chest[6] with the palm of the right hand placed on the back of the left hand[7] Thereafter, the following *du'a* should be read:[8]

   سُبْحَانَکَ اللّٰهُمَّ وَبِحَمْدِکَ وَتَبَارَکَ اسْمُکَ وَتَعَالٰی جَدُّکَ وَلَآ اِلٰهَ غَیْرُکَ ٥

   After reading *ta'awuz* and *Bismillah*, she should recite *surah al-Fatihah* and after *Wa lad dhalleen*, she should say *Aameen*. After reading *Bismillah*, she should recite some other *surah*. She should then say Allahu Akbar and go into *ruku'* and read:

   سُبْحَانَ رَبِّیَ الْعَظِیْمِ ٥

   "Glory to my Lord, the most exalted."

   This should be read three, five or seven times. In *ruku'*, the fingers of both hands should be together[9] and placed on the knees. The arms should be well joined[10] to the sides and the ankles of both the feet should be together[11]. She should then read:[12]

   سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ ٥

   "Allah has heard the one who has praised Him."

   While saying this, she should raise her head.

   Once she stands upright, she must say *Allahu Akbar* and go down for *sajdah*. First,

[1] Sharah Al-Tanweer, Radd Al-Muhtar V-1, P-450. [2] Maraqi P-67. [3] Sharah Al- Tanweer V-1, P-454. [4] Sharah Al-Tanweer V-1, P-453. [5] (Men should raise their hands upto the ear lobes.) Sharah Al-Tanweer V-1, P-504. [6] Men should clasp their hands below the navel. Sharah Al-Tanweer V-1, P-507. [7] Men should grasp the left wrist with their right hand. [8] Durr Mukhtar V-1, P-501. [9] Men should grasp their knees and keep their fingers separated. Sharah Al-Tanweer V-1, P-525. [10] Men should keep their arms away from their sides. [11] Men should separate their feet; although Durr Mukhtar has the (text) command for both men and women yet it is for women only. [12] Sharah Al-Tanweer V-1, P-515.

the knees should touch the ground, thereafter the hands should be placed in line with her ears and the fingers should be close together. Then place the head between both hands. In *sajdah*[1], both the forehead and the nose should touch the ground. The fingers and toes should face the *qiblah*. But the feet should not be upright[2]. Instead, they should be taken out towards the right hand side. She should draw herself closely together[3] and press herself firmly while in *sajdah*. The stomach should be joined to both the thighs, the arms to the sides, and both arms should be placed on to the ground[4]. In *sajdah*, she should read the following *du'a* at least three times:[5]

سُبْحَانَ رَبِّیَ الْاَعْلٰیo

"Glory to my Lord, the Highest."

She should then say *Allahu Akbar* and sit upright[6] She should say *Allahu Akbar* again and go down for *sajdah* for a second time, and read:

سُبْحَانَ رَبِّیَ الْاَعْلٰیo

At least three times. She should then say *Allahu Akbar* and stand up[7]. When standing up, she should not place her hands on the ground for support.
She should then recite *Bismillah*, *surah al-Fatihah*[8] and another *surah* and thereafter complete her second *raka'at* in the same way.
On completing the second sajdah, she should sit on her left buttock[9] and take out both her feet[10] towards the right side. She should place both her hands on her thighs and keep her fingers joined together. She should then recite the following *du'a*:[11]

اَلتَّحِیَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّیِّبَاتُ اَلسَّلَامُ عَلَیْکَ اَیُّهَا النَّبِیُّ وَرَحْمَةُ اللّٰهِ وَبَرَکَاتُهٗ اَلسَّلَامُ عَلَیْنَا
وَعَلٰی عِبَادِ اللّٰهِ الصَّالِحِیْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗo

On reaching the *kalimah*[12], she should make a circle with the thumb and middle finger of the right hand. When she says *La ilaha*, she should raise her forefinger, and on saying *Illallahu* she should drop it. However, the circle should be maintained till the end of the *salah*.
If it is a four *raka'at salah*[13], she should not read anything further. Instead, she should immediately say *Allahu Akbar* and stand up and offer two additional *raka'ats*. In the latter two *raka'ats* of the *fard salah*, nothing should be recited after *surah al-Fatihah*[14]. When she sits down for the fourth *raka'at*, she must recite the following durood after reciting *at-tahiyyat*:[15]

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّعَلٰی اٰلِ مُحَمَّدٍ کَمَا صَلَّیْتَ عَلٰی اِبْرَاهِیْمَ وَعَلٰی اٰلِ اِبْرَاهِیْمَ اِنَّکَ حَمِیْدٌ

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[1] Maraqi. [2] Sharah Al-Tanweer V-1, P-515. [3] Durr Mukhtar V-1, P-526. Men should not draw themselves. The upper torso should be away from the ground and the stomach should not touch the thighs. The arms should also be away from the sides and above the ground. [4] Durr Mukhtar V-1, P-546. [5] Muniyah P-103. [6] Sharah Al-Tanweer V-1, P-527. Muniyah P-103. [7] Sharah Al-Tanweer V-1, P-527. [8] Sharah Al-Tanweer V-1, P-527. [9] Radd Al-Muhtar V-1, P-526. [10] Men should keep their right foot upright and sit on their left foot. [11] Sharah Al-Tanweer V-1, P-531. [12] Maraqi P-155, Radd Al-Muhtar V-1, P-530. [13] Durr Mukhtar. [14] Sharah Al- Tanweer V-1, P-533. [15] Sharah Al-Tanweer V-1, P-534.

مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Thereafter, she should recite the following supplication:[1]

اَللّٰهُمَّ اغْفِرْلِيْ وَلِوَالِدَيَّ وَلِاُسْتَاذِيْ وَلِجَمِيْعِ الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ
بِرَحْمَتِكَ يَآ اَرْحَمَ الرّٰحِمِيْنَ

or, the following;

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

Alternatively, she could read any other supplication that is found in the Qur'an or *Hadith*. Thereafter, she should turn towards the right[2] and say *As salamu alaykum wa rahmatullah*. She should then turn towards the left and say the same thing. At the time of making *salam*[3] she should make the intention of conveying salam to the angels.

This is the method of offering *salah*[4] If even one of the *fard* acts[5] of *salah* are missed out, the *salah* will not be complete, irrespective of whether it was missed out intentionally or unintentionally. There are certain things which are *wajib*[6]. If they are left out intentionally then the *salah* will become worthless and it will have to be repeated. If a person does not repeat it, then although he will be absolved of his *fard* duty, he will still be committing a sin. But if he leaves out a *wajib* unintentionally, his *salah* will become valid by making *sajdah sahw*. There are certain things which are *sunnah* while others are *mustahabb*.

2. **The *Fard* Acts of *Salah*[7]**: There are six acts which are *fard* in *salah*:
   i) To say *Allahu Akbar*[8] at the time of making the intention.
   ii) To stand up.[9]
   iii) To recite any verse or *surah* from the Qur'an.
   iv) To make the *ruku'*.
   v) To make the two *sajdahs*.
   vi) To sit down at the end of *salah* for as long as it takes one to recite the entire *at-tahiyyat*.

3. **The *Wajib* Acts of *Salah*[10]**: The following things are *wajib* in *salah*:
   i) To recite *surah al-Fatihah*.
   ii) To recite some other *surah* with it.
   iii) To execute every *fard* act at its specific place.
   iv) To stand and recite *surah al-Fatihah* and to recite some *surah* with it.
   v) To go into *ruku'*.
   vi) To go into *sajdah*.

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[1] Sharah Al-Tanweer V-1, P-543. [2] Sharah Al- Tanweer V-1, P-547. [3] Hidayah V-1, P-104. [4] If one is offering the *salah* alone then he should make intention of conveying *salam* to the angels. If he is in a congregation then he must intend to convey *salam* to those on his right and on his left when turning to the right and left respectively. He must also include the Imam in his intention when he turns to whichever side the Imam is but if he is directly behind the *imam* then he must include him in both turns. [5] Durr Mukhtar, Radd Al-Muhtar V-1, P-491. [6] Durr Mukhtar V-1, P-475. [7] Sharah Al-Bidayah V-1, P-92. [8] *Takbeer Tahreemah* is *fard* not these words, (Tasheeh Al-Aghlat). [9] Many *Ulama* hold that the standing up is *fard* for the duration in which one can say *Sub'hanAllah* three times. [10] Sharah Al-Bidayah V-1, P-93.

vii) To sit down after two *raka'ats*.

viii) To recite *at-tahiyyat* in both the sitting postures.

ix) To recite *Du'a Qunoot* in *Witr salah*.

x) To complete the *salah* by saying *As salamu alaykum wa rahmatullah.*[1]

xi) To perform all the acts with patience and without rushing.[2]

4. Apart from the above acts, all the others are either *sunnah* or *mustahabb*.
5. A person does not recite *surah al-Fatihah* but reads some other verse or some other *surah*, or he only recites *surah al-Fatihah* and does not read any other verse or *surah*, or he does not sit down after the second *raka'at* but stands up for the third *raka'at* without sitting down and without reading *at-tahiyyat*, or he sat down but did not read *at-tahiyyat*—in all these cases, although he will be absolved of his *fard* duty, his *salah* will be worthless. It is *wajib* on him to repeat his *salah*. If he does not repeat his *salah*, he will be committing a great sin. However, if he does all these things unintentionally, then by making *sajdah sahw*, his *salah* will become valid.[3]
6. At the time of making *salam*, the person did not make *salam*. Instead he started to speak, or conversed with someone, or got up and went away somewhere, or did something else with which *salah* breaks; then the same rule applies over here. That is, although he will be absolved of his *fard* duty, he will still have to repeat his *salah*. If he does not do so, he will be sinful.
7. If a person recited a *surah* before *surah al-Fatihah*, even then he will have to repeat his *salah*. If he did this unintentionally, he should make *sajdah sahw.*[4]
8. After *surah al-Fatihah*, at least three verses should be recited. If only one or two verses are recited and they are such that they equal three verses in length, *salah* will still be valid.[5]
9. After standing up from *ruku'*, a person did not recite:

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ رَبَّنَا لَكَ الْحَمْدُ ٥

or in *ruku'* he did not recite:

سُبْحَانَ رَبِّيَ الْعَظِيْمِ ٥

or in *sajdah* he did not recite:

سُبْحَانَ رَبِّيَ الْاَعْلٰى ٥

Or in the last sitting position he did not recite durood after at-tahiyyat. Then in all the above cases his *salah* will be valid, but it will be contrary to the *sunnah*. Similarly, if after the durood, he did not read any supplication, but made salam immediately after reciting the durood, then too his *salah* will be valid but contrary to the *sunnah.*[6]

10. It is *sunnah* to raise the hands at the time of commencing the *salah*. If one does not raise his hands, it will still be proper but contrary to the *sunnah.*[7]
11. In every *raka'at*, *Bismillah* should be read before *surah al-Fatihah*. When the next *surah* is read, *Bismillah* should be read again. This is the preferable method.[8]

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[1] Maraqi P-136. The meaning is "to come out of *salah* with the word *as-salam*". (Tasheeh Al-Aghlat).
[2] Maraqi P-135. [3] Sharah Al-Tanweer V-1, P-474. Fatawa Hindiyah V-1, P-80, 81. [4] Alamgiri V-1, P-81. [5] Maraqi P-135. Durr Mukhtar V-1, P-477. [6] (Meaning *sunnah ghayr mu'akkadah*). Durr Mukhtar V-1, P-515. [7] Sharah Al-Tanweer V-1, P-494. [8] Radd Al-Muhtar V-1, P-511.

12. When making *sajdah*, if one does not place the forehead and nose on the ground, but places the forehead only, even then the *salah* will be valid[1]. But if one does not place the forehead, and places the nose only, the *salah* will not be valid[2]. However, if a person has a valid excuse, it will be permissible to place his nose only.
13. If a person did not stand upright from *ruku'*, but merely lifted his head slightly and went straight into *sajdah*, he will have to repeat his *salah*.[3]
14. If a person did not sit properly between the two *sajdahs*, he merely lifted his head slightly and went down for the second *sajdah*, he has in fact made only one *sajdah* and did not complete the two *sajdahs*. His *salah* is not valid. But if he lifted his head in such a way that he was near the sitting position, he will be absolved of his duty but it will be worthless. He should therefore repeat his *salah*. If he does not do so, he will be sinful.[4]
15. If a person makes *sajdah* on something made out of straw or cotton wool, he should press his head down firmly and make sajdah. He should press it down in such a way that he cannot press any further. If he does not press it down firmly but merely places his head lightly, his *sajdah* will not be considered.[5]
16. If a person adds another *surah* after *surah al-Fatihah* in the latter two *raka'ats* of a four *raka'at fard salah*, then no harm will come to the *salah*. His *salah* will be perfectly correct.[6]
17. If a person does not read *surah al-Fatihah* in the latter two *raka'ats* but merely reads *Sub'hanAllah* three times, even then his *salah* will be proper. However, it is preferable to recite *surah al-Fatihah*. And if he reads nothing at all and merely remains silent, even then there is no harm and the *salah* will be proper.[7]
18. It is *wajib* to read a *surah* after *surah al-Fatihah* in the first two *raka'ats*. If a person only recites *surah al-Fatihah* in the first two *raka'ats* or does not even read *surah al-Fatihah* but merely reads *Sub'hanAllah*; then in the latter two raka'at he should read a *surah* after *surah al-Fatihah*. If he did this intentionally he will have to repeat his *salah*. And if he did this unintentionally, he will have to make *sajdah sahw*.[8]
19. In her *salah*, a woman must recite *surah al-Fatihah*, another *surah*, and all the other *du'as* softly and silently. But she should recite them in such a way that her voice reaches her own ears. If she cannot hear her own voice, her *salah* will not be valid.[9]

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[1] Sharah Al-Tanweer. [2] This is irrespective of whether this is done intentionally or unintentionally. The rule will be the same. [3] Radd Al- Muhtar V-1, P-519. Alamgiri V-1. P-44. Radd Al-Muhtar V-1, P-484. This applies if he had done it intentionally; but if he did it unintentionally, he must make *sajdah sahw*. [4] Radd Al-Muhtar V-1, P-483. This applies if he did it intentionally but if he had done it unintentionally then he must make *sajdah sahw*. [5] Irrespective of whether he did it intentionally or unintentionally. Muniyah P-96. [6] Durr Mukhtar, Shami V-1, P-533. [7] Sharah Al-Tanweer V-1, P-533. If he recites nothing and merely stands, that standing must be as long as it takes to recite *Sub'hanAllah* three times. [8] Fatawa Hindiyah V-1. P-44, Radd Al-Muhtar V-1, P-558. [9] Sharah Al-Tanweer V-1, P-557. Al-Bidayah V-1, P-106. However, see Imdad Al-Fatawa V-1, P-145 or 235, whereby the ruling is confirmed (Tasheeh Al-Aghlat). (According to Imam Karkhi it is sufficient to pronounce the letters correctly even if one is unable to hear one's own voice. Both opinions are correct... Moreover, precaution demands that preferance should not be given to the opinion of Imam Karkhi. However, if someone offers his *salah* in the manner indicated by him, his *salah* will be valid.

20. One should not set aside or specify a particular *surah* for a particular *salah*. Instead, one should read whatever one wishes. To set aside a particular *surah* is *makruh*.[1]
21. In the second *raka'at*, one should not recite a *surah* that is longer than the one that one recited in the first *raka'at*.[2]
22. Women should offer their *salah* individually and not in congregation. It is better not go to the mosque to offer their *salah* in congregation with the men. If a woman offers her *salah* in congregation with her husband or any other mahram, she should find out the relevant rules in this regard. This occurs very seldom. We have therefore not gone into details in this regard. However, it should be noted that if such an occasion arises, the woman should not stand in line with the man. She should stand behind him. If not, her *salah* and even his *salah* will not be valid.[3]
23. If one's *wudhu* breaks while offering *salah*, one should make *wudhu* and repeat the *salah*.[4]
24. It is *mustahabb* to fix the eyes on the spot of *sajdah* when one is standing. In *ruku'* the eyes should be fixed on the feet, in *sajdah* on the nose, and when making salam on the shoulders. If one yawns, one should close one's mouth tightly. If it does not stop in any other way, it should be stopped with the back of the hand. If one feels an irritation in the throat, then as far as possible, one should try to stop the cough or subdue it.[5]

A Few Rules Related to *Fard Salah*

1. The "*alif*" of *ameen* should be lengthened when read. Thereafter, any *surah* of the Qur'an should be read.[6]
2. If a person is travelling or he has some other necessity to fulfil, then after reading *surah al-Fatihah*, he has the choice of reading any other *surah*. But if he is not travelling or has no other necessity to fulfil, then in *Fajr* and *Zuhr salah*, he should recite any *surah* from *surah* Hujurat till *surah* Burooj. The *surah* of the first raka'at of Fajr should be longer than that of the second raka'at. As for the rest of the *salah*, the *surahs* of both the *raka'ats* should be more or less equal. If they are longer or shorter by one or two verses, there is no harm in this. In Asr and *Isha' salah*, any *surah* from *surah* Tariq till *surah al-Bayyinah* could be recited. In *Maghrib salah*, from *surah Zil zal* till the end of the Qur'an.[7]
3. Whilst standing up from *ruku'*, the Imam should only say *Sami Allahu liman hamidah* and the *muqtadi* should only say *Rabbana lakal hamd*. The person offering *salah* on his own should read both. While saying the *takbeer*, the person should place his hands on his knees and then go into *sajdah*. The termination of his *takbeer* and the beginning of his *sajdah* should be done simultaneously. In other words, the moment he reaches the *sajdah* posture, his takbeer should end.[8]
4. When going into *sajdah*, the knees should first touch the ground[9]. Thereafter, the hands, nose, and forehead. The face should be between both the hands and the

[1] Hidayah P-108. Sharah Al- Tanweer V-1, P-567. However, if a person occasionally recites those *surahs* which the Prophet ﷺ had recited in his *salah* then it will not be *makruh*. Instead it will be *mustahabb*.
[2] Sharah Al-Tanweer V-1. P-566. [3] Sharah Al-Tanweer V-1, P-590. Hidayah V-1. P-110. [4] Fatawa Hindiyah V-1. P-59. Hidayah V-1. P-115. [5] Sharah Al-Tanweer V-1. P-498. [6] Radd Al-Muhtar V-1. P-514. Maraqi Al-Falah P-81. [7] Alamgiri V-1. P-48. [8] Alamgiri V-1. P-46. [9] When rising from *sajdah*, he should raise his forehead first then his nose and then his hands.

fingers should be together pointing towards the *qiblah*. The toes should be upright pointing towards the *qiblah*. The stomach should be away from the thighs and the arms away from the sides. The stomach should be so high from the ground that a small kid (young goat) could pass through.[1]

5. In the first two *raka'ats* of *Fajr*, *Maghrib*, and *Isha'*; the Imam should recite *surah al-Fatihah*, any other *surah*, *Sami Allahu liman hamidah*, and all the other *takbeers* in a loud voice. The one offering *salah* on his own has the choice of reciting the Qur'an aloud or softly while *Sami Allahu liman hamidah* and all the other *takbeers* should be read softly.[2]

   As for *Zuhr* and *Asr*, the Imam should only read *Sami Allahu liman hamidah* and all the *takbeers* in a loud voice. The one offering *salah* on his own should read everything softly.

   As for the *muqtadi*, he should always say the *takbeers*, etc. softly—irrespective of what *salah* it is.
6. On completing the *salah*, both the hands should be raised upto the chest and supplication to Allah should be made for oneself. And if he is an Imam, he should make supplication for all those following him as well. On completing it, both hands should be passed over the face. The *muqtadis* could make their individual *du'as* or, if they can hear the *Imam*, they could say *Aameen* to it.[3]
7. One should not make very lengthy supplication after those *salah* that are followed by *sunnah salah*, e.g. *Zuhr*, *Maghrib* and *Isha'*. The person should make a brief supplication and occupy himself with the *sunnah salah*. One could lengthen the supplication for as long as one wishes for those *salah* that are not followed by *sunnah salah*, such as the *Fajr* and *Asr salah*. If the person is the Imam, he should turn towards his right or left, facing the *muqtadis*. Thereafter, he should make the supplication on condition that there is no *mashuq*—facing him.[4]
8. It is preferable to read the following after the *fard salah*:

   اَسْتَغفِرُ اللّٰهَ الَّذِىْ لَا اِلٰهَ اِلَّا هُوَ الْحَىُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ ٥

   Three times, *ayatul Kursi*, *surah al-Ikhlas*, *surah al-Falaq*, *surah an-Nas*, 33 times *Sub'hanAllah*, 33 times *Alhamdolillah*, and 34 times *Allahu Akbar*. All this is on the condition that there is no *sunnah* after the *fard salah*. If there is, then it will be preferable to recite these supplications after the *sunnah salah*.[5]
9. On entering the mosque and finding the Imam in *ruku'*, a few ignorant people rush to join the congregation. They immediately go into *ruku'* and in the same instance they say the *takbeer tahreemah*. Their *salah* is not valid because the *takbeer tahreemah* is a prerequisite of *salah*. And the pre-requisite for *takbeer tahreemah* is that one must be standing. So if the person did not stand, his *takbeer tahreemah* is not valid, and if that is not valid, his *salah* will not be valid.[6]

Difference in *Salah* Between Men and Women

There are a few differences[7] with regards to the postures adopted by men and women when offering *salah*. They are as follows:

[1] Alamgiri V-1, P-46. [2] Durr Mukhtar V-1, P-556 and P-495. [3] Maraqi P-173. [4] Alamgiri V-1, P-48. A *masbuq* is a person who joined the congregation late and missed a *raka'at* or more. [5] Maraqi Al-Falah P-202. [6] Radd Al-Muhtar V-1, P-471. [7] Maraqi Al-Falah, Durr Mukhtar, Radd Al-Muhtar V-1, P-507.

1. If a man is covered with a sheet or shawl, then at the time of saying *takbeer tahree-mah* he has to take out his hands from under the shawl and raise them upto his ears if there is no need to keep them inside. For example, when it is cold, he still has to take them out. As for women, under all conditions they have to keep their hands inside and raise them upto their shoulders.
2. After saying the *takbeer tahreemah*, men have to clasp their hands below the navel while women have to clasp them on their chests.[1]
3. When clasping the hands, men have to place the right hand over the left hand in such a way that the thumb and little finger encircles the left wrist with the remaining three fingers extended along the left arm. A woman has to place her right palm over the back of her left hand and she should not form a circle with the right hand, nor should she clasp her left hand.[2]
4. In *ruku'* men have to bow down quite low, to the extent that their heads, hips, and backs are in line. Women should not go so low down. Instead, they should only bow down to the extent that their hands touch their knees.[3]
5. In *ruku'*, men should spread out their fingers and place them on their knees while women should not do this. Instead, they should keep their fingers together when placing them on their knees.[4]
6. In *ruku'*, men should keep their elbows away from their sides while women should keep them close to their sides.[5]
7. In *sajdah*, men should keep their stomachs away from their thighs and their arms away from their sides while women have to keep all these parts close together.[6]
8. In *sajdah*, men should raise their elbows above the ground while women should place them on the ground.[7]
9. In *sajdah*, men should keep the toes upright while women should not do this.[8]
10. In the sitting posture, men should sit on their left leg and the toes of the right foot should be upright. Women have to sit on their left buttock and both their legs should point towards the right hand side in such a way that the right thigh comes over the left thigh and the right calf over the left calf.[9]
11. Women do not have the choice of offering their *salah* aloud under any circumstances. They should under most circumstances offer all their *salah* in a soft voice.[10]

Rules Concerning Recitation of the Qur'an

1. It is *wajib* to recite the Qur'an correctly. Every letter should be pronounced correctly. Just as there are differences in pronouncing the *"ain"* and *"hamza"*, there are similar differences in pronouncing the following letters:[11]

   ح ہ ذ ظ ز ض س ص ث

   All these have to be pronounced correctly and no letter should be pronounced in place of another.

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[1] Maraqi. Durr Mukhtar. Radd Al-Muhtar V-1. P-507. [2] Maraqi. Durr Mukhtar. Radd Al-Muhtar V-1. P-507. [3] Durr Mukhtar. Radd Al-Muhtar V-1. P-518. [4] Durr Mukhtar. Radd Al- Muhtar V-1. P-515. [5] Maraqi P-146. [6] Maraqi P-146. [7] Maraqi P-146. [8] Radd Al-Muhtar V-1. P-527. [9] Maraqi P-146. [10] Shami V-1. P-527. [11] Allama Al-Juzri has said that it is incumbent to know and observe *tajweed* and he who does not sins.

2. If a person is unable to pronounce a particular letter correctly, it is incumbent on him to practise pronouncing it correctly. If he does not make an effort to pronounce it correctly, he will be a sinner and no *salah* of his will be correct. However, if he is unable to correct himself even after making concerted efforts, then it cannot be helped.[1]
3. If the letters can be pronounced correctly, but due to negligence and complacency they are uttered incorrectly, then the person will be a sinner and his *salah* will not be correct.[2]
4. There is no harm in reciting the *surah* that had been recited in the first *raka'at*, in the second *raka'at* as well. But to do this unnecessarily is not good. (In fact, it is *makruh tanzihi* to do so[3] (Allama Shami)
5. In *salah*, the *surahs* should be recited in the same order as that of the Qur'an. For example, if a particular *surah* is recited in the first *raka'at*, then in the second *raka'at* a *surah* which comes after it in the Qur'an should be recited and not one that comes before it. For example, a person reads *surah* al-Kafirun in the first *raka'at*. So in the second *raka'at* he should read: *Surah an-Nasr*, *surah Ikhlas*, *surah al-Falaq* or *surah an-Nas*. He should not recite any *surah* that comes before it, such as *surah al-Fil* or *surah Quraysh*. To do so is *makruh*[4]. But if one does this forgetfully or unintentionally, it will not be *makruh*.[5]
6. Once a person commences with a *surah*, it is *makruh* for him to leave it and start with a new *surah* unnecessarily.[6]
7. If a person does not know how to offer *salah* at all, or has just accepted Islam, he should continue reading *Sub'hanAllah* in his *salah*. In doing so his *fard* duty will be completed. However, he should continue learning the method of offering *salah* properly. If he displays any laziness in this regard, he will be extremely sinful.[7]

Acts that Nullify *Salah*

1. If a person speaks in *salah* intentionally or unintentionally, his *salah* will be nullified.[8]
2. If a person utters the following sounds in *salah*, his *salah* will be nullified: for example he says: ah, ooh, oof, etc. or he cries out aloud. However, if his heart is overcome by emotion out of thinking of *jannah* or *jahannam* and he utters these sounds, then his *salah* will not break.[9]
3. By clearing one's throat unnecessarily whereby even half a letter is uttered, *salah* will break. However, it is permissible when one is compelled to do so—*salah* will not break.[10]
4. A person sneezes in *salah*. After sneezing he says *Alhamdulillah*. His *salah* will not break, but it is preferable not to say anything. But if someone else sneezed and

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[1] For example ح and ه or *'ain* ع or ص، س، ث. Ghaniyah P-258. Sharah Al-Tanweer V-1. P-608. [2] Like ظ & ض، ص & ط، س & ق. Radd Al-Muhtar. V-1. P662. Muniyah P-139. [3] Sharah Al-Tanweer. Radd Al-Muhtar V-6. P-570. [4] Radd Al-Muhtar V-1. P-571. However, on completing the recital of the Qur'an to the end, it is *mustahabb* to begin again at with the recital from the beginning of the Qur'an. [5] Sharah Al-Tanweer. V-1. P-570. [6] Radd Al-Muhtar V-1. P-571. [7] Sharah Al-Tanweer V-1. P-506. [8] Hidayah V-1. P-119. [9] Hidayah V-1. P-120. Imdad Al-Fatawa. Eeven if the sound ah. ooh. oof comes out. [10] Sharah Al- Bidayah V-1. P-120.

this person said *Yarhamukallah* while he was in *salah*, his *salah* will break.[1]

5. Continuously looking into the Qur'an and reading nullifies the *salah*[2]. (A glance or two will not break the *salah*)
6. *Salah* will break if a person turns to such an extent that his chest turns away from the *qiblah*.[3]
7. If a person replies to someone's salam by saying Wa alaykumus salam, his *salah* will break.[4]
8. If a woman plaits her hair while offering *salah*, her *salah* will break.[5]
9. Eating or drinking anything in *salah* will break the *salah*. So much so that if a person picks up a sesame seed or a small piece of betel leaf, and eats it, his *salah* will break. However, if a food particle was stuck between his teeth and he swallowed it, his *salah* will break if that particle was larger or equal to a gram seed. If it was less than a gram seed, his *salah* will not break.[6]
10. If a betel leaf is placed in the mouth and its juice goes down the throat, *salah* will break.[7]
11. A person ate something sweet. He then rinsed his mouth and commenced offering his *salah*. However, some taste of that sweet thing is still in the mouth and goes down the throat together with his saliva. In this case, his *salah* will be in order.[8]
12. While in *salah*, a person hears some good news and therefore says Alhamdo lillah. Alternatively, he hears of the death of someone, so he says: Inna lillahi wa inna ilayhi raji'un. In both cases his *salah* will break.[9]
13. A child or something fell down. At the time of its falling the person uttered *Bismillah*. His *salah* will break.[10]
14. While a woman was offering *salah*, a child came and drank milk from her. Her *salah* will break. However, if the milk did not come out, her *salah* will not break.[11]
15. At the time of saying *Allahu Akbar*, the person lengthened the *alif* of *Allah* and said "*aallah*" or *Allahu* "*aakbar*", or lengthened the ba of *Akbar* and said "*Akbaar*"—in all these cases his *salah* will break.[12]
16. While offering *salah*, a person's eyes fell on a letter or a book. He did not read it verbally but merely understood its meaning with his heart—his *salah* will still be valid. However, if he reads it verbally, his *salah* will break.[13]
17. If a person, dog, cat, goat or any other animal walks across the person who is offering *salah*, his *salah* will not break. But the person who walked across will be committing a sin. One should therefore offer ones *salah* at such a place where no one walks in front and people do not have any difficulty in walking about. But if a person cannot find such a secluded spot, he should fix a stick in front of him which is at least one arm's length and equal to a finger in thickness. The person should then stand behind that stick. The stick should not be directly in front of him but should be slightly to the right or left of his eyes. If a person does not fix a stick, he could place anything else which is similar to it, such as a stool. In doing so, it will

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[1] Sharah Al-Bidayah V-1. P-120. [2] Sharah Al-Bidayah V-1. P-122. Nihayah. [3] Sharah Al-Tanweer V-1. P-643. [4] Sharah Al-Tanweer V-1. P-643. [5] Sharah Al-Tanweer. Radd Al-Muhtar V-1. P-671. [6] Sharah Al-Tanweer V-1. P-651. [7] Radd Al-Muhtar V-1. P-651. [8] Radd Al-Muhtar V-1. P-651. [9] Fatawa Hindiyah V-1. P-13. Sharah Al-Tanweer V-1. P-648. [10] Sharah Al-Tanweer V-1. P-649. [11] Sharah Al- Tanweer V-1. P-656. [12] Radd Al-Muhtar V-1. P-500. [13] Sharah Al-Bidayah V-1. P-122.

be permissible to walk across (beyond the stick) and there will be no sin.[1]

18. If, due to some necessity, a person steps slightly forward or backwards without his chest turning away from the *qiblah*, his *salah* will be valid. But if he moves beyond the place of *sajdah*, his *salah* will break.[2]

Acts that are *Makruh* in *Salah*

1. *Makruh* is an act that does not break *salah* but the reward diminishes and it is sinful.[3]
2. It is *makruh* to play with one's clothing, body, jewellery, or to remove pebbles. However, if one cannot make *sajdah* because of the pebbles, he could move them once or twice with his hands.[4]
3. It is *makruh* to do the following in *salah*: to crack one's fingers, to rest one's hands on one's hips, to turn one's head and look to the left or right. However, if one looks at something by glancing sideways without turning one's head, then this is not *makruh*. However, to do this without any real need is also not good.[5]
4. It is *makruh* to sit in *salah* in the following ways: to sit on one's heels, to squat[6], to sit like a dog. However, if a person cannot sit in the prescribed way because of some sickness or pain, then he can sit in whichever position that is comfortable to him. In this case, nothing will be *makruh*.[7]
5. It is *makruh* to raise one's hands in reply to a salam or to reply to a salam by moving one's hands. And if one gives a verbal reply, *salah* will break—as has been mentioned before.[8]
6. It is *makruh* to gather one's clothes in order to prevent them from getting dirty with soil.[9]
7. It is *makruh* to offer *salah* at a place where one fears that someone will cause one to laugh while in *salah*, one's attention will be diverted or one will make a mistake in *salah*.[10]
8. If someone is sitting in front and talking or occupied in some other work, then it is not *makruh* to offer *salah* facing that person's back. But if the person who is sitting down is discomforted by this, and gets agitated by this interruption, then in such a case *salah* should not be offered behind such people. If that person is talking so loudly that the person fears forgetting something in his *salah*, then it will be *makruh* to offer *salah* near him. It is *makruh* to offer *salah* facing someone who is also facing you.[11]
9. If there is a Qur'an or sword suspended in front of the person offering *salah*, there is no harm in this.[12]
10. *Salah* is permissible on a floor on which there are pictures. However, it is *makruh* to make *sajdah* on the picture itself. It is also *makruh* to have a *musallah* which has pictures (of animate objects) on it. It is a major sin to have pictures in the house.[13]

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[1] Sharah Al-Tanweer V-1, P-663. [2] Radd Al-Muhtar V-1, P-655. [3] Radd Al-Muhtar V-1, P-667. [4] Sharah Al-Bidayah V-1, P-124, Muniyah Alamgiri V-1, P-111. [5] Sharah Al-Bidayah V-1, P-124. [6] Sharah Al-Bidayah V-1, P-124. [7] Sharah Al-Tanweer V-1, P-674. [8] Sharah Al-Tanweer V-1, P-673. [9] Sharah Al-Bidayah V-1, P-125. [10] Radd Al-Muhtar V-1, P-684. [11] Sharah Al-Tanweer V-1, P-681. Alamgiri V-1, P-69. [12] Sharah Al-Tanweer V-1, P-681. [13] Radd Al-Muhtar, V-1, P-677. It is reported by Abu Talhah that the Prophet ﷺ said, "The angels do not enter a house where there is a dog or pictures. (Bukhari & Muslim, Mishkat P-485.)

11. If the picture is above one's head, i.e. on the ceiling or canopy, in front of the person, on his right or left[1], then his *salah* will be *makruh*. But it will not be *makruh* if it is under his feet. If the picture is so small that if the person keeps it on the floor and stands up, he will not be able to see it clearly, or if the head of the picture is cut off, or the head is erased, then there is no harm in this. *Salah* will not become *makruh* with a picture of this sort, no matter where it is kept.[2]
12. It is *makruh* to offer *salah* with clothing that has pictures on it.[3]
13. It is not *makruh* to have a picture of a tree, house or any other inanimate object.[4]
14. While in *salah*, it is *makruh* to count any verse or anything else with one's fingers. However, there is no harm in counting by pressing one's fingers down lightly.[5]
15. It is *makruh* to make the second *raka'at* longer than the first *raka'at*.[6]
16. It is *makruh* to specify or set aside a particular *surah* for a particular *salah* in such a way that he recites that *surah* only and never ever reads any other *surah*.[7]
17. It is *makruh* to place a scarf or any other clothing over the shoulders and offer *salah*.[8]
18. It is *makruh* to offer *salah* with clothes that are very dirty and soiled. But this will be permissible if he has no other clothes.[9]
19. It is *makruh* to offer *salah* with a coin, etc. in the mouth. And if the thing is such that it prevents one from reciting the Qur'an in *salah*, then the person's *salah* will break.[10]
20. It is *makruh* to offer *salah* when one has the urge to go and relieve oneself.[11]
21. If a person is very hungry and the food is already prepared, he should partake of his meal first and then offer his *salah*. It is *makruh* to offer *salah* without eating. But if there is very little time left, he should offer his *salah* first.[12]
22. It is not good to close one's eyes and offer *salah*. But if by closing his eyes, a person is able to concentrate better, then there is no harm in doing this.[13]
23. It is *makruh* to spit or clean one's nose unnecessarily in *salah*. But if there is a need to do this, it will be permissible. For example, a person coughs and phlegm comes into his mouth—it will be permissible for him to spit on his left hand side or wipe it into a cloth. However, he should not spit on his right hand side nor towards the *qiblah*.[14]
24. If a bug bites a person while offering *salah*, he should catch it and throw it aside. It is not good to kill it while in *salah*. But if it has not bitten one as yet, one should not even catch it because it is *makruh* to do so.[15]
25. When offering a *fard salah*, it is *makruh* to lean against a wall or anything else unnecessarily.[16]

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[1] On this bais it is *makruh* if a picture is behind the worshipper (Tasheeh Al-Aghlat.) [2] Sharah Al-Tanweer V-1, P-678. [3] Sharah Al-Tanweer V-1, P-607. [4] Ghuniyah P-323, Radd Al-Muhtar P-684. Meaning the time is so short that he cannot offer his *fard* and *sunnat mu'akkadah salah* or might miss congregation if he sat down to eat first. [5] Sharah Al-Tanweer V-1, P-680. [6] Sharah Al-Tanweer V-1, P-566. It is *makruh* to lengthen the recital in the 2nd *raka'at* by 3 verses more than in the 1st. [7] Sharah Al-Tanweer V-1, P-567. [8] Sharah Al-Tanweer V-1, P-668. Hidayah V-1, P-125. [9] Sharah Al-Tanweer V-1, P-670. [10] Sharah Al-Tanweer V-1, P-670. [11] Sharah Al-Tanweer V-1, P-670. But if the time is short, he must offer *salah* in that condition. [12] Ghuniyah P-323, Radd Al-Muhtar P-684. Meaning the time is so short that he cannot offer his *fard* and *sunnat mu'akkadah salah* or might miss congregation if he sat down to eat first. [13] Sharah Al-Tanweer V-1, P-674. [14] Sharah Al-Tanweer V-1, P-682. Muniyah P-111. Kabiri P-312. [15] Durr Mukhtar V-1, P-682. [16] Muniyah P-110.

26. A person did not complete the *surah* that he was reciting—there were a few words still left to be read. Without completing these few words, he rushed into *ruku'* and completed the *surah* in his *ruku'*. In such a case, his *salah* will become *makruh.*[1]
27. If the spot of *sajdah* is higher than his feet, for example a person makes *sajdah* on the porch, we will have to check how much higher it is. If it is more than a span, the *salah* will not be proper. But if it is equal to a span or less than that, the *salah* will be valid. However, it is *makruh* to do so unnecessarily.[2]
28. It is *makruh tahrimi* to offer *salah* while wearing clothes in a disorderly manner. That is, to wear them in a way that is contrary to the norm or contrary to the way in which cultured people dress. For example, one covers oneself with a sheet but does not throw both the corners over one's shoulders. Alternatively, he is wearing a *kurta* but his hands are not in the sleeves. In doing so, the *salah* becomes *makruh.*[3]
29. It is *makruh* to offer *salah* bareheaded. However, if one does this with the intention of humility or submissiveness, there is no harm in this.[4]
30. If a person's hat or turban falls off while in *salah*, it is preferable to pick it up and wear it. But if wearing it will require a lot of movement, it should not be picked up.[5]
31. It is *makruh tahrimi* for men to place their elbows on the ground when in *sajdah.*[6]
32. It is *makruh tanzihi* for the *Imam* to stand in the *mihrab*. But if he stands out of the *mihrab* and makes his *sajdah* in the *mihrab*, this will not be *makruh.*[7]
33. It is *makruh tanzihi* for the *Imam* to stand alone unnecessarily on an elevated place which is equal to or higher than one arm's length. But if there are a few *muqtadis* with the *Imam*, it will not be *makruh*. And if there is only one muqtadi with the *Imam*, it will be *makruh*. Some scholars have said that if it is less than one arm's length and the *Imam* is distinguishable merely by glancing at him, it will also be *makruh.*[8]
34. It is *makruh tanzihi* for all the muqtadis to be higher than the *Imam* unnecessarily. However, if there is some need, for example, there are many people and the place is not sufficient, then in such a case it will not be *makruh*. It is also permissible for some muqtadis to be on the same level as the *Imam*, and for others to be on a higher place.[9]
35. It is *makruh tahrimi* for the *muqtadi* to start any act prior to the *Imam.*[10]
36. It is *makruh tahrimi* for the *muqtadi* to read any *du'a*, verse from the Qur'an or even *surah al-Fatihah* while the *Imam* is standing and busy with recitation.[11]

Conditions which Permit the Breaking of *Salah*

1. A person is offering his *salah* and the train carrying his belongings or family is about to leave. In such a case, it will be permissible for him to break his *salah.*[12]
2. A snake appears in front of a person. Out of fear of it, it will be permissible for him to break his *salah.*[13]

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[1] Muniyah P-110. [2] Muniyah P-76. [3] Durr Mukhtar, Shami V-1, P-688. That is, both the corners are short but if one is short and the other is on the shoulders then *salah* will not be *makruh.* [4] Durr MUkhtar P-91. [5] Durr Mukhtar V-1, P-91. [6] Shami V-1, P-432, Hidayah V-1, P-120. [7] Durr Mukhtar, Shami P-674. [8] & [9] Durr Mukhtar V-1, P-94, Hidayah V-1, P-120. [10] Alamgiri V-1, P-106. [11] Durr Mukhtar V-1, P-568. [12] Sharah Al-Tanweer V-1, P-614 & 744. This will apply whether he hopes to offer *salah* on time or not and if the time expires, he may offer a *qadha* for it. [13] Sharah Al-Tanweer V-1, P-614 & 744.

3. At night, a fowl was left open and a cat came to attack it. Out of fear of the consequences, it will be permissible to break the *salah*.[1]
4. While in *salah*, someone picked up one's shoes and he fears that if he does not break his *salah* his shoes will get stolen. It will be permissible for him to break his *salah*.[2]
5. A person is in *salah* and the pot which costs about Rs. 5/- begins to boil. It will be permissible to break the *salah* and move the pot. In other words, if there is a fear of losing anything which costs even Rs. 5/-, it will be permissible to break the *salah* and save that thing.[3]
6. If a person has a very urgent need to go and relieve himself, he should break his *salah*, relieve himself and repeat his *salah*.[4]
7. A blind man or woman is walking and there is a well ahead and there is a fear that he or she will fall into it. In such a case, it will be *fard* to break the *salah* and go and save them. If he did not break his *salah*, and that person fell and died, he will be sinful.[5]
8. A child's or anyone else's clothes caught on fire and they started to burn. It will also be *fard* to break the *salah*.[6]
9. A person's parents or grandparents are in some sort of difficulty and they call for him while he is offering his *fard salah*. It will be *wajib* to break the *fard salah*. For example, one of his parents is sick and he went to the toilet. While going to the toilet or returning from it, he slipped and fell. He should break his *salah* and go and pick him up. But if there is someone else who could pick him up, he should not unnecessarily break his *salah*.[7]
10. If he did not fall as yet, but fears that he will fall and he called out for him, even then he should break his *salah*.[8]
11. If he called him without any real reason, it is not permissible for him to break the *fard salah*.[9]
12. If the person is offering a *nafl* or *sunnah salah* and his parents or grand-parents do not know what *salah* he is offering and they call for him, even then it will be permissible to break the *salah* and answer to their call. This is irrespective of whether they call the person because of a need or for no apparent reason. It will be a sin not to break the *salah* and respond to their call. But if they know that the person is in *salah*, and yet they call him, he should not break his *salah*. But if they call him out of a need and there is a fear of some harm, he should break his *salah*.[10]

Salah With Congregation

1. Offering *salah* with congregation is *wajib* according to some *ulama*, and *sunnat mu'akkadah* according to others. This will be discussed in more detail, Insha Allah.
2. To offer *salah* with congregation means that at least two people must get together and offer their *salah* in such a way that one person leads the *salah* and the other person follows him. The person who leads the *salah* is called the *Imam*, and the person who follows him is called the *muqtadi*.

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[1], [2] & [3] Sharah Al-Tanweer V-1, P-614, 744. [4] Radd Muhtar V-1, P-682. [5] Sharah Al-Tanweer, Radd Al-Muhtar V-1, P-685, V-1, P-744. [6] Radd Al-Muhtar V-1, P-684. [7] Sharah Al-Tanweer V-1, P-744. [8], [9] & [10] Sharah Al-Tanweer.

3. If even one person joins the *Imam*, the congregation becomes valid. This is irrespective of whether the person is a man, woman, slave, free person, mature person or a child who has reached the age of understanding[1]. However, for the Jumu'ah and Eid *salah*[2], there has to be at least three persons apart from the *Imam*.
4. In order for the congregation to be valid, it is not necessary for the *salah* to be a *fard salah*. Even if it is a *nafl salah* and two people get together and offer it as congregation, it will be valid. This is irrespective of whether both the *Imam* and the *muqtadi* are offering *nafl salah*, or only the muqtadi is offering *nafl salah* and the *Imam* is offering *fard salah*. However, it is *makruh* to make a habit of offering *nafl salah* in congregation or for more than three people to offer *nafl salah* in it.[3]

The Virtues and Importance of Congregational *Salah*

So many *Sahih Ahadith* have been narrated with regards to the virtues and importance of congregation that if all of them had to be collected at one place, a large voluminous book would get filled. After examining all these *Ahadith*, one aspect is very apparent, i.e. congregational *salah* is a very important prerequisite for the perfection of *salah*. The Prophet ﷺ never ever discarded it. So much so that when he fell ill and did not have the strength to walk on his own, he came to the mosque with the assistance of two people and offered his *salah* in congregation. He used to become extremely angry on the person who did not offer congregational *salah* and desired to mete out severe punishment on abandoning it. Without doubt, very great importance has been attached to offering congregational *salah* in the *Shari'ah* of Prophet Muhammad ﷺ. It ought to be like this. The high status of *salah* demanded that whatever was going to complement it should also be given full importance.

We will now quote a verse which some commentators and jurists have used as a proof on the establishment of congregation. Thereafter, we shall quote a few *Ahadith*. The verse reads as follows:

وَارْكَعُوْا مَعَ الرّٰكِعِيْنَ ۝

"And bow down (in prayer) with those who bow down." (i.e. with congregation).[4]

There is an explicit order to offer *salah* with congregation in this verse[5]. But because a few commentators have taken "bow down" (*ruku'*) to mean "humility" (*khudu'*), therefore the *fardiyyat* (compulsion) of *salah* with congregation cannot be established (from this verse).

Ahadith on the Virtues and Importance of Congregation

1. Sayyidina Ibn Umar رضي الله عنه narrated from the Prophet ﷺ on the virtue of offering *salah* with congregation as being 27 times more rewarding than offering it alone.[6]
2. The Prophet ﷺ said: "It is better to offer *salah* with another person than to offer it alone. And it is even better to offer it with two people. And the bigger the congregation, the more beloved it is in the sight of Allah."[7]
3. Sayyidina Anas bin Maalik رضي الله عنه narrated that the Banu Salimah who used to live quite far from the Masjid un-Nabawi decided to shift from their original place and come and settle down somewhere near the Prophet ﷺ. On hearing about this, the

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[1] Durr Mukhtar V-1, P-558. [2] Durr Mukhtar V-1, P-850. [3] Durr Mukhtar V-1, P-739. [4] Al-Baqarah 2:43. [5] Madarik Al-Tanzeel V-1, P-36. [6] Bukhari, Muslim, Mishkat P-95. [7] Narrated by Ibn Ka'b, transmitted by Abu Dawood, Nasa'i, Mishkat P-96.

Prophet ﷺ asked them saying: "What! Don't you regard your footsteps which touch the ground as being worthy of reward?" From this we can deduce that the further one lives from the mosque, and comes walking to it, the more reward he will receive.[1]

4. The Prophet ﷺ said: "Whatever time that is spent waiting for *salah* will be regarded as though the person was actually in *salah*."
5. One night the Prophet ﷺ addressed those companions of his who offered *Isha'* congregation saying: "People have offered their *salah* and gone to sleep, while whatever time you spent in waiting for it is calculated as if you are already in *salah*."
6. Sayyidina Buraydah Aslami ؓ narrated that once the Prophet ﷺ said: "Glad tidings to those who go to the mosque in the dark of the night in order to attend the congregation: they will be bestowed with full light on the day of resurrection."
7. Sayyidina Uthman ؓ narrated that the Prophet ﷺ said: "The person who offers *Isha' salah* with congregation will get the reward of spending half the night in worship. And the one who offers the *Isha'* and *Fajr salah* with congregation get the reward of spending the whole night in worship."
8. Sayyidina Abu Hurayrah ؓ reported that once the Prophet ﷺ said: "It crossed my mind that I order someone to gather some firewood, thereafter the *azan* be called out and I order someone to perform the *salah* while I go to the houses of those people who do not attend the congregation and I set fire to their houses."
9. Another narration reads as follows: "Were it not for the little children and women, I would have occupied myself with the *Isha' salah* and ordered the servants to go to the houses and set them alight together with them and their possessions." (Muslim) The wisdom behind mentioning *Isha' salah* is that it is the time for sleeping and generally most of the people are at home at that time. After quoting this *Hadith*, *Imam* Tirmizi says that a similar *Hadith* has been narrated by Ibn Mas'ud, Abu Darda, Ibn Abbas, and Jabir ؓ. All these people were among the respected companions of the Prophet ﷺ.
10. Sayyidina Abu Darda ؓ reported that the Prophet ﷺ said: "Even if there are only three persons in a particular locality or jungle and they do not offer *salah* with congregation, then shaytan will most certainly overpower them. O Abu Darda! Regard congregation as being incumbent upon you. Remember, the wolves attack that sheep which has strayed away from the main flock."
11. Sayyidina Ibn Abbas ؓ narrated that the Prophet ﷺ said: "The person who hears the *azan* and still does not attend the congregation without any valid excuse, then the *salah* which he offers alone is not accepted[2]." The Sahabah ؓ asked as to what that excuse was, upon which the Prophet ﷺ replied that it was fear or sickness. In this *Hadith* fear and sickness have not been explained. In other *Ahadith* some explanation of fear and sickness has been given.

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[1] Muslim, Mishkat P-68. However, if there is a mosque in one's residential area, one should not leave it and go to some other mosque which is further away. So much so that if no congregation takes place in his mosque he should still go there, call out the *azan* and offer his *salah* on his own. (Shami in Ahkam Al-Masajid.)

[2] In other words he will not receive the full reward. It does not mean that this *fard* duty will not be considered to be fulfilled. Let no one give up praying in the belief that his *salah* will not be accepted.

12. Sayyidina Mihjan[1] رضي الله عنه narrated: "Once I was with the Prophet ﷺ when we heard the *azan*. The Prophet ﷺ commenced with his *salah* while I went and sat down in my place. After completing his *salah*, he asked me: "O Mihjan! Why didn't you offer your *salah* with congregation? Are you not a Muslim?" I replied saying: "O Messenger of Allah ﷺ! I am indeed a Muslim, but I had already offered my *salah* at home." He ﷺ said: "When you come to the mosque and see that the congregation has commenced, join the people and offer your *salah* even if you have already offered your *salah*."[2]

Ponder over this *Hadith* and see how the Prophet ﷺ reprimanded his selected companion, Mihjan رضي الله عنه, and asked him: "Are you not a Muslim?"

Sayings of the Sahabah رضي الله عنهم on the Virtues and Importance of Congregation[3]

A few *Ahadith* have been mentioned to serve as an example. We will now mention the sayings of the Companions رضي الله عنهم of the Prophet ﷺ in order to illustrate the importance they attached to offering congregational *salah*, and how they regarded its abandoning. Why should they not regard it like this? Who can be more cautious in obeying and seeking the pleasure of the Prophet ﷺ than them?

1. Aswad says that once he was in the company of Sayyidina Ayeshah رضى الله عنها when the discussion turned towards the virtues and importance of *salah*. In order to substantiate what she was saying, she quoted an incident from the *marad ulmaut* (the last sickness before death) of the Prophet ﷺ. One day, the time of *salah* entered and the *azan* was called out. He said that Abu Bakr رضي الله عنه should be told to perform the *salah*. I said to him Abu Bakr is a very soft-hearted person. When he stands to perform the *salah* in your place, he will become incapable and will not be able to perform the *salah*. However, he ﷺ repeated the same command, and I gave him the same reply. Upon this, he ﷺ said: "You are saying the same things which the women of Egypt used to say to Sayyidina Yusuf عليه السلام[4]. Tell Abu Bakr that he should perform the *salah*." Anyway, Abu Bakr went out to perform the *salah*. In the meantime, the Prophet ﷺ felt some relief from his sickness, so he went towards the mosque with the assistance of two people. I can still picture the scene when he ﷺ was going with his feet dragging on the floor. He did not even have the strength to lift his feet. Abu Bakr رضي الله عنه had already commenced performing the *salah* and wanted to move back. But the Prophet ﷺ stopped him and made him complete the *salah*.

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[1] or Mahjan. [2] However, if a person has already offered his *Fajr*, *Asr* or *Maghrib salah* on his own, and thereafter the congregation commences, then he should not join it. The reason for this is that one should not offer any *nafl salah* after the *Fajr* and *Asr salah*. And as for *Maghrib*, the reason is that there is no three *raka'ats* of *nafl* in the *Shari'ah*. (Mahshi.) [3] These are called *athar* (sayings of Sahabah and Tabi'een.) [4] Here the Prophet ﷺ has compared Sayyidah Ayshah رضى الله عنها to Zulaykha. The reason for comparing her with Zulaykha is that when it became known in Egypt that she desired her husband's slave-boy, she invited the women of Egypt for a feast. But the actual purpose of inviting them was that they should see the beauty and handsomeness of Sayyidina Yusuf عليه السلام and excuse her for desiring him and thereby stop mocking at her. In the same way, apart from the excuse which Sayyidah Ayshah رضى الله عنها had given, she also felt that the people will regard it as an ill-omen if Sayyidina Abu Bakr رضي الله عنه stood in place of the Prophet ﷺ. And based on this, they will have resentment towards Sayyidina Abu Bakr رضي الله عنه after the demise of the Prophet ﷺ. (Fathul Bari.)

2. Once Sayyidina Umar ﷛ noticed that Sulayman Ibn Abi Haythama was not present for the *Fajr salah*. So he went to his house and asked his mother as to why he did not see Sulayman for *Fajr* today. She replied that he had been offering *salah* throughout the night and fell asleep at the time of *Fajr*. Upon hearing this, Sayyidina Umar ﷛ replied: "I prefer offering *Fajr salah* with congregation than spending the entire night in worship. (Muwatta *Imam* Malik) Shaikh Abdul Haqq Muhaddith Dehlawi رحمة الله عليه has written that it is clear from this *Hadith* that there is more reward in offering *Fajr salah* with congregation than *tahajjud salah*. It is for this reason that the *ulama* have written that if spending the night in worship will cause some harm or shortcoming in the *Fajr salah*, it is preferable to give up the vigil in the night. (Ash'atul Lama'at)
3. Sayyidina Ibn Mas'ud ﷛ says: "We witnessed ourselves—the Sahabah that none would leave out offering *salah* with congregation except an open hypocrite or that person who is sick. But even the sick used to come for it with the assistance of two people. Without doubt, the Prophet ﷺ showed us the different paths of guidance. And among them is the offering of *salah* in those mosques where the *azan* is called out, i.e. where *salah* is offered with congregation. Another advice that he gave us is that whoever wishes to meet Allah on the day of Resurrection as a Muslim should make a duty of offering his five times *salah* regularly in those places where *azan* is called out. Without doubt, Allah has shown the different paths of guidance to your Prophet. And *salah* is also among these paths. If you offer your *salah* in your homes, as is the habit of the hypocrites, you will most certainly be missing out on the *sunnah* of your Prophet. And if you leave out the *sunnah* of your Prophet, you will most certainly be led astray. When a person makes a complete *wudhu* and leaves his home for the mosque, then for every step that he takes he gets one reward, his rank is elevated, and one sin is forgiven. We have noticed that no one except the hypocrite stays away from the congregation. Our state was such that when we used to fall ill, we used to be taken to attend the congregation with the assistance of two people and made to stand in the saff" (row in which every one stands to offer *salah*).
4. Once a person walked out of the mosque without offering his *salah* after the *azan*[1] had been called out. Upon this, Sayyidina Abu Hurayrah ﷛ said: "This person has disobeyed Abul Qasim (Muhammad) ﷺ and disregarded his noble order." (Sahih Muslim) Just ponder over what Sayyidina Abu Hurayrah ﷛ said in regard to the person who abandoned the congregation. After hearing this, can any Muslim still have the audacity of congregation neglecting without any valid excuse? Can any believing person bear disobeying Sayyidina Abul Qasim (Muhammad) ﷺ?
5. Sayyidah Umm Darda رضي الله عنها says: Once Sayyidina Abu Darda ﷛ came to me in an extremely angry state. So I asked him: "Why are you so angry today?" He replied: "I swear by Allah that I do not see anything wrong in the ummah of Muhammad ﷺ except that they should offer their *salah* with congregation. In other words, they have even started leaving this out.
6. Many Companions ﷛ report that the Prophet ﷺ said: "The person who hears the

[1] Once the *azan* is called out, a person who does not intend to return for the congregation is not allowed to go out unless there is a very cogent reason for it. (Mahshi.)

azan but does not attend the congregation, his *salah* will not be accepted." After quoting this *Hadith*, *Imam* Tirmizi says that some *ulama* have stated that this ruling is for emphasis. The purpose of this is that it is not permissible to leave out the congregation without any valid excuse.[1]

7. Once, Mujahid said to Sayyidina Ibn Abbas ﷺ: "What do you have to say in regard to that person who fasts the entire day and offers *salah* throughout the night but does not attend Jumu'ah or the congrgation?" He replied: "He will enter hell." (Tirmizi) In explaining this *Hadith*, Imam Tirmizi says that this rule will apply if a person leaves out Jumu'ah and congregation out of total disregard for them[2] But if we regard the entry into hell for a few days, then the above explanation will not be necessary.
8. It was the practice of our pious predecessors that if anyone did not come for the congregation, they used to boycott him for seven days. (Ihya ul-Uloom)

Opinions of the *Ulama* with Regard to the Importance of Congregation

We have quoted a few sayings of the Companion ﷺ, which in reality portray the words of the Prophet ﷺ. Now let us look at the *ulama* and mujtahideen and see what they have to say in regard to congregation and how they understood these *Ahadith*.

1. The Zahiriyyah[3] and a few followers of Imam Ahmad Ibn Hanbal ﷺ say that congregation is a prerequisite in order for the *salah* to be valid. Without it, the *salah* is not valid.
2. The correct opinion of Imam Ahmad is that congregation is *fard ayn* even though it is not a prerequisite for *salah*. This is also the opinion of a few followers of Imam Shafi'ee رحمة الله عليه.
3. Some of the followers of Imam Shafi'ee are of the opinion that congregation is *fard kifayah*. This is also the opinion of Imam Tahawi رحمة الله عليه, a high ranking jurist and *muhaddith* of the *Hanafis*.
4. Most of the Hanafi scholars are of the opinion that congregation is *wajib*. Ibn Humam, Halabi, the author of Bahrur Ra'iq, and others are also of this opinion.[4]
5. Some Hanafi scholars say that congregation is *sunnat mu'akkadah* but it falls under *wajib*. So, in reality, there is no contradiction between these two opinions of the Hanafis.
6. Our jurists have written that if the people of a city abandon congregational *salah* and do not establish it even after being instructed to do so, war may be waged against them.
7. It is written in Quniyah and other books that it is *wajib* on the *Imam* of the time to punish the person who neglects congregational *salah* without any valid excuse, and that his neighbour will be sinful if he does not reprimand him on this action of his.[5]
8. If a person delays his going to the mosque until the commencement of the *iqamah*,

[1] If a man offers *salah* all by himself without any reason to forgo the congregation then although his prayer will be valid yet it will not be perfect. [2] To take the commands of *Shari'ah* lightly is to disbelieve and it would have been understood in this manner if Ibn Abbas ﷺ had said that such a person would be doomed to live in Hell forever. [3] Zahiriyyah is a sect of Islam. [4] The jurists are divided on the issue of congregation. Some say that it is *sunnat mu'akkadah* while others say it is *wajib*. Again some of the jurists say that *sunnat mu'akkadah* is itself *wajib*. [5] Provided they do not fear harm at his hands.

he will be committing a sin. This is so because if he is going to go to the mosque only after hearing the *iqamah*, there is the danger of him missing a few *raka'ats* if not the entire *salah*. It has been reported from Imam Muhammad رحمة الله عليه that it is permissible to rush to the mosque in order to get the Friday *salah* and the congregation. This is on condition that he will not be overburdened.

9. The one who leaves out the congregation is most certainly committing a sin and his testimony (in an Islamic court) will not be accepted. This is on condition that he left it out without any valid excuse, and due to sheer laziness.
10. If a person is fully occupied in learning or teaching matters of religion and does not attend the congregation, this will not be regarded as a valid excuse and his testimony (in an Islamic court) will not be accepted.

The Benefits and Wisdom of Congregation

The *ulama* have written considerably on this subject. But as far as I know, there isn't a more comprehensive and eloquent article than that which has been written by Maulana Shah Wali Ullah رحمة الله عليه. Although I should have gusted it word for word, but for the sake of brevity, I will merely give its summary.

1. There is nothing more beneficial or profitable than making a particular form of worship into a second nature to the extent that it becomes a necessity and impossible to neglect just as it is almost impossible to give up a particular habit. And there is no form of worship greater than *salah* which could be accorded such importance.
2. In matters of religion, we find all sorts of people—the learned as well as the ignorant. There is therefore great wisdom in this that everyone gets together and fulfils this worship in the presence of each other. If someone makes a particular mistake, another person is there to correct him. It is as if this worship of Allah is a jewel and all the inspectors are examining it: if there is any defect in it, they point it out, and if there is any merit or excellence in it, they appreciate it. So this is an excellent means for the perfection of *salah*.
3. The position of those who do not offer their *salah* will also come into the open. In this way, one has the opportunity of advising them.
4. The gathering of a few Muslims who render worship to Allah and beseech Him is very effective in bringing mercy and acceptance of Allah.
5. Allah's intention for this ummah is that the kalimah must supercede everything and that kufr must be subdued, and that no religion must be able to overpower Islam. This can only be possible if certain steps are adopted whereby all Muslims—the masses, the learned, the travellers, the inhabitants of places, the young, and the old—get together for a particular worship which is great and famous, thereby exhibiting the grandeur and power of Islam. Because of all these merits and qualities, the entire attention of the *Shari'ah* is on the congregation. It encourages it and disallows neglect of it.
6. Another benefit of the congregational *salah* is that all Muslims will be aware of the conditions of each other and will share difficulties of problems mutually. In this way, religious brotherhood and love which is based on faith will be fully exhibited and consolidated. This is one of the great objects of the *Shari'ah* and its

significance and virtue has been mentioned repeatedly in the Qur'an and *Hadith*. It is indeed sad that the discarding of congregational *salah* has become a norm in our times. Let alone the ignorant masses, many learned people are also caught in this evil web. It is extremely sad that these people read the *Ahadith* and understand their meanings, but do not realise its importance in their hearts which are harder than stone. What answer will they give to Allah when questions about *salah* will be asked first and investigations will commence with those who discarded *salah* entirely or partly?

Conditions which Make Congregational *Salah Wajib*

1. To be a male[1]—not *wajib* on women.
2. To be mature—not *wajib* on children who have not reached the age of puberty.
3. To be a free person—not *wajib* on a slave.
4. One must be in one's senses—not *wajib* on a person who is intoxicated, unconscious, or a lunatic.
5. To be free from all excuses[2]—in the presence of these excuses, it is not *wajib*. However, it will be better if he offers his *salah* with congregation despite having an excuse otherwise, he will be deprived of the reward. The excuses for leaving out congregation are fourteen:
   i) The absence of sufficient clothing[3] with which one could cover one's awrah (private area).
   ii) An abundance of mud on the road[4] leading to the mosque which would make walking extremely difficult. Once Imam Abu Yusuf رحمة الله عليه asked Imam Abu Hanifah رحمة الله عليه on his view regarding attending congregation if there is a lot of mud, etc. on the road. He replied that he does not like the idea of abandoning the congregation.
   iii) At the time of a heavy downpour[5]. Imam Muhammad رحمة الله عليه has written in his Muwatta that although it is permissible not to attend the congregation in such a case, it will be preferable to go and offer the *salah* with it.
   iv) When it is extremely cold[6] and one fears that by going out towards the mosque, one will fall ill or that the sickness will worsen.
   v) There is a fear of his wealth and possessions getting stolen[7] by going to the mosque.
   vi) There is a fear of meeting an enemy by going to the mosque.[8]
   vii) By going to the mosque there is a fear of meeting his creditor[9] and he fears some harm from him. This is on the condition that he is unable to fulfil his debt. If he is able to fulfil his debt, he will be regarded as an oppressor and it will not be permissible for him to discard the congregation.
   viii) The night is very dark[10] and the road cannot be seen. However, if Allah has blessed him with those things with which he could see the road, he should not neglect the congregation.

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[1] Durr Mukhtar V-1. P-576. [2] Radd Al-Muhtar V-1. P-579. [3] Alamgiri V-1. P-36. [4] Radd Al-Muhtar V-1. P-580. [5] to [10] Durr Mukhtar V-1. P-580.

ix) It is the time of night[1] and there is a very severe sand-storm.
x) He is taking care of a sick person[2] and fears that if he goes for the congregation, some harm may befall the sick person or that he might feel uneasy.
xi) The food has been prepared[3] or is on the verge of being prepared and he is so hungry that he fears that he will not be able to concentrate on his *salah*.
xii) He has an urgent need to go and relieve himself.[4]
xiii) He intends to embark on a journey[5] and fears that if he goes to offer his *salah* with congregation, he will get delayed and that the caravan will leave him. This can also apply to a train journey except that when one caravan departs, the following one leaves after many days. While several trains depart in one day if a person misses one train he can always take the next one. However, if there is an urgency, then there will be no harm in taking the first train. Urgency or any other valid reason is excusable in our *Shari'ah*.
xiv) He is afflicted with such a sickness whereby he cannot walk, or he is blind, crippled or one of his legs have been amputated. However, the blind person who can walk to the mosque without any difficulty should not neglect the congregation.

Pre-requisites for the Validity of Congregation[6]

1. Islam[7]—the congregation of a disbeliever is not valid.
2. To be in one's senses—that of an intoxicated, unconscious or lunatic person is not valid.
3. In addition to making the intention of *salah*, the muqtadi must also make the intention of following the *Imam*. In other words, he must have this intention in his heart that he is offering a particular *salah* behind this *Imam*. The rulings related to intention have already been mentioned.
4. The place of the *Imam* and the *muqtadi* must be the same[8] This is irrespective of whether being in one place is in reality, such as offering *salah* together in one mosque or in one house; or in principle. For example, the *Imam* stands on one end of a bridge over a river and the *muqtadis* stand behind him with their rows reaching the opposite end going beyond the bridge. Although there is a river intervening between the muqtadis of the opposite end and the *Imam*, resulting in the place not being the same in reality, but because the rows in—between are continuous, therefore their (the *Imam's* and the muqtadis of the opposite end) places will be regarded as the same in principle and the congregation will be valid.

Rulings Related to Number 4:

a) If the *muqtadi* stands on the roof[9] of a mosque while the *Imam* is inside the mosque, it is allowed because its roof is considered to be part of the mosque and both places will be regarded as one. Similarly, if someone's roof is attached to the mosque and there is no barrier between the two, then that place will also be regarded as part of the mosque. It is allowed to stand on that roof and follow the *Imam* who is in that mosque.

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[1] to [4] Durr Mukhtar V-1. P-580. [5] Radd Al-Muhtar V-1. P-581. [6] The conditions to be ideal for the Imam and the Muqtadis to lead and follow. [7] Shami from Noor Al-Eedah. [8] That is the mosque or house is very large because the rules that follow relate to a large place. [9] Durr Mukhtar V-1. P-611. Radd Al-Muhtar V-1. P-612.

b) If a mosque or house is extremely large or the worshippers are in a jungle[1] and the open space between the *Imam* and *muqtadi* is equal to two rows then both these places, i.e. where the *Imam* is and where the *muqtadi* are standing, will be regarded as two separate places and the *muqtadi* are not allowed to follow the *Imam*.
c) Similarly, if there is a river between the *Imam* and the muqtadi and it is so large that a ship can sail on it, or there is such a large pond which the *Shari'ah* has ruled as being pure (in other words, the pond measures approximately ten square feet), or there is a public road on which an ox-wagon could pass and there are no rows of worshippers in between, then these places will not be regarded as one and it will not be permissible to follow the *Imam*.
d) Similarly, if there is such a river or such a road between two rows, it will not be permissible for that further row which is on the other side to follow the *Imam*.
e) It is not permissible for the one who is on foot to follow the person who is mounted. Nor is it permissible for a mounted person to follow another mounted person. This is so because both their places are not the same. However, if both of them are mounted on one animal, a congregation is permissible.[2]

5. The *salah* of the *Imam* and the *muqtadi* must be the same[3]. If the *salah* of the muqtadi is different from the *salah* of the *Imam*, it will not be permissible for him to follow the *Imam*. For example, the *Imam* is performing *Zuhr salah* and the muqtadi makes intention for *Asr salah*. Alternatively, the *Imam* is performing *qadha* for the *Zuhr* of yesterday and the *muqtadi* makes intention for *Zuhr* of today. However, it will be permissible if both make the intention of *qadha* for *Zuhr* of yesterday or both make the intention of *qadha* for the *Zuhr* of today. If the *Imam* is performing a *fard salah* and the muqtadi makes intention for *nafl salah*, his following the *Imam* will be valid because the *salah* of the *Imam* is "stronger"[4] If the muqtadi wishes to offer *Taraweeh salah* and the *Imam* is offering *nafl salah*, it will not be permissible to follow him because the *Imam's salah* is "weaker".[5]
6. The *salah* of the *Imam* has to be valid[6]. If the *salah* of the *Imam* becomes invalid, the *salah* of all the muqtadis will also become invalid. This is irrespective of whether the invalidity becomes known while in *salah* or after the completion of the *salah*. An example of this is that there was *najasat ghaleezah* on the *Imam's* clothing which was in excess of a *dirham*[7] and he came to know of this after completing his *salah* or while he was in *salah*. Another example is that the *Imam* did not have *wudhu* and he only realised this after completing his *salah* or while he was in *salah*.
   If the *salah* of the *Imam* becomes invalid due to some reason and the muqtadis do not come to know of this, it is necessary on the *Imam* that as far as possible he should inform the muqtadis so that they could repeat their *salah*[8]. He may inform them by sending a message or by writing letters to them.
7. The muqtadi should not stand in front of the *Imam*. He could stand in line with the *Imam* or behind him. If the muqtadi stands in front of the *Imam*, his following the

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[1] Fatawa Hindiyah V-1, P-55. Durr Mukhtar V-1, P-613. Bahr and others. [2] Durr Mukhtar V-1, P-608. [3] Radd Al-Muhtar V-1, P-606. [4] Radd Al-Muhtar V-1, P-606. [5] Radd Al-Muhtar V-1, P-617. [6] Radd Al- Muhtar V-1, P-575. [7] Approximately 3 centimetres in diameter. [8] Maraqi P-161. Radd Al-Muhtar V-1, P-618.

Imam will not be correct. Standing in front of the *Imam* will be considered when the heels of the muqtadi are ahead of the heels of the *Imam*. If the heels are not ahead, but the toes are ahead due to the muqtadi's feet being bigger or his toes being longer, then this will not be regarded as being in front of the *Imam*. In this case, his following the *Imam* will be correct.[1]

8. The muqtadi must have a knowledge of the movements of the *Imam*. Movements such as the bowing, standing, prostrating and sitting postures. This knowledge could either be based on looking at the *Imam*, listening to his voice, the voice of a mukabbir (person who conveys the takbirs of the *Imam* when the congregation is generally very large and there is no mike system) or by looking at another *muqtadi*. If the muqtadi does not have knowledge of the movements of the *Imam*, either because of a barrier between them or for some other reason, then his following the *Imam* will not be correct. However, if there is a barrier such as a curtain or wall, but the muqtadi has knowledge of the movements of the *Imam*, then following the *Imam* will be correct.

If it is not known whether the *Imam* is a *musafir* (traveller) or not, but due to certain indications the muqtadi feels that he is not a traveller provided he leads the prayer in a city or town and he offers the *salah* of a traveller, i.e. instead of four *raka'at salah*, he makes salam after two *raka'ats* and the *muqtadi* suspects that this salam of the *Imam* is by mistake - then in this case, this *muqtadi* must complete his four *raka'ats*. Thereafter it will be *wajib* on him to find out whether the *Imam* made *salam* because of mistake or he was a traveller. If after finding out, he learnt that he was a traveller, his *salah* will be valid. But if it was by mistake, the muqtadi will have to repeat his *salah*. If the muqtadi did not make any inquiry but offered his *salah* in that doubt and went away, then he will have to repeat his *salah*.[2]

If the muqtadi feels that the *Imam* is not a traveller[3], and he offering his *salah* out of the city or town and he performs the two *raka'at salah* as a traveller and the *muqtadi* suspects that the *Imam* made *salam* by mistake, then he should offer his full four *raka'ats* and it will be better for him to inquire about the state of the *Imam*. If he does not make any inquiries, his *salah* will not become invalid because the fact that the *Imam* is outside the city or town shows that he is obviously a traveller. The *muqtadi's* suspicion that he made *salam* by mistake is contrany to observation. Therefore, in this case it will not be necessary to make any inquiries.

Similarly, if the *Imam* performs a four *raka'at salah* in the city, town or in any jungle, etc. and the *muqtadi* suspects that he is a traveller but the *Imam* performs the full four *raka'ats*, it will not be *wajib* on the *muqtadi* to make any inquiries. As for the *Fajr* and *Maghrib salah*, under no circumstances will it be necessary to inquire whether the *Imam* is a *musafir* or not. This is because the *musafir* and the *muqeem* are equal for these two *salah*.

To put it briefly, it will only be necessary to make inquiries in one instance. That is, when the *Imam* is in the city, town or some other place, and performs only two *raka'ats* for a four *raka'at salah* and the *muqtadi* suspects that he made *salam* by mistake.

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[1] Radd Al-Muhtar V-1. P-575. [2] Bahr V-1. P-35. [3] Bahr V-1. P-35.

9. The *muqtadi* has to be with the *Imam* in all the postures except the *qira'at*[1] whether he carries them out with the *Imam*, after the *Imam* or before the *Imam* as long as the *Imam* is with him till the end of that posture. Example of the first instance: he makes *ruku'*, *sajdah*, etc. with the *Imam*. Example of the second instance: the *Imam* makes *ruku'* and stands up. Thereafter the *muqtadi* makes *ruku'*. Example of the third instance: he goes into *ruku'* before the *Imam*, but stays for so long in *ruku'* that he even gets the *ruku'* of the *Imam*.
   If the muqtadi is not with the *Imam* in any particular posture, for example, the *Imam* makes *ruku'* and the muqtadi does not make, or the *Imam* makes two *sajdahs* and the *muqtadi* only makes one, or he goes into a particular posture before the *Imam* and does not get the *Imam* till the end of that posture for example, he goes into *ruku'* before the *Imam* and stands up before the *Imam* can even go into *ruku'* then in all these cases, his following the *Imam* will not be valid.[2]
10. The state of the muqtadi must be inferior or equal to that of the *Imam*[3] Examples are as follows:
   1) The one who is able to stand can follow the person who is unable to stand and offer his *salah*. In the *Shari'ah*, the sitting of one who is excused is equal to standing.[4]
   2) The one who has made *wudhu* or *ghusl* can follow the one who has made *tayammum* irrespective of whether this *tayammum* was made for *wudhu* or for *ghusl*. This is because the rule concerning *tayammum*, *wudhu*, and *ghusl* is equal in *taharat* (purification). One is not inferior or superior to the other.[5]
   3) The one who has washed his limbs can follow the one who has made *masah* irrespective of whether he made *masah* on his leather socks or on his bandage. This is because the one who washes and the one who makes *masah* are equal in purity. No one is higher than the other.[6]
   4) The one who is a handicapped can follow another person who is also handicapped on the condition that both are handicapped for the same reason. For example, both have the sickness of continuous dripping of urine or both have the sickness of continuous passing of wind.[7]
   5) An ummi (unlettered) can follow another person who is also an ummi on condition that there is no one who is a qari among the muqtadis.[8]
   6) Women and immature children can follow an *Imam* who is mature and a male.[9]
   7) A woman can offer *salah* behind another woman.[10]
   8) An immature male or immature female can follow an immature male.[11]
   9) A person who offers a *nafl salah* can offer behind one who is offering a *wajib salah*. For example, a person has already offered his *Zuhr salah* and he goes and follows another person who is offering his *Zuhr salah*. Or, for example, a person has already offered his Eid *salah* and he goes and joins another congregation.[12]
   10) It is permissible for a person offering *nafl salah* to follow another person who

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[1] Radd Al-Muhtar V-1, P-575. [2] Maraqi Al-Falah P-97. [3] Durr Mukhtar V-1, P-575. [4] Radd Al-Muhtar P-615. [5] Radd Al-Muhtar P-165. [6] Radd Al-Muhtar V-1, P-165. [7] Shami V-1, P-604. [8] Shami V-1, P-605. An *ummi* in this context is one who does not know at least one verse of the Qur'an by heart. And a *qari* in this context is one who can read at least one verse from the Qur'an by heart. [9] Alamgiri V-1, P-53. Shami V-1, P-603. [10] Shami P-603. However, *imamat* of a woman is *makruh tahrimi*. (Translator.) [11] Shami V-1, P-603. [12] Durr Mukhtar V-1, P-617.

is also offering a *nafl salah*.[1]

11) A person who is offering a *salah* of *qasm* (oath) can also follow one who is offering a *nafl salah*. This is because the *salah* of qasm is also regarded as a *nafl salah*. For example, a person takes an oath that he will offer two *raka'ats* of *salah* and thereafter he goes and offers two *raka'ats* of *salah* behind a person who is offering a *nafl salah*. His *salah* will be valid and he would have fulfilled his oath.[2]

12) It is permissible for the person who is offering the *salah* of *nazr* (vow) to follow another person who is also offering the *salah* of *nazr* on condition that the *nazr* of both is the same. For example, a person made a *nazr* and another person says that he is making the same *nazr* that the other person made. But if this is not the case and one person made a separate *nazr* for two *raka'ats* for example, and the other person made some other *nazr*, then none of them can follow the other.[3]

In brief, if the muqtadi is "inferior" or equal to the *Imam*, his following the *Imam* will be valid. We will now mention those instances when the *muqtadi* is "superior" to the *Imam*, either with certainty or on the possibility that he is "superior" whereby his following the *Imam* will not be valid.

13) It is not permissible to follow an immature person irrespective of whether the person following is a male or a female.[4]

14) It is not permissible to follow a female irrespective of whether the person following is a mature or immature.[5]

15) A hermaphrodite cannot offer *salah* behind another hermaphrodite. A hermaphrodite is one in whom the male and female characteristics are so conflicting that it is difficult to say with certainty whether he is a man or a woman. This type of creation is very rare and infrequent.[6]

16) A woman who does not remember the period of her *haidh* cannot follow another woman who is like her. In both these instances, there is the possibility that the muqtadi is "superior" to the *Imam*. It will therefore not be permissible to follow them.

In the first instance, it is possible that the *Imam* who is a hermaphrodite could be a female; and the hermaphrodite who is the muqtadi could be a male. Similarly, in the second case, it is possible that the woman who is the *Imam* is in her period of *haidh* while the one who is the muqtadi could be in her period of purity.[7]

17) A hermaphrodite cannot follow a woman because there is a possibility of the hermaphrodite being a man.[8]

18) A person who is conscious and in his senses cannot follow the person who is a lunatic, intoxicated, unconscious or mentally deranged.[9]

19) A person who is tahir (pure) cannot follow one who is a *ma'zur* (handicapped), eg. the person who has the sickness of continuous dripping of urine, etc.[10]

20) A person who is handicapped on account of one sickness cannot follow the one who is handicapped on account of two sicknesses. For example, a person who passes wind continuously cannot follow the person who passes wind continuously

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[1] Durr Mukhtar V-1. P-617. [2] Shami V-1. P-603. [3] Durr Mukhtar. Radd Al-Muhtar V-1. P-606. [4] Radd Al-Muhtar V-1. P-603. [5] Durr Mukhtar V-1. P-603. [6] Shami V-1. P-603. [7] Durr Mukhtar. Radd Al- Muhtar V-1. P-603. It is a woman who got her menses for a specific time but then began to bleed because of some illness and blood continues to flow and she forgets her earlier habit. (Habib Ahmad.)
[8] Shami V-1. P-603. [9] Alamgiri V-1, P-53. [10] Alamgiri V-1. P-53.

and who also has the sickness of continuous dripping of urine.[1]

21) A person who is handicapped because of a particular type of sickness cannot follow the one who is handicapped because of another type of sickness. For example, a person who has the sickness of continuous dripping of urine cannot follow one who has the sickness of continuous bleeding of the nose.[2]

22) A *qari* cannot follow an ummi. In this context, a qari refers to that person who can read a certain amount from the Qur'an whereby *salah* will be regarded as valid, and an *ummi* is one who cannot even do this.[3]

23) It is not permissible for an *ummi* to follow another person who is also an ummi while there is another muqtadi who is a *qari*. This is because the *salah* of the ummi *Imam* will become invalid, since it was possible to make that qari the *Imam* and his recitation would have been sufficient for all the muqtadis. But now that the ummi *Imam's salah* has become invalid, all the other muqtadis *salah* will also become invalid and among them was that *ummi muqtadi* as well.[4]

24) It is not permissible for an *ummi* to follow a person who is dumb. This is because although the *ummi* cannot recite, he can still get the opportunity to learn while the dumb person does not have the power to even do this.[5]

25) A person who has covered the necessary portions of his body cannot follow one who is naked.[6]

26) A person who is able to go into *ruku'* and *sajdah* cannot follow one who cannot execute these postures. It is also not permissible to follow one who cannot go into *sajdah* only.[7]

27) It is not permissible for the one who is offering a *fard salah* to follow the person who is offering a *nafl salah*.[8]

28) A person who is offering a *salah* of *nazr* (vow) cannot follow the person who is offering a *nafl salah*. This is because the nazr *salah* is *wajib*.[9]

29) A person who is offering a *salah* of nazr cannot follow the person who is offering a *salah* of *qasm* (oath). For example, if a person takes a qasm that he will offer four *raka'ats* of *salah* today and another person had made a nazr for four *raka'ats*. If the person who made the nazr follows this person, his *salah* will not be valid because the *salah* of nazr is *wajib* while that of qasm is *nafl*. This is because it is not *wajib* to fulfil the qasm. It is also possible for him to give kaffarah and not offer the *salah*.[10]

30) A person who can pronounce the letters clearly and correctly cannot follow the person who cannot pronounce the letters clearly. For example, he pronounces the "*sin*" as "*tha*" or the "*ra*" as "*ghayn*" or any other similar mispronunciation.

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[1] Alamgiri V-1, P-53. [2] Alamgiri V-1, P-53. [3] Durr Mukhtar V-1, P-605. [4] Durr Mukhtar V-1, P-619. [5] Sharah Al-Tanweer V-1, P-605. [6] Sharah Al-Tanweer V-1, P-605. [7] Sharah Al-Tanweer V-1, P-606. [8] Sharah Al-Tanweer V-1, P-606. [9] Hence the *wajib* is stronger than the *nafl* which is weak. [10] A further explanation is as follows: if that thing for which the *qasm* was taken was originally *fard* or *wajib* then to fulfil that *qasm* is definite. And if that thing was some sort of sin then to break the *qasm* and give *kaffarah* is definite. But if that was not a *fard* or a *wajib*, nor was it a sin then we will have to see as to whether it would be better to carry it out or to leave it out. If it is better to leave it out then it will be preferrable to break the *qasm*. If carrying it out and leaving it out are both equal then it will be better to fulfil the *qasm*. Nevertheless, for whatever work a *qasm* is taken, it does not become absolutely *wajib* to fulfil it. Therefore, if a *qasm* for a *nafl salah* is taken, that *salah* does not become *wajib*.

However, if he mispronounces one or two words in the entire recitation, it will be permissible to follow him.[1]

11. The *Imam* must not be a *munfarid* (alone) by compulsion (*wajibul infirad*) a person who has to be a munfarid at that particular time. For example, the person who misses one or two *raka'ats* of the congregation has to stand up and complete the *raka'ats* which he missed. It is necessary for him to do this alone by himself. So if another person goes and follows this person, his following him will not be valid.[2]
12. The *Imam* must not be a muqtadi of another person[3]. In other words, a person who is a muqtadi himself cannot be made an *Imam* of another whether he is a muqtadi in reality, such as a mudrik; or he is a muqtadi in principle, such as a lahiq. The lahiq is regarded as a muqtadi in those *raka'ats* which he did not offer with the *Imam*. Therefore, if anyone follows a mudrik or lahiq, his following is not allowed. Similarly, it is not permissible for a *masbuq* to follow a lahiq or vice versa.

If any of these twelve conditions are not found in a muqtadi, then his following will not be permissible. And when the *muqtadi's* following is not valid, then the *salah* in which he followed someone will also not be valid.[4]

The Rules of Congregation

1. Congregation is a prerequisite for the *salah* of Friday and the two Eids. In other words, these *salah* are not valid when offered alone.[5]
2. Congregation is *wajib* for the five daily *salah* as long as there is no valid excuse[6]. It is *sunnat mu'akkadah* for the *Taraweeh salah* even if one complete Qur'an has already been recited with congregation. It is also *sunnat mu'akkadah* for *salat kusuf*. It is *mustahabb* for the *Witr salah* in Ramadhan[7] Apart from Ramadhan, *Witr salah* with congregation is *makruh tanzihi* at any other time if offered regularly. If it is not offered regularly and occasionally a few persons get together and offer it with congregation, then it will not be *makruh*. If *salat Kusuf*[8] and all the other *nafl salah* are offered with the importance that is given to the congregation of the *fard salah*, i.e. by giving *azan*, *iqamah* or by gathering the people through any other way then it will be *makruh tahrimi*. However, if a few people get together and offer a *nafl salah* in congregation without giving *azan* or *iqamah* and without calling the people, then there will be no harm in this but this should not be done regularly.
3. In the same way, it is also *makruh tahrimi* to make a second congregation for the *fard salah* with these four conditions:[9]

   i) The mosque is a *mahalli masjid* not on a main road. A *mahalli masjid* is one in which the *Imam* and musallis (worshippers) are appointed.

   ii) The first congregation was offered with a loud *azan* and *iqamah*.

   iii) The first congregation was offered by those people who stay in that residential area and who have some influence over the day to day affairs of that mosque.

   iv) The second congregation is offered in the same position and with the same care and attention as the first.

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[1] Shami V-1. P-608 and 609. [2] Durr Mukhtar V-1. P-607. [3] Durr Mukhtar V-1. P-607. [4] Durr Mukhtar V-1. P-609 & 610. [5] Durr Mukhtar V-1. P-865. [6] Bahr V-1. P-345. [7] Bahr V-1. P-345. [8] Shami V-1. P-741. [8] Bahr V-1. P-345. [9] Durr Mukhtar. Radd Al-Muhtar V-1. P-577.

This fourth condition is according to Imam Abu Yusuf رحمة الله عليه. According to Imam Abu Hanifah رحمة الله عليه, it will remain *makruh* even if the position was changed.

If the second congregation is not offered in the mosque but in a house, it will not be *makruh*. Similarly, if any of these four conditions are not found, it will not be *makruh*. For example, if the mosque is on the main road and not a *mahalli masjid*, as has been explained above, then not only a second congregation, but even a third or fourth will not be *makruh*. Or, if the first congregation was not offered after calling the *azan* and *iqamah* with a loud voice, the second congregation will not be *makruh*. Or, if the first congregation was not offered by those who live in that residential area, nor do they have any influence over the day to day affairs of that mosque, then the second congregation will not be *makruh*. Or, according to Imam Abu Yusuf رحمة الله عليه, if the position of the second congregation was not the same as the first whereby that place where the *Imam* of the first congregation had stood, the *Imam* of the second congregation moved away from that place and performed the *salah* on another spot, then the position will be regarded as being changed, and according to Imam Abu Yusuf رحمة الله عليه, the congregation will not be *makruh*.

Note: Although the practice of the people is on the opinion of Imam Abu Yusuf رحمة الله عليه, the opinion of Imam Abu Hanifah رحمة الله عليه is also based on a strong proof. The laxity and laziness in religious matters, especially in regards to congregation, also demands that a fatwa be passed making the second congregation *makruh* even after changing its position. If this is not done, people will intentionally miss out the first congregation in the hope that they can always make a second congregation.

Rulings Connected to the *Imam* and *Muqtadi*

1. It is the duty of the muqtadis to choose the person who possesses the best characteristics from among all those who are present and to appoint him as the *Imam*[1]. If there are several people who are worthy of imamat and they are all equal, then they should act according to the decision of the majority. That is, they should choose the person whom the majority of the people prefer. If they choose someone who is less capable despite there being a person who is more capable, they will be guilty of abandoning the *sunnah*.
2. The person who is most worthy of imamat is that person who has a thorough knowledge of the issues of *salah* as long as he does not have any outward characteristics of fisq (immorality), he knows the specified number of verses for recitation, and recites the Qur'an correctly[2]. After him: the person who recites the Qur'an according to the rules that have been laid down, the person who is the most pious, the person who is the most senior in age, the person who is most courteous, the person who is the most handsome, the person who is the most noble, the person who has the best voice, the person who is the most well-dressed, the person who has the largest head as long as it is in proportion to his body, preference is given to the *muqeem* over the *musafir*, the person who was born as a free person, and the person who made *tayammum* for *hadath asghar* is given preference over the person

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[1] Durr Mukhtar, Shami V-1, P-583. [2] Durr Mukhtar, Shami V-1, P-583.

who made *tayammum* for *hadath akbar*, but according to some, the person who made *tayammum* for *hadath akbar* is given preference.
The person in whom two qualities are found is given preference over the person in whom only one quality is found[1]. For example, the person who knows the issues of *salah* and also recites the Qur'an correctly has preference over the person who only knows the issues of *salah* and cannot read the Qur'an correctly.

3. If congregation is made in a house, the person whose house it is has more right of imamat over the others[2]. Thereafter, the person whom he appoints as an *Imam*. However, if the owner of the house is a *jahil* (ignorant person), and the other persons have knowledge of the rulings, they will have the right of *imamat*.
4. If there is an *Imam* who is appointed in a particular mosque, then in his presence no one else has the right of *imamat*[3]. However, if he appoints anyone else as the *Imam*, there will be no harm in this.
5. In the presence of the Qadi, i.e. the ruler of the Islamic state, no one else has the right of *imamat*.[4]
6. It is *makruh tahrimi* to make *imamat* without the happiness of the people[5]. However, if that person is the most qualified person for *imamat*, i.e. no one else has the qualities of *imamat* as he possesses, then it will not be *makruh* for him. Instead, whoever is unhappy with his *imamat* will be in the wrong.
7. It is *makruh tahrimi* to appoint a *fasiq* or a *bid'atee* as an *Imam*[6] However, if (Allah forbid) there is no one else apart from these people, then it will not be *makruh*. In the same way, if the bid'atee or the fasiq is a powerful person and they are unable to remove him, or there is a fear of great discord or dissension then it will not be *makruh* on the muqtadis.
8. It is *makruh tanzihi* to appoint the following persons as an *Imam*[7]: (a) a slave who is regarded as a slave in Islamic jurisprudence and not the one who is bought at the time of a famine,etc. even if he has been freed, (b) a villager, (c) a blind person who is not conscious of the laws of purity and impurity, (d) a person who cannot see well at night, (e) a *waladuz zina*, i.e. a person who was born out of an illicit relationship. However, if all these persons are possessors of knowledge and virtue, and people do not mind appointing them as *Imams*, then it will not be *makruh*. It is also *makruh tanzihi* to appoint a handsome youth whose beard has not appeared as yet, and also a person who has no intellect.
9. It is *wajib* on all the muqtadis to be in conformity with the *Imam* in all the *fara'id* and *wajibat* of *salah*[8]. However, it is not *wajib* to be in conformity with him in the *sunnahs*. Based on this, if the *Imam* is a follower of the Shafi'i school of thought and he raises his hands at the time of going into *ruku'* and coming up from *ruku'*, then it is not necessary for the Hanafee muqtadis to raise their hands. This is because the raising of the hands is *sunnah* even according to them. Similarly, if the Shafi'i *Imam* reads the qunut in the *Fajr salah*, it is not necessary for the Hanafee *muqtadis* to do the same. However, since qunut is *wajib* in *Witr salah*, and the

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[1] Durr Mukhtar, Shami V-1, P-375. [2] Durr Mukhtar, Shami V-1, P-583. [3] Durr Mukhtar V-1, P-583. [4] Radd Al-Muhtar V-1, P-384. [5] Durr Mukhtar v-1, P-584. [6] Durr Mukhtar V-1, P-584. Shami V-1, P-585. [7] Durr Mukhtar, Shami V-1, P-584 and Durr Mukhtar V-1, P-587. [8] Shami V-1, P-490. It is not only *not better* but it is *makruh*.

Shafi'i *Imam* will read it after standing up from *ruku'*, the Hanafee muqtadis should also read it after the *ruku'*

10. It is *makruh tahrimi* for the *Imam* to recite very long *surahs* which are more than the recommended amount, or to stay for very long periods in the *ruku'* and *sajdah* postures[1]. Instead, the *Imam* should take into consideration the need, necessities, and weakness of the muqtadis. He should make his qira'ah after taking into consideration the condition of the person who is the weakest of all of them. In fact, if there is a great urgency, it will be preferable for him to make his recitation even shorter than the recommended amount. This is so that people do not find any difficulty which could be a cause for a decrease in the congregation.
11. If there is only one *muqtadi* who is a male or an immature boy, he should stand in line with or slightly behind the *Imam* to the right of the *Imam*. It is *makruh* to stand on the left hand side of the *Imam* (or directly behind him in this case).[2]
12. If there is more than one muqtadi, they should stand behind the *Imam*[3]. If there are two muqtadis, it would be *makruh tanzihi* for them to stand on either side of the *Imam*. And if there are more than two muqtadis, it would be *makruh tahrimi* to do so. This is because when there are more than two muqtadis, it is *wajib* for the *Imam* to stand in front.
13. At the time of commencing the congregation there was only one muqtadi and he stood to the right of the *Imam*[4]. Thereafter, more muqtadis joined the *jama'at* (congregation). The first muqtadi should step back so that all the *muqtadis* could get together and stand behind the *Imam*. If he does not move back, the other muqtadis should pull him back. But if the muqtadis unintentionally stand to the right and left of the *Imam* and do not pull the first muqtadi back, then in this case the *Imam* should step forward so that all the muqtadis could get together and stand behind him. Similarly, if there is no place to move backwards, it will be the duty of the *Imam* to step forward. But if the *muqtadi* is unaware of the rulings, as is generally the case today, then it will not be advisable to move him because it is possible that he may do something which may break his *salah*.
14. If the *muqtadi* is a woman or an immature girl, she should stand behind the *Imam* irrespective of whether there is only one woman or several women.[5]
15. If there are different types of *muqtadis*, i.e. a few men, a few women and a few children, then it is the duty of the *Imam* to arrange their rows in the following order: firstly he should arrange the rows of the men, next of the immature boys, next of the women, and lastly of the immature girls.[6]
16. It is the duty of the *Imam* to straighten the rows. That is, he should stop the people from standing unevenly, and he should order them to stand straight. They should stand next to each other and should not leave any gaps within the row.[7]
17. It is *makruh* for a person to stand alone in a row. Instead, in such a case, he should pull a person back who is standing in the row in front of him and make him stand in line with him. But if there is the possibility that the person will disrupt his *salah*

[1] Durr Mukhtar V-1, P-83. Shami V-1, P-397. [2] Durr Mukhtar V-1, P-83. Fatawa Hindiyah V-1, P-87. [3] Durr Mukhtar V-1, P-83. Fatawa Hindiyah V-1, P-88. [4] Radd Al-Muhtar V-1, P-382. [5] Shami V-1, P-384. [6] Durr Mukhtar V-1, P-84. Bahr V-1, P-253. [7] Durr Mukhtar V-1, P-83.

or take this unkindly, then he should not do this.[1]

18. It is *makruh* to stand in a new row if there is place in the first *saff* (row). Once the *saff* is complete, then only should one stand in a new *saff*.[2]
19. It is *makruh tahrimi* for a man to make *Imam*at of women in a place where there is no other man or where there is no mahram female such as his wife, mother, sister, etc. If there is another man or mahram female, it will not be *makruh*.[3]
20. A person is offering the *fard* of *Fajr*, *Maghrib* or *Isha' salah* alone and he is offering his *salah* silently. If a person joins him and follows him while he is in this *salah*, then there are two alternatives in this[4]: (i) this person makes this intention in his heart that he is now becoming the *Imam* so that his *salah* may be offered with congregation, (ii) he does not make this intention but continues thinking to himself that although this person has come and stood behind me, I am still offering my *salah* alone. In the first case, the moment he makes his intention, it will be *wajib* for him to start reciting in a loud voice. If he had already recited a part of *surah al-Fatihah* or any other *surah* silently, he should start reciting them aloud the moment he makes his intention. This is because it is *wajib* on the *Imam* to make the *qira'at* in a loud voice for the *Fajr*, *Maghrib* and *Isha' salah*. As for the second case, it is not *wajib* to make the qira'at in a loud voice and even the *salah* of that *muqtadi* will remain valid. This is because it is not necessary for the *Imam* to make an intention of *Imamat* in order for the *salah* to be valid.
21. If the *Imam* or the munfarid is offering his *salah* at home or in an open field, it is *mustahabb* for him to place an object which is equal to one arm or more in length and equal to one finger or more in thickness in front of him either on his right or left side[5] This object is called a sutra. However, if he is offering his *salah* in a mosque or in a place where people will not pass in front of him, then there is no need to do this. The sutra of the *Imam* will suffice for all the muqtadis. Once the sutra has been placed, there is no sin in walking beyond the sutra. But if someone walks within the sutra, he will be committing a sin.
22. A *lahiq* is that *muqtadi* who misses a few or all his *raka'ats* after having joined the congregation whether he has an excuse or not.[6]

    Example where he has an excuse: He falls asleep in his *salah* and thereby misses a few *raka'ats*, or he is unable to make *ruku'* and *sajdah* because of the large number of people, or his *wudhu* breaks and while he is gone to make his *wudhu* he misses a few *raka'ats*. (In *salat-ul-khauf*[7], the first group is regarded as the lahiq. Similarly, the muqeem who follows an *Imam* who is a musafir and who is making *qasr*, is regarded as a lahiq after the completion of the *salah* of the *Imam*).

    Example where he has no excuse: He goes into *ruku'* or *sajdah* before the *Imam*[8] and even comes up before him, on account of which his *raka'at* is not considered to be valid. With regard to that *raka'at*, he will be regarded as a lahiq. It is *wajib* on

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[1] Durr Mukhtar V-1, P-592. Tahtawi P-179. Because these days people are generally ignorant of rules, this rule should not be practised. [2] Durr Mukhtar V-1, P-84. Radd Al-Muhtar V-1, P-383. [3] Durr Mukhtar V-1, P-83. Radd Al-Muhtar V-1, P-381. [4] Durr Mukhtar, Radd Al-Muhtar V-1, P-555. This question is taken from Durr Mukhtar and though there is some disagreement on it, Mawlana has prefered the view that he writes above. [5] Hidayah V-1, P-118. Tahtawi P-214. [6] Durr Mukhtar V-1, P-623. [7] See chapter on *Salat Khawf*. [8] Meaning he goes ahead of the *Imam* in *ruku'* or *sajdah* and gets up ahead of him.

the lahiq to complete the *raka'ats* which he had missed first. After completing them, he should join the congregation if it is still in progress, if not, he should offer the balance of his *salah* as well.

23. The lahiq will also be regarded as a muqtadi for the *raka'ats* which he had missed[1]. That is, just as a muqtadi does not make qira'at but merely stands silently, the lahiq will also do this. And just as the muqtadi does not make *sajdah sahw* when he makes any mistake, so is the case with the lahiq.
24. The *masbuq*, i.e. the one who has missed a few *raka'ats*, should join the *Imam* and offer whatever is left of his *salah* with the congregation. Once the *Imam* completes his *salah*, the *masbuq* should stand up and complete the *raka'ats* which he had missed.[2]
25. The *masbuq* has to offer his missed *raka'ats* as a munfarid with qira'at. And if he makes any mistake in these *raka'ats*, it is also necessary for him to make *sajdah sahw*.[3]
26. The *masbuq* should offer his missed *raka'ats* in the following order: he should first offer those *raka'ats* in which there is *qira'at* and then those which have no *qira'at*[4]. As for the *raka'ats* which he has offered with the *Imam*, he should sit for them accordingly. That is, after counting the *raka'ats*, he should make his first *qa'dah* after the one that is second. He should make his last *qa'dah* after his third *raka'at* if the *salah* is a three *raka'at salah* (such as *Maghrib*). Examples: a person joined the congregation for *Zuhr salah* when three *raka'ats* had already been completed. When the *Imam* makes *salam* at the end of the *salah*, this person should stand up and offer the three *raka'ats* which he missed in the following manner: in the first *raka'at* he should recite *surah al-Fatihah*, another *surah*, make his *ruku'* and *sajdahs* and then sit down for his first *qa'dah*. He has to sit down because this *raka'at* is regarded as his second *raka'at* after combining it with the *raka'at* that he had offered with the *Imam*. Then he should offer his second *raka'at* and recite *surah al-Fatihah* and another *surah* in it as well. After this second *raka'at* he should not sit down because this *raka'at* is regarded as his third *raka'at* after joining it to the previous two. Then he should offer his third *raka'at* without reciting another *surah* after having recited *surah al-Fatihah* because this *raka'at* was not a *raka'at* of *qira'at*. After this *raka'at*, he should sit down because this is his last *qa'dah*.
27. A person is a lahiq and a *masbuq* as well.[5]

    Example: He joined the congregation after a few *raka'ats* and after joining in, he also misses some *raka'ats*. He should first offer those *raka'ats* which he missed after joining, i.e. in which he was a lahiq. However, he should offer these as if he is following the *Imam*, i.e. he should not make *qira'at* and he should offer his *salah* in the same order as that of the *Imam*. Then if the congregation is still in progress, he should follow it. If not, he should also offer the balance of his *salah* after having offered those *raka'ats* in which he was a *masbuq*.

    Example: A person joined the *Asr salah* after one *raka'at*. Upon joining the congregation, his *wudhu* broke so he went to repeat his *wudhu*. In the meantime,

[1] Durr Mukhtar V-1, P-623. [2] & [3] Durr Mukhtar V-1, P-86. [4] Durr Mukhtar V-1, P-86. [5] Radd Al-Muhtar V-1, P-400.

the *salah* ended. He should first offer those three *raka'ats* which he missed out after having joined the congregation. Then he should offer the one *raka'at* which he had missed before joining it. He should offer those three *raka'ats* as a *muqtadi*, i.e. he should not make *qira'at* and he should sit down after the first of those three *raka'ats* because this is the second *raka'at* of the *Imam* and he (*Imam*) had sat in this *raka'at*. Then he should not sit in the second *raka'at* because this is actually the third *raka'at* of the *Imam*. Then he should sit down in the third *raka'at* because this is actually the fourth *raka'at* of the *Imam* and he had sat in this *raka'at*. Then he should offer that *raka'at* which he had missed before joining the congregation, and he should also sit in this *raka'at* because it is his fourth *raka'at*. He also has to make *qira'at* in this *raka'at* because he is a *masbuq* in this *raka'at* and a *masbuq* is regarded as a munfarid in the *raka'ats* which he missed.

28. It is *sunnah* for the muqtadis to follow the *Imam* in all the postures without any delay[1]. The *takbeer tahreemah*, *ruku'*, standing after *ruku'*, *sajdahs*, all have to be carried out with the *Imam*. In other words, every act has to be carried out simultaneously with every act of the *Imam*. However, if the *Imam* stands up from the first *qa'dah* before the *muqtadis* could complete their *at-tahiyyat*, the muqtadis should complete their *at-tahiyyat* first and then stand up[2]. Similarly, if the *Imam* makes salam in the last *qa'dah* before the muqtadis could complete their *at-tahiyyat*, they should complete their *at-tahiyyat* first and then make salam. However, if the muqtadis have not read their *tasbeehs*[3] in the *ruku'* and *sajdahs*, they should still stand up with the *Imam*.

A Few Rulings Related to *Fard* and *Wajib Salah*

1. The *mudrik* does not have to make any *qira'at*. The *qira'at* of the *Imam* is sufficient for all the *muqtadis*. According to the Hanafee school of thought, it is *makruh* for the *muqtadis* to make *qira'at* behind the *Imam*.[4]
2. It is *fard* on the *masbuq* to make *qira'at* for the *raka'ats* which he missed.[5]
3. In other words, the *muqtadi* should not make *qira'at* in the presence of the *Imam*. However, the *masbuq* has to make *qira'at* because the *Imam* is not present for the *raka'ats* which he missed.[6]
4. The spot on which *sajdah* will be made should not be higher than half metre than the spot at which the feet are placed. If *sajdah* is made at a spot that is higher than half metre, this will not be permissible. However, if there is a need to do this, it will be permissible. For example, the congregation is very large and the people are standing so close to each other that it is not possible to make *sajdah* on the ground. It will be permissible to make *sajdah* on the backs of those offering *salah*. This is on condition that the person on whose back *sajdah* is being made is also offering

[1] Radd Al-Muhtar V-1. P-316. [2] This is even if there is the possibility of the *Imam* going into *ruku'* for the third *raka'at*. And if this happens, then after completing his *at-tahiyyat*, the *muqtadi* should stand up to the extent of three *tasbeehs* and then go into *ruku'*. In this way he should complete all the other postures in the set order. This is irrespective of how long it takes him to catch up with the *Imam*. This will not be contrary to following the *Imam* because just as being "with" the *Imam* is called *iqtida*, being behind him is also called *iqtada*. To do anything before the *Imam* is contrary to *iqtada*. [3] That is, they did not read their *tasbeehs* entirely, or they read them less than three times. [4] Sharah Al-Bidayah V-1. P-108. [5] Fatawa Hindiyah V-1. P-58. [6] Fatawa Hindiyah V-1. P-58.

the same *salah* as the person making the *sajdah*.[1]

5. It is *wajib* to offer six extra *takbeers* apart from the normal takbeers in the Eid *salah*.[2]
6. It is *wajib* for the *Imam* to make qira'at in a loud voice in the following *salah*: both the *raka'ats* of *Fajr*, the first two *raka'ats* of *Maghrib* and *Isha'* whether it is a *qadha* (redeeming) or an *adaa* (regular) *salah*, Friday, Eid, *Taraweeh*, and the *Witr* of Ramadhan.[3]
7. The munfarid (individual) has the choice of reciting the two *raka'ats* of *Fajr* and the first two *raka'ats* of *Maghrib* and *Isha'*, in a loud or soft voice. In order to differentiate between loud and soft, the jurists have written that "loud" will mean that someone else can hear the recitation, and "soft" will mean that only the person reciting can hear his own voice.[4]
8. It is *wajib* on the *Imam* and the munfarid to make the qira'at softly in all the *raka'ats* of *Zuhr* and *Asr*, and the latter *raka'ats* of *Maghrib* and *Isha'*.[5]
9. The *nafl salah* that are offered during the day should be offered softly. As for those at night, one has a choice between reciting loudly or softly.[6]
10. If a munfarid offers *qadha salah* of *Fajr*, *Maghrib*, and *Isha'* during the day, it will also be *wajib* to make the qira'at softly in them. But if he makes *qadha* of them at night, he has a choice.[7]
11. If a person forgets to recite another *surah* after the *surah al-Fatihah* in the first two *raka'ats* of *Maghrib* or *Isha'*, he will have to recite it in the third and fourth *raka'ats* after *surah al-Fatihah*. It will be *wajib* to make the qira'at loudly in these *raka'ats* as well. At the end of the *salah*, *sajdah sahw* will also be *wajib*.[8]

Rulings on Joining and Not Joining the Congregation

1. If a person reaches the mosque of his area or nearest to his home at a time when the congregation is over, then it is *mustahabb* for him to go to another mosque with the intention of getting the congregation over there. He also has the choice of returning home, getting his house-folk together and making *jama'at* (congregation) with them.[9]
2. If a person has already offered his *fard salah* alone at home and then sees that the same *fard salah* is being offered with congregation, he should go and join that congregation. This is on condition that it is the time of *Zuhr* or *Isha'*. He should not join the congregation if it is the time of *Fajr*, *Asr* or *Maghrib*. This is because it is *makruh* to offer *nafl salah* after *Fajr* and *Asr salah*. And as for *Maghrib salah*, it is *makruh* because it will be considered to be a *nafl salah* and we do not get a *nafl salah* of three *raka'ats*.[10]
3. If a person has already commenced with offering his *fard salah* and the congregation also commences with the same *fard salah*, then the following rules will apply: if that *fard salah* is a two *raka'at salah*, such as *Fajr salah*, then the rule

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[1] Maraqi. [2] Maraqi Al-Falah P-146. [3] Durr Mukhtar V-1, P-455. Maraqi Al-Falah P-72. [4] Majma' Al-Anhar V-1, P-103. [5] Maraqi Al-Falah P-71. [6] Maraqi Al-Falah P-138. [7] Durr Mukhtar, Radd Al-Muhtar V-1, P-556. [8] Sakab Al-Anhar P-104. [9] Bahr V-1, P-346. [10] Durr Mukhtar V-1, P-747.

is that he should break his *salah* and join the congregation if he has not made the *sajdah* for the first *raka'at* as yet. If he has made the *sajdah* for the first *raka'at* and has not made the *sajdah* for the second *raka'at* as yet, he should still break his *salah* and join the congregation. And if he has already made the *sajdahs* for the second *raka'at*, he should complete both the *raka'ats*. If it is a three *raka'at salah*, such as *Maghrib salah*, then the rule is that if he has not made the *sajdah* for the second *raka'at* as yet, he should break his *salah*. If he has already made the *sajdah* for the second *raka'at*, he should complete his *salah* and should not join the congregation because it is not permissible to offer a *nafl salah* of three *raka'ats*.[1]
If it is a four *raka'at salah*, such as *Zuhr*, *Asr*, and *Isha'*, then the rule is that if he has not made the *sajdah* for the first *raka'at*, he should break his *salah*. If he has made the *sajdah*, he should sit down after the second *raka'at*, read the *at-tahiyyat*, make salam, and join the congregation. And if he has commenced with his third *raka'at*, but has not made the *sajdah* for it as yet, he should break his *salah*. If he has made the *sajdah*, he should complete his *salah*.
In those instances where he completed his *salah*, he should not join the congregation if it is a *Fajr*, *Asr* or *Maghrib salah*. For *Zuhr* and *Isha' salah* he should join the congregation. In those instances where he has to break the *salah*, he should make one salam while standing.

4. If a person has already commenced with a *nafl salah* and the congregation commences, he should not break his *salah*. Instead, he should make salam after the second *raka'at* even if he has made an intention for four *raka'ats*.[2]
5. If a person has already commenced with the *sunnat mu'akkadah* of *Zuhr* or Friday, and the congregation commences, then the *zahir maz'hab*[3]—is that he should make salam after two *raka'ats* and join the congregation. But the majority of the jurists feel that it is better to complete the four *raka'ats*. And if he has already commenced with the third *raka'at*, then it is necessary to complete the full four *raka'ats*.[4]
6. If the congregation for *fard salah* has already commenced, a person should not commence with any *sunnah salah* provided that he fears that he will miss a *raka'at*. However, if he is certain or confident of not missing any *raka'at*, then he should offer the *sunnah salah*. For example, the *fard salah* of *Zuhr* commences and he fears that if he had to occupy himself with the *sunnah salah* he would miss a *raka'at* of the *fard salah*. He should therefore leave out the *sunnat mu'akkadah* before the *fard salah*. After offering the *fard* of *Zuhr* or Friday *salah*, it will be better for him to offer the *sunnat mu'akkadah* that is normally offered after these two *salah* first, and then to offer those that are normally offered before these two *salah*.
As for the *sunnahs* of *Fajr salah*, since they are more important, the rule in regard to them is that even if the *fard salah* has commenced, he should offer the *sunnah salah* first. This is on condition that he has the hope of getting at least one *raka'at* of the *fard salah*. But if he has no hope of getting at least one *raka'at*, he should

[1] Shami V-1, P-745. [2] Durr Mukhtar, Radd Al-Muhtar V-1, P-746. [3] This refers to the rulings mentioned by Imam Muhamad in one of his books Jami' Kabir, Sayhar, Siyarat Kabir, Sagheer, Al-Mabsut.
[4] Durr Mukhtar, Radd Al-Muhtar V-1, P-746.

not offer the *sunnah salah*. If he wishes, he could offer it after sunrise.[1]

7. A person offering the *sunnah* of *Fajr salah* fears that if he had to offer this *salah* with full consideration of all the *sunnahs* and *mustahabbs* of *salah*, he will not get the congregation, he should suffice with the *fard* and *wajib* acts of *salah* and leave out the *sunnahs* and *mustahabbs*.[2]
8. The *sunnah salah* that are being offered while the *fard salah* is in progress should be offered at a place that is separate from the mosque whether they are the *sunnahs* of *Fajr* or of any other *salah*,. This is because it is *makruh tahrimi* to offer any other *salah* at the place where a *fard salah* is being offered. If there is no such place, it should be offered in the mosque but in some corner away from the row.[3]
9. If a person gets the last qa'dah of the congregation and does not get any of the *raka'ats*, he will still receive the reward of the congregation.[4]
10. If a person gets the *ruku'* of any of the *raka'ats* with the *Imam*, it will be regarded as if he got that *raka'at*. And if he does not get that *ruku'*, it will be regarded as though he did not get that *raka'at*.[5]

Acts which Invalidate *Salah*

1. To give luqmah (prompt) to anyone other than the *Imam* while one is in *salah* makes that *salah* invalid. To give luqmah means to correct someone who has made a mistake in reciting the Qur'an.

   Note: Since there is a difference of opinion among the jurists with regard to the rulings of luqmah, some *ulama* have written special books on this subject. We are therefore mentioning a few details over here.[6]

2. If the muqtadi gives a luqmah (prompts) to his *Imam*, his *salah* will not become invalid irrespective of whether the *Imam* has recited the specified amount or not. The "specified amount" in this context refers to that amount of qira'at which is the recommended amount. But in this case, it will be better for the *Imam* to go into *ruku'*, as will be mentioned in the next ruling.[7]
3. If the *Imam* has recited the specified amount, he should go into *ruku'* and should not force the muqtadis to give him luqmah. (To do so is *makruh*.) The muqtadis should also note that as long as there is no genuine need, they should not give *luqmah* to the *Imam*. (To do so is also *makruh*.) Here "genuine need" means that the *Imam* wishes to continue forward despite making a mistake, or that he does not go into *ruku'*, or that he keeps silent and remains standing. Even if they correct him without any "genuine need", the *salah* will not become invalid as has been mentioned in the previous rulings.[8]
4. If a person gives luqmah to another person who is in *salah* and the person who gave the luqmah was not his *muqtadi* whether he was offering any *salah* or not, then if the person accepts the luqmah then his *salah* will become invalid. However, if the person remembers on his own, either at the same time when the luqmah was

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[1] He may offer it as long as he hopes to get one *raka'ah* otherwise leave it but some say that he must offer it even if he hopes to get the last sitting posture, the *qa'dah*. [2] Durr Mukhtar, Radd Al-Muhtar V-1, P-749. [3] Durr Mukhtar, Radd Al-Muhtar V-1, P-749. [4] Shami V-1, P-749. [5] Tahtawi P-294. [6] Radd Al- Muhtar V-1, P-418, Bahr V-1, P-6. [7] Bahr V-1, P-6, Durr Mukhtar V-1, P-90. [8] Radd Al-Muhtar P-418, Bahr V-1, P-6.

given or prior to that, or he was not influenced by the luqmah from the back, but reads from his memory, then the *salah* of the one to whom luqmah was given will not become invalid.[1]

5. If a person who is offering *salah* gives luqmah to someone who is not his *Imam*, whether the latter is offering *salah* or not, then the former's *salah* will become invalid.[2]
6. If the *muqtadi* gives *luqmah* to the *Imam* by hearing the recitation of someone else or by looking into the Qur'an, his *salah* will become invalid. And if the *Imam* accepts this *luqmah*, his *salah* will also become invalid. If after looking into the Qur'an or by hearing the recitation of someone else, the *muqtadi* remembers the verse and gives the *luqmah* based on his memory, then the *salah* will not become invalid.[3]
7. Similarly, if a person is offering his *salah* and recites one verse after looking into the Qur'an, his *salah* will still become invalid. And if he had known this verse before looking into the Qur'an, his *salah* will not become invalid. Alternatively, he did not remember this verse previously, but looked at less than the complete verse, then too his *salah* will not become invalid.[4]
8. If a woman stands near a man in such a way that any part of her body comes in line with any part of the body of the man, then the *salah* will become invalid. So much so that when she goes into *sajdah* and her head comes in line with his feet, even then the *salah* will become invalid. However, for the *salah* to become invalid, the following conditions have to be found:[5]

   i) The woman is mature (whether she is young or old), or she is immature but old enough for sexual intercourse. If a very young immature girl is in line with a man in *salah*, the *salah* will not become invalid.

   ii) Both, man and woman, have to be in *salah*. If any one of them is not in *salah* and they come in line, the *salah* will not become invalid.[6]

   iii) There must be no barrier between the two. If there is a curtain between the two, a sutra, or there is such a gap between the two that one person can stand there without any difficulty, the *salah* will not become invalid.

   iv) All the prerequisites for the *salah* to be valid have to be found in the woman. If a woman is a lunatic, in the state of menstruation or *nifas*, then her coming in line with the man will not make the *salah* invalid because she herself will not be considered to be in *salah*.

   v) The *salah* must not be a *janazah* (funeral) *salah*. Being in line with a man in *Janazah salah* will not invalidate the *salah*.

   vi) Being in line has to be to the extent of one *rukn*[7] of *salah*. If it is any less, the *salah* will not become invalid. For example, they stand in line for such a short period of time that the *ruku'* or anything else cannot be made, and thereafter she goes away. This little while will not invalidate the *salah*.

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[1] Tahtawi P-195. Durr Mukhtar and Radd Al-Muhtar V-1, P-650. [2] Tahtawi P-195, Durr Mukhtar and Radd Al-Muhtar V-1. P-650. [3] Durr Mukhtar V-1, P-90. Bahr V-1, P-10. However, Zafar Ahmad has placed a note against it saying that he has not seen this ruling in clear terms. [4] Durr Mukhtar V-1, P-90, Bahr V-1. P-10. [5] Durr Mukhtar. Shami. Bahr V-1, P-354. [6] Alamgiri V-1, P-88. [7] There are four *arkan* (Plural of *rukn*) of *salah*: standing, *qra'at, ruku'* and *sajdah*. "To the extent of one *rukn*" refers to the extent with which one can say *Sub'hanAllah* three times.

vii) The *takbeer tahreemah* of both is the same. That is, this woman is a muqtadi of that man, or this man and woman are the muqtadis of a third person.

viii) At the time of commencing the *salah*, the *Imam* had made the intention of *Imamat* for the woman or made this intention in the midst of his *salah*[1] when she joined the congregation. If the *Imam* did not make an intention of *Imamat* for her, the *salah* will not become invalid. Instead, only her *salah* will not be valid.

9. If the *Imam's wudhu* breaks and he leaves the mosque without appointing anyone as his deputy, the *salah* of all the muqtadis will become invalid.[2]
10. If the *Imam* appointed such a person as his deputy who does not possess the requirements to be an *Imam* (a lunatic, an immature child or a woman) then everyone's *salah* will become invalid.[3]
11. If a woman kisses her husband while he is in *salah* then his *salah* will not become invalid. However, if at the time of being kissed, the man is overtaken by passion, then his *salah* will become invalid. If a woman is in her *salah* and a man kisses her, then her *salah* will become invalid whether he kissed her with desire or not, and whether she was overcome by passion or not.[4]
12. If a person tries to pass in front of a musalli (worshipper), it is permissible for him to push him aside or to stop him from this act, on condition that this act of stopping him does not involve a lot of movement. If it involves a lot of movement, his *salah* will become invalid.

The Experiencing of Impurity in *Salah*

If a person experiences hadath in his *salah*, his *salah* will become invalid if he experiences *hadath akbar*, whereby *ghusl* becomes *wajib*[5]. If he experiences *hadath asghar*[6], it will either be two things: this *hadath asghar* will either be ikhtiyari or ghair ikhtiyari. Ikhtiyari means it was caused or brought about by the will of man. Ghayr ikhtiyari means that it was not caused or not brought about by the will of man.

If it is *ikhtiyari* (by choice), the *salah* will become invalid. For example, a person laughs loudly in his *salah*, he hurts his body and thereby draws out blood, he forces himself to pass wind, a person walks on the roof and by walking there a stone or anything else falls down on the head of a worshipper and he starts to bleed in all these cases the *salah* will become invalid. This is because all these actions are carried out through the will of man.

If it is *ghayr ikhtiyari* (not by choice), then there are two conditions in this. It is either something that occurs very rarely, such as madness, unconsciousness or the death of the *Imam*, or something that occurs often, such as passing of wind, urinating, passing stool or the emission of precoital fluid, etc. If it is something that occurs very rarely, the *salah* will become invalid. And if it is something that occurs often, the *salah* will not be invalidated. Instead, after having made his *wudhu*, the person has the choice and the permission to either continue his *salah* from where his *wudhu* had broken or to repeat the entire *salah*. However,

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[1] The words in the *midst of his salah* are found in the original but it is clearly stated in Alamgiri, Shami etc. that only the intention made at the commencement is reliable. Intention made in the midst of his *salah* is not reliable. Hence, if she comes during the *salah* and the *Imam* makes the intention the *salah* will not be invalid by her coming in line with a man. [2] Durr Mukhtar, Shami V-1, P-627. [3] Radd Al-Muhtar V-1, P-403. Fatawa Hindiyah V-1, P-94, Bahr V-1, P-396. (That is, everyone's *salah* will become invalid: the *Imam's*, his deputy's and of all the *muqtadis*.) [4] Radd Al-Muhtar V-1, P-657. [5] Durr Mukhtar V-1, P-87. Alamgiri V-1, P-93. [6] The *hadath* which makes *wudhu wajib*.

it is better to repeat the entire *salah*. There are certain prerequisites in the case where he wishes to continue his *salah* from where his *wudhu* had broken:

i) He should not offer any rukn in the state of *hadath*.

ii) He should not offer any rukn while walking, for example, while he is going towards or returning from *wudhu*, he should not recite the Qur'an because recitation of the Qur'an is a rukn of *salah*.

iii) He should not do any act which negates *salah* nor should he do anything which is possible to refrain from.

iv) Once he experiences any hadath, he should not delay in stopping any rukn without any valid excuse. Instead he should immediately go to make his *wudhu*. However, if there is a valid excuse, there is no harm in delaying. For example, there are many rows and he is standing in the first row and it is difficult to break[1] through them.

1. If a munfarid (individual) experiences *hadath*, it is permissible for him to make *wudhu* immediately, and he should complete his *wudhu* as quickly as possible. But this should be done with due consideration to all the *sunnahs* and *mustahabbs* of *wudhu*. In the meanwhile, he should not engage in any conversation. If water is available nearby, he should not go to any place that is further away. In short, he should not do anything more than what is necessary. On completing his *wudhu*, he could continue with his *salah* at that very place of *wudhu*, and this is preferable; or he could go back to his original place. It is preferable to break his first *salah* by making salam for it, and after completing his *wudhu*, to repeat his entire *salah*.[2]
2. If the *Imam* experiences hadath, he should immediately go to make his *wudhu* even if he is in the last qa'dah. It is preferable for him to choose the one whom he feels to be most suitable for *Imamat* from among the muqtadis. It is better to make the mudrik his deputy. It is also permissible to make the *masbuq* his deputy. He should indicate to the *masbuq* as to the number of *raka'ats* he still has to perform. He should do this by means of his fingers: if he has one *raka'at* left, he should lift one finger, and if two *raka'ats*, two fingers. If he has to make a *ruku'*, he should place his hand on his knees. If he has to make a *sajdah*, he should place his hand on his forehead. If it is qira'at, he should place his hand on his mouth. If it is *sajdah tilawat*, he should place his hand on his forehead and mouth. If it is *sajdah sahw*, then on his chest. All this is if the *masbuq* understands. If he does not understand, he should not make him his deputy. Once the *Imam* has repeated his *wudhu*, he should join the congregation and become a follower of his deputy, that is if the congregation is still in progress. If he did not go and join the congregation, but instead stood and followed his deputy from the very place where he made his *wudhu*, then this will only be permissible if there is no barrier between them, or if he is not very far away from the congregation. If this is not the case, it will not be permissible to follow his deputy from the place of *wudhu*. However, if the congregation is already over, he can complete his *salah* wherever he wishes; either

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[1] Just as it is permissible to break through the rows and go to one's place, it is also permissible to break through the rows and leave one's place in order to make *wudhu*. This rule applies to the *Imam* as well as to the *muqtadis*. In this going and coming it is also permissible to turn away from the *qiblah*. [2] Durr Mukhtar V-1, P-87, Shami, also V-1, P-405.

at the place of *wudhu* or at his original place.[1]

3. If water is available inside the actual mosque, then it is not necessary to appoint anyone as his deputy. He has the choice to either appoint or not to appoint. If he does not appoint a deputy, he should go and make his *wudhu* and come back and lead the congregation. In the meantime, the muqtadis should wait for him.[2]
4. Once a person appoints a deputy, he no more remains an *Imam* but becomes a muqtadi of his deputy. Therefore, if the congregation is over, the *Imam* should complete his *salah* as a lahiq. If the *Imam* does not appoint anyone as his deputy, but the *muqtadis* appoint someone from among them or one of the muqtadis steps forward of his own accord and goes and stands in the place of the *Imam* and makes the intention of *Imamat*, then all this is permissible on condition that the original *Imam* has not gone out of the mosque as yet. And if the *salah* is not performed in the mosque, then on condition that he has not stepped beyond the rows or beyond the sutra. If he has already stepped out of these boundaries, the *salah* will become invalid. Now, another person cannot become an *Imam.*[3]
5. If a muqtadi experiences hadath, he should also immediately go to repeat his *wudhu*. On completing his *wudhu*, he should join the congregation if it is still in progress. If not, he should complete his *salah* on his own. If the congregation is still in progress, he should go and stand in his original place. However, if there is nothing between him and the *Imam* which can prevent him from following the *Imam*, then it will also be permissible for him to stand at the place of *wudhu* and follow the *Imam* from there. If the congregation is over, he has the choice of going to his original place and offering his *salah*, or of offering it at the place of *wudhu*. This latter option is preferable.[4]
6. If the *Imam* appointed a *masbuq* as his deputy, he should perform the balance of the *raka'ats* for the *Imam* and thereafter appoint a mudrik so that this mudrik could make the salam and the *masbuq* could offer the *raka'ats* which he had missed.[5]
7. If a person becomes a lunatic, experiences *hadath akbar*, experiences *hadath asghar* unintentionally or becomes unconscious; and any of the above occurs after having sat in the last qa'dah to the extent of *at-tahiyyat*, then his *salah* will become invalid and he will have to repeat his *salah.*[6]
8. Because these *masa'il* (rulings) are complicated, and because of a lack of knowledge the possibility of mistakes is inevitable. It is therefore better not to continue the *salah*. Instead, one should break the *salah* by making salam and repeat the entire *salah.*[7]

Witr Salah

1. *Witr salah* is *wajib*[8]. The status of *wajib* is very close to that of *fard*. To leave out a *wajib* is a major sin. If a *wajib* is missed out, one should make *qadha* of it as soon as possible.

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[1] Durr Mukhtar, Shami V-1, P-627. In such cases, it is proper to stand at the place of ablution and his joining the congregation is valid. [2] Shami V-1, P-404. [3] That is another person cannot become an *Imam* in order to complete the *salah*. Instead, the entire *salah* will have to be repeated with congregation. [4] Hidayah V-1, P-108. Hindiyah V-1, P-94. [5] Hidayah V-1, P-112, Durr Mukhtar V-1, P-86. Fatawa Hindiyah V-1, P-95. [6] Durr Mukhtar V-1, P-87. Radd Al-Muhtar V-1, P-405. [7] Durr Mukhtar, Radd Al-Muhtar V-1, P-630. [8] Sharah Al-Bidayah V-1, P-128.

2. *Witr salah* comprises of three *raka'ats*. After offering two *raka'ats*, one should sit down and read the *at-tahiyyat*. The durood should not be read. Instead, one should immediately stand up after the *at-tahiyyat*. One should then read the *surah al-Fatihah* and another *surah*. Then one should say *Allahu Akbar*[1] and raise one's hands upto one's ears (and upto the shoulders if it is a woman). The hands should be clasped again, and thereafter, the *Du'a Qunoot* should be recited. Then he should go into *ruku'*, complete the third *raka'at*, sit down for *at-tahiyyat*, durood, and a *du'a* and then make the salam.[2]
3. The *Du'a Qunoot* is as follows:[3]

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُکَ وَنَسْتَغْفِرُکَ وَنُؤْمِنُ بِکَ وَنَتَوَکَّلُ عَلَيْکَ وَنُثْنِيْ عَلَيْکَ الْخَيْرَ وَنَشْکُرُکَ وَلاَ نَکْفُرُکَ وَنَخْلَعُ وَنَتْرُکُ مَنْ يَّفْجُرُکَ اَللّٰهُمَّ اِيَّاکَ نَعْبُدُ وَلَکَ نُصَلِّيْ وَنَسْجُدُ وَاِلَيْکَ نَسْعٰي وَنَحْفِدُ وَنَرْجُوْ رَحْمَتَکَ وَنَخْشٰي عَذَابَکَ اِنَّ عَذَابَکَ بِالْکُفَّارِ مُلْحِقٌ

4. After the *surah al-Fatihah*, another *surah* should also be recited in all the three *raka'ats* of *Witr salah* as has been mentioned above.[4]
5. If a person forgets to recite *Du'a Qunoot* in the third *raka'at*, and remembers it when he goes into *ruku'*, he should not recite it now. Instead, he should make *sajdah sahw* at the end of his *salah*. If a person reads the *Du'a Qunoot* after standing up from *ruku'*, even then his *salah* will be valid, but it is preferable not to do so. In any case, it will still be *wajib* on him to make *sajdah sahw*.[5]
6. If a person forgetfully reads *Du'a Qunoot* in the first or second *raka'at*, this is not considered. He will still have to recite it in the third *raka'at* and also make *sajdah sahw*.[6]
7. If a person does not know the *Du'a Qunoot*, he should recite the following supplication:[7]

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

or the following supplication three times:

اَللّٰهُمَّ اغْفِرْلِيْ

or the following supplication three times:

يَارَبِّ يَارَبِّ يَارَبِّ

If he recites any of the above supplication, his *salah* will be valid.

Qadha Salah

1. If a person misses a *salah*, then on remembering it, he should immediately make *qadha* of it. It is a sin to delay offering a *qadha salah* without any valid excuse. If a person misses a *salah* and does not make *qadha* of it immediately, but postpones it to another time or to another day, and then suddenly dies he will get a double sin.

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[1] Sharah Al-Tanweer V-1. P-696. [2] Sharah Al-Bidayah V-1. P-128. [3] Sharah Al-Tanweer V-1. P-697. [4] Sharah Al-Bidayah V-1, P-128. [5] Sharah Al-Tanweer V-1, P-700. (illegible). [6] Radd Al-Muhtar V-1. P-701. [7] Radd Al-Muhtar V-1, P-697. Alamgiri V-1, P-71.

One for missing the *salah* and the other for not making *qadha* of it immediately.[1]

2. If a person misses several *salah*, as far as possible he should make *qadha* of all. If it is possible, he should make an effort to offer all of them at one time. It is not necessary that the *qadha* of *Zuhr* be offered in *Zuhr* time or that the *qadha* of *Asr* be offered at *Asr* time. If he has to make *qadha* for several months or several years, as far as possible he should make *qadha* of them as quickly as possible. He should try and offer several *qadha salah* in one *salah* time. However, if he is compelled or has no alternative, he should offer one *qadha salah* in one *salah* time. But this is the minimum.[2]
3. There is no stipulated time for *qadha salah*. Whenever one gets the opportunity, one should make *wudhu* and offer *salah*. However, one should take the *makruh* times of *salah* into consideration.[3]
4. If a person has only one *qadha salah* to offer and before this he never missed any *salah*, or he had missed in the past but he made *qadha* of all of them, then he should offer this one *qadha salah* before offering any other *salah*. If he offers any other *salah* without offering this *qadha salah*, it will not be valid. He must offer the *qadha salah* and repeat that other *salah*. However, if he completely forgot to offer the *qadha salah*, the other *salah* will be valid. When he remembers, he will merely have to offer the *qadha salah* and it will not be necessary to repeat the other *salah*.[4]
5. If the time is so short that if he offers the *qadha salah* first, he will miss the other *salah*, then he should offer the other *salah* first and then offer the *qadha salah*.[5]
6. A person misses two, three, four or five *salah* and does not have to offer any other *salah* for the past. That is, from the time he became mature he did not miss any *salah*, or if he missed, he made *qadha* of all. Then as long as he does not offer these five *salah*, it will not be permissible to offer any other *salah*. When he offers these five *qadha salah*, he should offer them in the same order as he had missed them, i.e. the one that he missed first should be offered first and the one that he missed second should be offered second, and so on. For example, if a person misses the *salah* of an entire day: *Fajr*, *Zuhr*, *Asr*, *Maghrib* and *Isha'*. When he is offering his *qadha*, he should offer it in the same order. If he does not offer *Fajr* first, but *Zuhr* or *Asr* or any other *salah*, then this will not be proper. He will have to repeat it.[6]
7. If a person has to make *qadha* of six *salah* or more, he can offer any other *salah* without having offered the six *qadha salah*. And when he offers these six *salah*, he does not have to offer them in the order that he missed them. He can offer them in any order that he wishes. It is no longer *wajib* to offer them in order.[7]
8. Several months or several years have passed and the person has not offered those six or more *salah*, but he always afterwards offered his *salah* on time and did not miss any *salah*, until months or years later, he misses one *salah*. Even in this case it will be permissible to offer other *salah* without making *qadha* of those that he

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[1] Hadith in Nasa'i V-1, P-101 {Allah has said, "Establish prayer for My remembrance." (20:14) and the Prophet ﷺ said, "He who forgets a prayer should offer it when he remembers it."} [2] Radd Al-Muhtar V-1, P-768. [3] Sharah Al-Tanweer V-1, P-759. [4] Durr Mukhtar V-1, P-759. [5] Sharah Al-Bidayah V-1, P-137. (Other *salah* refers to *fard* and *wajib salah* only) Shabbir Ali. [6] Sharah Al-Bidayah V-1, P-137. [7] Sharah Al-Bidayah V-1, P-138.

missed. When offering these *salah*, he does not have to follow any set order.[1]

9. A person had to offer six or more *qadha salah* and therefore did not have to offer them in the order that he missed them. However, he offered these *salah* by reading one or two at a time and thereby redeemed them all. No *salah* is left which he has to make *qadha* of. If he now misses out one to five *salah* again, he will have to make *qadha* of them in the order that he missed and it will not be permissible for him to offer any other *salah* without offering these *qadha salah* first. But if he misses out six *salah* or more again, he will once again be excused from offering them in the order that he missed them. He will also be able to offer other *salah* without having offered his *qadha salah* first.
10. A person had many *qadha salah* to offer. He commenced offering them and gradually redeemed all of them with the exception of four or five. It is not *wajib* to offer these four or five *salah* in order. He has the choice of offering them as he wishes and to offer to other *salah* without having offered these *qadha salah*.[2]
11. A person missed out *Witr salah* and does not have any other *qadha salah* to offer. He is not, therefore allowed to offer the *Fajr salah* without redeeming the *Witr salah* first. If he knows that he has to make *qadha* of the *Witr salah* first and still offers the *Fajr salah*, he will have to offer the *qadha salah* of *Witr* and repeat the *Fajr salah*.[3]
12. A person offered only his *Isha' salah* and slept away. He then awoke for *tahajjud*, made *wudhu* and offered his *Tahajjud* and *Witr salah*. In the morning he remembered that he had forgetfully offered his *Isha' salah* without *wudhu*. He will now have to make *qadha* of the *Isha' salah* only, and not the *Witr salah*.[4]
13. *Qadha* is only made for the *fard* and *Witr salah*. There is no *qadha* for the *sunnah salah*. However, if a person misses out his *Fajr salah* and makes *qadha* of it before midday, he should also make *qadha* of the *sunnah* of *Fajr salah*. And if he makes the *qadha* after midday, he should only make *qadha* of the *fard salah*.[5]
14. If there was very little time left for *Fajr* and he therefore offered only the *fard salah*, it is preferable to offer the *sunnah salah* after the sun has risen considerably[6]. But he has to offer it before mid-day.[7]
15. A person who was lax in offering his *salah* made *tawbah*. It will now be *wajib* for him to make *qadha* of all the *salah* which he had missed throughout his life. By making *tawbah*, one is not excused from offering *salah*. However, by making *tawbah*, he is forgiven from the sin which he committed by missing the *salah*. Now, if he does not make *qadha* of these missed *salah*, the sin will return to him.[8]
16. A person had missed several *salah* and did not get the opportunity to make *qadha* of them as yet. At the time of death, it will be *wajib* for him to make a *wasiyyat* (leave instructions) to pay *fidyah* for all the missed *salah* otherwise it will be sin. The rulings related to giving *fidyah* for missed *salah* will be explained in the chapter dealing with fidyah for missed fast Insha Allah.[9]
17. If several people have missed a particular *salah*, they should make *qadha* of it with

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[1] Sharah Al-Bidayah V-1. P-138. [2] Sharah Al-Bidayah. Sharah Al-Tanweer V-1. P-763. [3] Sharah Al-Tanweer V-1. P-759. [4] Radd Al-Muhtar V-1. P-761. [5] Sharah Al-Tanweer V-1. P-750. Radd Al-Muhtar. [6] Radd Al-Muhtar V-1. P-750. [7] Sharah Al-Tanweer V-1. P-749. [8] Radd Al-Muhtar V-1. P-755. [9] Sharah Al-Tanweer Radd Al-Muhtar V-1. P-76.

congregation. If it is a *salah* in which qira'at is normally made aloud, then when making *qadha*, it should also be recited aloud. If it is normally made softly, it should also be made softly when making *qadha*.[1]

18. If an immature child offers his *Isha' salah* and sleeps away, and after the break of dawn he notices traces of semen which indicates that he had a wet dream, then the preferred opinion is that he should make *qadha* of his *Isha' salah*. And if he wakes up before the break of dawn and notices traces of semen, then all the *ulama* say that he will have to repeat the *Isha' salah*.[2]

Sunnah and *Nafl Salah*

1. At *Fajr* time, it is *sunnah* to offer two *raka'ats* of *salah* before the *fard salah*[3]. These two *raka'ats* have been emphasised greatly in the *Hadith* and should not be left out at any time. If on some day, it gets extremely late and very little time is left for the *salah*, then at such a time of necessity; one should only offer the two *raka'ats* of *fard salah*. However, when the sun rises considerably, then one should make *qadha* of the two *raka'ats* of *sunnah*.
2. At *Zuhr* time, one should first offer four *raka'ats* of *sunnah*, then the four *raka'ats* of *fard* and again two *raka'ats* of *sunnah*. These six *raka'ats* of *sunnah* are also necessary. There is great importance in offering them and it is a great sin to leave them without any valid reason.[4]
3. At *Asr* time, one should first offer four *raka'ats* of *sunnah* and then the four *raka'ats* of *fard*. However, the *sunnah* of *Asr* time is not emphasised. If a person does not offer this *sunnah*, he will not be sinning. But the person who offers them will be greatly rewarded.[5]
4. At *Maghrib* time, one should first offer the three *raka'ats* of *fard* and thereafter two *raka'ats* of *sunnah*. These two *raka'ats* are also necessary otherwise it is a sin.[6]
5. At *Isha'* time, it is better and *mustahabb* to first offer four *raka'ats* of *sunnah*. Thereafter, the four *raka'ats* of *fard* and again two *raka'ats* of *sunnah*. If one wishes, he could also offer two *raka'ats* of *nafl* thereafter. According to this, there are six *raka'ats* of *sunnah*. If a person does not offer all these *raka'ats*, then he should first offer the four *raka'ats* of *fard*, and then two *raka'ats* of *sunnah*, and thereafter he should offer his *Witr salah*. These two *raka'ats* of *sunnah* after the *fard salah* are necessary to neglect them is a sin.[7]
6. In the month of Ramadhan, the *Taraweeh salah* is also *sunnah*[8]. It has also been emphasised. Neglecting them is a sin. Many women leave out the *Taraweeh salah*—they should never do this. Twenty *raka'ats* of *Taraweeh* have to be offered after the *fard* and *sunnah* of *Isha' salah*[9]. These could be offered either by making intention for two *raka'ats* at a time or for four *raka'ats* at a time. However, it is preferable to offer two *raka'ats* at a time. The *Witr salah* should be offered after completing these twenty *raka'ats*.

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[1] Fatawa Hindiyah P-120. [2] Shami V-1, P-494. [3] Sharah Al-Tanweer V-1; P-715. Bukhari and Muslim carry a Hadith narrated by Sayyidah Ayshah رضی الله عنها that the Prophet ﷺ was never more particular about observing supererogatory prayers than about observing two *raka'as* at dawn (*Fajr*). [4] Sharah Al-Tanweer V-1, P-784. [5] Sharah Al-Tanweer V-1, P-704. [6] Sharah Al-Tanweer V-1, P-784. [7] Sharah Al-Tanweer V-1, P-784. [8] Sharah Al-Tanweer V-1, P-736. [9] V-1, P-289.

Note: Those *sunnahs* that are necessary to offer are called *sunnat mu'akkadah.* There are twelve such *sunnah raka'ats* in a day: two *raka'ats* of *Fajr*, four *raka'ats* before and two after *Zuhr*, two *raka'ats* after *Maghrib* and two *raka'ats* after *Isha'.* In Ramadhan, the *Taraweeh* is also *sunnat mu'akkadah.* Some *ulama* have also regarded *Tahajjud* to be *sunnat mu'akkadah.*

7. These are the *salah* that have been stipulated by the *Shari'ah.* If anyone wishes to offer more than these, then he can offer as much as he wishes and whenever he wishes. However, he has to bear in mind that he should not offer any *salah* in those times when it is *makruh* to do so. Whatever *salah* apart from *fard* and *sunnah* that he may offer, are known as *nafl.* The more *nafl salah* a person offers, the more reward he will receive there is no limit to this. There were such great servants of Allah in the past, who used to offer *nafl salah* throughout the night and never slept.
8. There are a few *nafl salah* the performance of which is greatly rewarded. It is therefore better to offer these *nafl salah* as opposed to the other *nafl salah.* Due to a little effort, one is greatly rewarded. These *nafl salah* are: *Tahiyyatul Wudhu, Ishraq, Chasht* (*salah* at *Duha*), *Awwabeen, Tahajjud,* and *Salatut Tasbeeh.*
9. *Tahiyyatul wudhu* is that after a person makes *wudhu,* he must offer two *raka'ats* of *salah.* Great virtue has been mentioned in the *Hadith* for this *salah.* However, it should not be offered at those times when *nafl salah* is *makruh.*[1]
10. *Ishraq salah* is offered in the following way[2]: after the *Fajr salah* one should not get up from his prayer place but continue to sit in the same and occupy himself in invoking durood, reciting the kalimah, or remembrance of Allah. He should not involve himself in any worldly talk, or in any worldly activity. When the sun rises[3] considerably, he should offer two or four *raka'ats* of *salah.* In doing so, he will get the reward of one Hajj and one Umrah. If a person gets occupied in some worldly activity after the *Fajr salah,* and after sunrise he offers *Ishraq salah*; this is also permissible. However, the reward will be less.
11. Thereafer, once the sun rises quite high, and it gets quite hot; one should offer at least two *raka'ats* of *salah.* If he wishes, he could offer more, four, eight, or twelve *raka'ats.* This is known as *Chasht* (*duha*) *salah.* There is a lot of reward in offering this *salah.*[4]
12. After offering the *fard* and *sunnahs* of *Maghrib salah,* one should offer at least six *raka'ats* and at the most, twenty *raka'ats* of *nafl salah.* This is called *Awwabeen.*[5]
13. There is great virtue in getting up in the middle of the night and offering *salah.* This is called *Tahajjud salah.* This *salah* is most acceptable in the sight of Allah, and one gets the most reward for it. The minimum for *Tahajjud salah* is four *raka'ats* and the maximum is twelve *raka'ats.* If not, even two *raka'ats* will suffice. If one does not have the strength to offer it later in the night, then he could offer it

[1] Radd Al-Muhtar V-1, P-413. [2] Anas ﷺ said that the Prophet ﷺ prayed the *Fajr* with the congregation and then sat at the same place in remembrance of Allah until the sun had risen and then prayed two *raka'h* the reward for which was like Hajj and Umrah. The Prophet ﷺ said, "Complete. Complete!" (Tirmizi.) [3] The Height is a bow's height when eyes blink on looking at the sun. [4] Sharah Al-Tanweer V-1, P-713. [5] Sharah Al-Tanweer V-1, P-705. Sayyidah Ayshah رضی الله عنها has said that the Prophet ﷺ said, "If anyone offers twenty *raka'at* after *Maghrib*, Allah builds for him a house in Paradise."

after *Isha'*. However, he will not receive the same reward. Apart from *Tahajjud*, one could offer as many *nafl salah* as he wishes at night.[1]

14. When one is offering *nafl salah* during the day, then he should make intention of offering two *raka'ats* at a time, or if he wishes, four *raka'ats* at time. It is *makruh* to offer more than four *raka'ats* of *nafl* at a time (with one salam) during the day. As for *nafl salah* at night, it is permissible to make intention for six or even eight *raka'ats* at a time. To make intention for more than this at night is also *makruh*.[2]
15. If a person makes intention for four *raka'ats* (of *nafl*), then when he sits down after the second *raka'at*, he has the choice of reading durood and a *du'a* after the *at-tahiyyat* and then standing up for the third *raka'at* and commencing with *surah al-Fatihah* after reciting the *thana'* and the *ta'awwudh*. Alternatively, he could stand up after reciting the *at-tahiyyat* only and thereafter commencing with *surah al-Fatihah* in the third *raka'at*. He should then sit down in the fourth *raka'at* and recite the *at-tahiyyat*, all the other *du'as*, and then make the *salam*.[3]
If he made intention for eight *raka'ats* and wishes to offer all eight *raka'ats* with one salam, then he still has the same two options as mentioned above. He could recite the *at-tahiyyat*, durood shareef and a *du'a*, and stand up and thereafter recite the thana'; or he could stand up after reciting *at-tahiyyat* and commence with *surah al-Fatihah*. He has the choice of doing the same thing for the sixth *raka'at* as well and thereafter sitting for the eighth *raka'at* and reciting everything that is necessary therein. In the same way, he has the choice of doing both things in every two *raka'ats*.
16. It is *wajib* to recite a *surah* after *surah al-Fatihah* in every *raka'at* of a *sunnah* or *nafl salah*. If a person intentionally leaves out a *surah*, he will be committing a sin. But if he forgets to recite a *surah*, he will have to make *sajdah sahw*. The rulings related to *sajdah sahw* will be explained in a later chapter Insha Allah.[4]
17. Once a person commences with a *nafl salah*, it now becomes *wajib* upon him to complete it. If he breaks it, he will be sinning and he will also have to make *qadha* of it. However, every two *raka'ats* of a *nafl salah* are considered separate. If a person makes intention of offering four or six *raka'ats*, then it will only be *wajib* on him to complete two *raka'ats*. All four *raka'ats* will not become *wajib*. So if a person makes intention of four *raka'ats* of *nafl salah* and then makes salam after two *raka'ats*, there will be no sin on him.[5]
18. If a person made intention of four *raka'ats* of *nafl salah* and thereafter broke it before he could offer even two *raka'ats*, he will only have to make *qadha* of two *raka'ats*.[6]
19. If he made intention of four *raka'ats* and already completed two *raka'ats* and broke his *salah* in the third or fourth *raka'at*, then the following rules will apply: if he had sat down after the second *raka'at* and recited the *at-tahiyyat*, etc., he will only have to make *qadha* of two *raka'ats*. And if he did not sit in the second *raka'at* and stood up either forgetfully or intentionally without reciting the *at-tahiyyat*, then he

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[1] Maraqi P-207, Radd Al-Muhtar V-1, P-715. [2] Sharah Al-Bidayah V-1, P-130. [3] Sharah Al-Tanweer V-1, P-726. [4] Sharah Al-Tanweer V-1, P-720. [5] Sharah Al-Tanweer V-1, P-721. [6] Radd Al-Muhtar, Sharah Al-Tanweer V-1, P-723, Muniyah P-115.

will have to make *qadha* of all the four *raka'ats.*❶

20. If a person breaks the four *raka'ats sunnah* of *Zuhr salah*, then he will have to make *qadha* of all four *raka'ats* irrespective of whether he sat down after the second *raka'at* for *at-tahiyyat* or not.❷
21. It is permissible to offer *nafl salah* while sitting. However, by sitting down, he will only get half the reward. It is better to stand and offer the *salah*. The *nafl salah* after the *Witr salah* are also included in this rule. However, if a person cannot stand up because of some sickness, then he will receive the full reward. As for *fard* and *sunnah salah*, as long as a person does not have a valid excuse, it will not be permissible to sit and offer them.❸
22. If anyone began the *nafl salah* sitting down and then afterwards stood up to complete it then that is permissible.❹
23. A person commenced offering a *nafl salah* while standing, but he sat down in the very first or second *raka'at*. This is permissible.❺
24. A person stood up and offered his *nafl salah*. However, because of some weakness, he got tired. So it will be permissible to lean against a pole or wall and get support from it. This is not *makruh.*❻

Sajdah Sahw

1. If any one or several of the *wajib* acts of *salah* is left out forgetfully, it becomes *wajib* to make *sajdah sahw*. By making *sajdah sahw*, the *salah* becomes proper. If one does not make *sajdah sahw*, the *salah* will have to be repeated.❼
2. If one forgetfully leaves out a *fard* act of *salah*, the *salah* will not become proper by making *sajdah sahw*. It will have to be repeated.❽
3. The method of making *sajdah sahw* is that in the last *raka'at* the person should recite the *at-tahiyyat* only and make salam towards the right only and make two *sajdah*. He should then repeat the *at-tahiyyat*, recite the durood, *du'a* and make salam to both sides and thus complete his *salah.*❾
4. If a person forgetfully makes *sajdah sahw* before making salam, even then it will be considered and the *salah* will be proper.❿
5. If a person forgetfully makes two *ruku's* or three *sajdahs*, it is *wajib* to make *sajdah sahw.*⓫
6. While in *salah*, a person forgot to recite *surah al-Fatihah* and only recited another *surah*, or he first recited a *surah* and then recited *surah al-Fatihah*, *sajdah sahw* will become *wajib.*⓬
7. A person forgets to recite another *surah* (after *surah al-Fatihah*) in the first two *raka'ats* of a *fard salah*. He should therefore recite another *surah* in the second two *raka'ats* and also make *sajdah sahw*. If he forgets to recite another *surah* in one of

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❶ Sharah Al-Bidayah V-1, P-131. Fatah Al-Qadeer V-1, P-325. ❷ Muniyah P-115. ❸ Sharah Al-Tanweer V-1, P-728. The word *fard* includes *wajib* because that also is encompassed by the command of *fard*. The *sunnah* mean the *sunnah* of *Fajr* but some suggest the *sunnah* of *Taraweeh* (Tasheeh Al-Aghlat).
❹ Radd Al-Muhtar V-1, P-729. Maraqi P-235. ❺ Durr Mukhtar. Radd Al-Muhtar V-1, P-729. ❻ Fatawa Hindiyah V-1, P-73. ❼ Maraqi P-50. Sharah Al-Tanweer V-1, P-773. ❽ Radd Al-Muhtar V-1, P-774.
❾ Fatawa Hindiyah V-1, P-80. Sharah Al-Bidayah V-1, P-140. ❿ Sharah Al-Bidayah V-1, P-140. Tahtawi P-351. Sharah Al-Tanweer V-1, P-772. Fatawa Hindiyah V-1, P-80. ⓫ Muniyah P-125. ⓬ Fatawa Hindiyah V-1, P-80-81.

the first two *raka'ats*, he should recite it in one of the latter two *raka'ats* and also make *sajdah sahw*. If he forgets to recite another *surah* in the latter two *raka'ats* as well and only remembers at the time of reciting the *at-tahiyyat* that he did not recite another *surah* in one or two *raka'ats*, the *salah* will still become proper if he makes *sajdah sahw*.[1]

8. To recite another *surah* (after *surah al-Fatihah*) in all the *raka'ats* of *sunnah* and *nafl salah* is *wajib*. If a person forgets to recite another *surah* in any of the *raka'ats*, he will have to make *sajdah sahw*.[2]
9. After reciting *surah al-Fatihah*, a person began thinking as to which *surah* he should recite. His thinking took so long that in that time *Sub'hanAllah* could be recited three times. *Sajdah sahw* will become *wajib*.[3]
10. In the last *raka'at*, after reciting *at-tahiyyat* and durood, a person had a doubt as to whether he offered three or four *raka'ats*. While thinking about this, he kept silent and took so long to make the *salam* that in that time he could have recited *Sub'hanAllah* three times[4], and after that he remembered that he offered all four *raka'ats* even in this case it will be *wajib* to make *sajdah sahw*.[5]
11. A person recited *surah al-Fatihah* and another *surah*, but thereafter he unintentionally began thinking of something. He took so long to go into *ruku'* that in that time he could have recited *Sub'hanAllah* three times. *Sajdah sahw* will become *wajib*.[6]
12. Similarly, *sajdah sahw* will become *wajib* in the following instances: while he was busy with his recitation he stopped and began thinking of something, he sat in the second or fourth *raka'at* for *at-tahiyyat* and did not commence reciting it immediately. Instead, he sat and started thinking of something, when he stood up from the *ruku'*, he stood silently and started thinking of something, when he sat down between the two *sajdahs*, he started thinking of something. In order words, if a person unintentionally delays in executing a particular posture or gets delayed due to thinking of something, then *sajdah sahw* becomes *wajib*.[7]
13. In a three or four *raka'at fard salah* (it maybe a *salah* for that time, *qadha salah* which he had missed, *Witr* or the first four *raka'ats* of *sunnah* of *Zuhr*[8]) when the person sat for the *at-tahiyyat* in the second *raka'at*, he unintentionally recited *at-tahiyyat* two times. *Sajdah sahw* will become *wajib*. And after the *at-tahiyyat* if he recited the following from the durood:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ

Or if he recited more than that and only thereafter he remembered that he was supposed to stand up for the third *raka'at*, *sajdah sahw* will become *wajib*. But if he recited less than this, *sajdah sahw* will not become *wajib*.[9]

14. With regards to *nafl salah* (or even a *salah* which is offered after the fulfilment of a particular wish) it is permissible to recite the durood after the *at-tahiyyat* when sitting for the second *raka'at*. By reciting the durood in a *nafl salah*, *sajdah sahw* does not become *wajib*. However, if *at-tahiyyat* is recited twice, *sajdah sahw* will

[1] Fatawa Hindiyah V-1, P-80. Radd Al-Muhtar V-1, P-778. [2] Sharah Al-Bidayah V-1 P-131. [3] Sharah Al-Tanweer V-1, P-789. [4] Tahtawi, Maraqi P-258. [5] Tahtawi P-151. [6] Sharah Al-Tanweer V-1, P-489. [7] Radd Al-Muhtar V-1, P-789. [8] Durr Mukhtar P-633. This rule also applies to the first four *sunnah* of *Jumu'ah* for men. [9] Fatawa Hindiyah V-1, P-81.

become *wajib* even in a *nafl salah.*[1]

15. A person sat down for *at-tahiyyat* but mistakenly recited something else, or he recited *surah al-Fatihah. Sajdah sahw* will become *wajib.*[2]
16. Upon commencing with his *salah*, a person recited *Du'a Qunoot* instead of reciting the thana'. *Sajdah sahw* will not become *wajib*. Similarly, if he recited *at-tahiyyat* or something else instead of *surah al-Fatihah* in the third or fourt *raka'at* of a *fard salah, sajdah sahw* will not be *wajib.*[3]
17. In a three or four *raka'at salah*, a person forgot to sit down after the second *raka'at*. Instead, he stood up directly for the third *raka'at*. While standing up, if he is closer to the sitting posture, he should sit down and recite the *at-tahiyyat* and thereafter complete his *salah* and there is no need to make *sajdah sahw*. But if he is closer to the standing posture, he should not sit down. Instead, he should continue with his *salah* without sitting down. He should only sit down at the end. In this case, *sajdah sahw wajib*. If after standing up, he still went back and sat down; he will be committing a sin and will have to make *sajdah sahw* nevertheless.[4]
18. If a person forgets to sit down after the fourth *raka'at*, then if he is closer to the sitting posture, he must sit down, recite the *at-tahiyyat*, durood, etc. and make his salam. There is no need to make *sajdah sahw*. And if he stood up completely, even then he should go back and sit down. In fact, even if he has recited *surah al-Fatihah*, another *surah*, and went into *ruku'*, he should still sit down, read the *at-tahiyyat* and then make *sajdah sahw*. But if he still did not remember after the *ruku'* and made the *sajdahs* for the fifth *raka'at*, he should repeat his *fard salah*. This *salah* will now be regarded as a *nafl salah* and he will have to offer one more *raka'at* and thereby complete six *raka'ats*. There is no need to make *sajdah sahw*. If he did not add one more *raka'at*, or made salam after the fifth *raka'at*, four *raka'ats* will be *nafl* and the one *raka'at* will not even be considered.[5]
19. If a person sits down for the fourth *raka'at*, recites *at-tahiyyat* and stands up, he should sit down when he remembers as long as it is before making the next *sajdahs*. The moment he sits down, he should not recite *at-tahiyyat*. Instead, he should immediately make *sajdah sahw*. But if he makes the *sajdahs* for the fifth *raka'at* and only remembers after that, he should add one more *raka'at* and complete six *raka'ats*. The first four *raka'ats* will be for his *fard* and the other two will be regarded as *nafl*. He will also have to make *sajdah sahw*. If he makes *sajdah sahw* and then salam in the fifth *raka'at*, he has committed a sin. In this case, the first four *raka'ats* will be of *fard*, and the remaining one will not be considered.[6]
20. If a person is offering four *raka'ats* of *nafl salah* and he forgets to sit down after the second *raka'at*, then as long as he remembers before making the *sajdahs* for the third *raka'at*, he should sit down. If he has already made the *sajdahs* for the third *raka'at*, his *salah* will still be valid. But *sajdah sahw* will be *wajib* in both cases.[7]
21. A person is in doubt as to whether he offered three or four *raka'ats*. If this doubt was incidental, i.e. he does not normally have this doubt, then he will have to repeat

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[1] Sharah Al-Tanweer V-1, P-707. [2] Fatawa Hindiyah V-1, P-81. [3] Fatawa Hindiyah V-1, P-81. This applies even if he recites *thana* after *Du'a Qunoot*. [4] Sharah Al-Tanweer V-1, P-778. [5] Sharah Al-Tanweer V-1, P-780. [6] Sharah Al-Tanweer V-1, P-782. [7] Sharah Al-Tanweer V-1, P-783.

his *salah*. But if these sort of doubts occur quite often, he should ponder in his heart and see what the heart's inclination is. If it is more towards three *raka'ats*, he should offer one more *raka'at* and *sajdah sahw* will not be *wajib*. But if he feels that he offered four *raka'ats*, he should not add another *raka'at* nor should he make *sajdah sahw*. If he still cannot make up his mind after pondering over the matter, then he should regard it as if he had offered three *raka'ats* and add one more *raka'at*. But in this case, he should also sit down after the third *raka'at* and recite the *at-tahiyyat*. He should then stand up and offer the fourth *raka'at* and also make *sajdah sahw*.[1]

22. If he has a doubt as to whether it is the first or second *raka'at*, the above rule will also apply. That is, if the doubt was incidental, he should repeat his *salah*. But if such doubts occur quite often, he should act according to that which his heart tells him. But if he is still not sure, he should regard it as one *raka'at*. However, he has to sit down after the first *raka'at* and recite the *at-tahiyyat*, because it is possible that this is actually his second *raka'at*. On completing his second *raka'at*, he should sit down again. He should also recite another *surah* after *surah al-Fatihah* in this second *raka'at*. On completing his third *raka'at*, he should sit down again because it is possible that this is actually his fourth *raka'at*. After the fourth *raka'at* he should sit down again, make *sajdah sahw* and then make *salam*.[2]
23. If he has a doubt as to whether it is the second or third *raka'at*, the same rule will apply. If he cannot make up his mind, he should sit down after the second *raka'at* and thereafter offer the third *raka'at*. On completing the third *raka'at*, he should sit down again and recite *at-tahiyyat* because it is possible that this is his fourth *raka'at*. He should then offer the fourth *raka'at*, make *sajdah sahw* and then complete his *salah*.[3]
24. If the doubt occurrs after having completed his *salah*, that is, he is not sure as to whether he offered three or four *raka'ats*, then this doubt is not even considered and the *salah* is valid. But if he clearly remembers that he only offered three *raka'ats*, he should stand up and offer one more *raka'at* and also make *sajdah sahw*. However, if on completing his *salah*, he started speaking or did something else with which *salah* breaks, he will have to repeat his *salah*. Similarly, if this doubt creeps in after having recited *at-tahiyyat*, the same rule will apply. That is, as long as he does not remember clearly, he should not worry about it. However, it will be good to repeat the *salah*[4] as a precaution so that the uneasiness of the heart is removed and no doubt remains.[5]
25. If several things occur in *salah*, whereby *sajdah sahw* becomes *wajib*, then one *sajdah sahw* suffice for all the mistakes. *Sajdah sahw* is not made twice in one *salah*.[6]
26. After making *sajdah sahw*, a person commits another mistake which makes *sajdah sahw wajib*. The first *sajdah sahw* will suffice and it will not be necessary to make another one.[7]

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[1] Sharah Al-Tanweer V-1, P-787. [2] Radd Al-Muhtar V-1, P-788. [3] Radd Al-Muhtar V-1, P-788. [4] However, he should complete this *salah* and then repeat it. He should not break the original *salah*. (Shabbir Ali.) [5] Radd Al-Muhtar V-1, P-788. [6] Alamgiri V-1, P-83, Radd Al-Muhtar V-1, P-774. [7] Sharah Al-Tanweer V-1, P-774.

27. A person made a mistake in his *salah* whereby *sajdah sahw* had become *wajib* on him. But he forgot to make *sajdah sahw* and made *salam* on both sides. However, he remained sitting in that place without turning his chest away from the *qiblah*, neither did he talk nor did he do anything whereby *salah* breaks. He should make *sajdah sahw* at that time. In fact, if he remained sitting in that position and engaged himself in reciting the *kalimah*, *durood* or any other *zikr*, even then there is no harm in this. Once he makes his *sajdah sahw*, his *salah* will be valid.[1]
28. *Sajdah sahw* was *wajib* on a person but he intentionally made his *salam* on both sides and made this intention that he will not make *sajdah sahw*. Despite this, as long as he does not do anything which makes the *salah* invalid, the choice to make *sajdah sahw* will remain.[2]
29. In a three or four *raka'at salah*, a person unintentionally made *salam* after the second *raka'at*. He should immediately stand up, complete his *salah* and make *sajdah sahw*. However, if after making *salam*, he did something which invalidates *salah*, he will have to repeat his *salah*.[3]
30. A person forgetfully recited *Du'a Qunoot* in the first or second *raka'at* of *Witr salah*. This will not be considered. He should recite the *Qunoot* in the third *raka'at* again and also make *sajdah sahw*.[4]
31. While offering *Witr salah*, a person had a doubt as to whether it is the second or third *raka'at*. He cannot even make up his mind as to which of the two is more correct. He should recite *Du'a Qunoot* in that *raka'at* and after sitting down for the *at-tahiyyat* he should stand up and offer one more *raka'at*. He should recite *Du'a Qunoot* in this *raka'at* as well. In the end he should also make *sajdah sahw*.[5]
32. Instead of reciting *Du'a Qunoot* in the *Witr salah*, the person read thana'. Later when he remembered, he recited the *qunoot*. *Sajdah sahw* will not be *wajib*.[6]
33. A person forgot to recite *Du'a Qunoot* in *Witr salah*. Instead, he went into *ruku'* after reciting a *surah*. *Sajdah sahw* will be *wajib*.[7]
34. After reciting *surah al-Fatihah*, a person recited two or three *surahs*. There is no harm in this and *sajdah sahw* will not be *wajib*.[8]
35. In the latter *raka'ats* of a *fard salah*, a person recited another *surah* after *surah al-Fatihah* in one or both the *raka'ats*. *Sajdah sahw* will not be *wajib*.[9]
36. *Sajdah sahw* is not *wajib* in the following instances: he forgets to recite the thana' in the beginning, he forgets to recite the *tasbeeh* in *ruku'*, he forgets to recite the *tasbeeh* in *sajdah*, he forgets to recite:

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ

when standing up from *ruku'*, at the time of saying *takbeer tahreemah* he forgets to raise his hands to his ears (or to the shoulders for women), at the end of his *salah* he made *salam* without reciting the durood and a *du'a*. In all the above cases, *sajdah sahw* is not *wajib*.[10]
37. In the latter one or two *raka'ats* of a *fard salah*, he forgot to recite *surah al-Fatihah*

[1] Sharah Al-Tanweer V-1, P-786. [2] Radd Al-Muhtar V-1, P-786. [3] Sharah Al-Tanweer V-1, P-787. [4] Bahr Al-Raiq. Sharah Kanz Al-Daqaiq V-1, P-41. [5] Sharah Al-Tanweer, Radd Al-Muhtar V-1, P-701. [6] Bahr Al-Raiq V-1, P-41. [7] Sharah Al-Bidayah V-1, P-41. [8] Radd Al-Muhtar V-1, P-253. [9] Fatawa Hindiyah V-1, P-81. Muniyah P-126. [10] Fatawa Hindiyah V-1, P-80.

and went into *ruku'* after standing silently[1], then *sajdah sahw* will not be *wajib*.[2]

38. If a person intentionally committs those errors which make *sajdah sahw wajib*, then *sajdah sahw* will not become *wajib*. Instead, he will have to repeat the *salah*. Even if he makes the *sajdah sahw*, the *salah* will still not be valid. If a person forgets those things which are not *fard* or *wajib* in *salah*, his *salah* will remain valid and he will not have to make *sajdah sahw*.[3]
39. If a *salah* which has to be offered silently is offered in a loud voice, *sajdah sahw* will have to be made irrespective of whether the worshipper is a *munfarid* or an *Imam*. If an *Imam* performs a *salah* which has to be offered aloud, silently, then he will have to make *sajdah sahw*[4]. But if very little *qira'at* is made in a loud voice in a silent *salah*, which is not sufficient for the *salah* to be valid, then *sajdah sahw* will not be *wajib*. For example, just one or two words come out aloud, or an *Imam* recites one or two words silently in a *salah* that is offered aloud, then *sajdah sahw* will not be *wajib*.[5]

Sajdah Tilawat

1. There are fourteen places of *sajdah tilawat* in the Qur'an. Wherever the word "*sajdah*" appears on the margin of the *Qur'an*, then on reciting that verse, *sajdah* becomes *wajib*. This *sajdah* is known as *sajdah tilawat*.[6]
2. The method of making *sajdah tilawat* is as follows: the person should say *Allahu Akbar* and go into *sajdah*. When saying *Allahu Akbar* the hands should not be raised. While in *sajdah*, he should say:

سُبْحَانَ رَبِّيَ الْاَعْلٰى

At least three times. Then, he should say Allahu Akbar and raise his head. The *sajdah tilawat* is now complete.[7]
3. It is preferable to stand up, say Allahu Akbar and go into *sajdah*, to say *Allahu Akbar* and stand up from the *sajdah*. It is also permissible to go into *sajdah* and come up from it while in the sitting position.[8]
4. *Sajdah tilawat* becomes *wajib* on the person who recites a verse of *sajdah* and also on the person who hears it being recited, irrespective of whether the person had sat down to listen to the Qur'an, was preoccupied with some work, or heard it without intending to listen to it. It is therefore better to recite the verse of *sajdah* softly so that *sajdah tilawat* does not become *wajib* on anyone else.[9]
5. Those factors that are a prerequisite for *salah* are also prerequisite for *sajdah tilawat*. That is, the person must be in a state of *wudhu*, the place must be clean, the body and clothing must be pure, *sajdah* must be made in the direction of the *qiblah*, etc.[10]
6. *Sajdah tilawat* should be made in the same way as *sajdah* is made in *salah*. Some people make their *sajdah* on the *Qur'an* itself. *Sajdah* in this manner is not valid

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[1] That is as long as he stood to the extent of saying *Sub'hanAllah* thrice. If not, the *salah* will have to be repeated. [2] Fatawa Hindiyah P-81, Sharah V-1, P-141. [3] Maraqi P-251. [4] If a *munfarid* does this, he will not have to make *sajdah sahw*. [5] Durr Mukhtar and Shami V-1, P-498. [6] Sharah Al-Bidayah V-1, P-126. Sharah Al-Tanweer V-1, P-299. [7] Sharah Al-Tanweer V-1, P-803. [8] Sharah Al-Bidayah V-1, P-126. [9] Sharah Al-Bidayah V-1, P-126. [10] Fatawa Hindiyah V-1, P-86.

and one is not absolved from this *wajib.*[1]

7. If a person does not have *wudhu* at that time[2], he could make *wudhu* at a later stage and then make the *sajdah*. It is not necessary to make *sajdah* immediately. However, it is better to make it immediately because it is possible that the person might forget later.[3]
8. If a person has several *sajdah tilawat* to make and has not made them till now, he should make them now. He should make them in his life time otherwise he will be sinning.[4]
9. If a woman hears a verse of *sajdah* while she is in her *haidh* or *nifas*, *sajdah tilawat* is not *wajib* on her. But if she hears it when she is in a state when *ghusl* was *wajib* on her, it will be *wajib* on her to make *sajdah tilawat* after having a bath.[5]
10. If a person hears the verse while he is very ill and does not have the strength to make *sajdah*, he should make *sajdah tilawat* just as he makes the *sajdah* of *salah* through gestures.
11. If a person recites a verse of *sajdah* while he is in *salah*, then upon reciting the verse he should immediately go into *sajdah*, continue with the rest of the *surah*, and then go into *ruku'*. If a person does not go immediately into *sajdah*, but goes into *sajdah* after reciting two or three more verses, this *sajdah* will still be proper. And if he recites several more verses and then goes into *sajdah*, the *sajdah* will be proper but he will be sinning.[6]
12. If he recites a verse of *sajdah* while in *salah* but does not make *sajdah* in the *salah*, the *sajdah* will not be valid if he makes it out of *salah*. He will remain a sinner forever. Now there is no way of absolving himself except through repentance and seeking forgiveness.[7]
13. If a person recites a verse of *sajdah* and immediately goes into *ruku'* and makes this intention that he is making this *ruku'* for the *sajdah tilawat* as well, then the *sajdah* will be valid. If he did not make this intention in his *ruku'*, the *sajdahs* that he makes after the *ruku'* will also suffice for the *sajdah tilawat*, whether he makes any intention or not.[8]
14. While in *salah*, a person hears a verse of *sajdah* being recited by someone else. He should not make *sajdah tilawat* in his *salah* but after completing his *salah*. If he makes it in his *salah* it will not be valid. He will have to repeat it, and he will also be committing a sin.[9]
15. A person was sitting in one place and reciting the same verse of *sajdah* several times only one *sajdah tilawat* will be *wajib*. He could either recite that verse as many times as he wishes and then make one *sajdah* right at the end, or he could recite that verse once, make one *sajdah* and then recite that verse as many times as he wishes. But if he changes his place, and then repeats that verse, then goes to a third place and recites that same verse, and in this way he continues changing

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[1] Fatawa Hindiyah V-1, P-86. Sharah Al-Tanweer V-1, P-802. [2] If a person is unable to make *sajdah tilawat* immediately after hearing the verse of *sajdah* being recited, it is *mustahabb* for him to recite the following *du'a*: *sami'na wa ata'na ghufranaka rabbana wa ilaykal maseer*. *Sajdah tilawat* will still have to be made at a later stage. [3] Fatawa Hindiyah V-1, P-87. Bahr Al-Raiq V-1, P-119. Sharah Al-Tanweer V-1, P-805. [4] Sharah Al-Tanweer V-1, P-805. [5] Sharah Al-Tanweer V-1, P-804. [6] Sharah Al-Tanweer V-1, P-806. Radd Al-Muhtar V-1, P-806. [7] Sharah Al-Tanweer V-1, P-807. [8] Sharah Al-Tanweer V-1, P-808. [9] Sharah Al-Tanweer V-1, P-810.

places and also continues reciting that same verse then for every time that he repeats that verse he will have to make *sajdah* for it.[1]

16. If a person sits at one place and recites several verses of *sajdah*, he will have to make *sajdah tilawat* for every verse of *sajdah*.[2]
17. While sitting down, a person recited a verse of *sajdah*. He then stood up but did not move from that place of sitting, i.e. he stood on the same spot where he had been sitting. He then repeated that same verse he will only have to make one *sajdah tilawat*.[3]
18. He recited a verse of *sajdah* at one place, got up and went to do some work, came back and sat at that same spot and recited that same verse again. He will have to make two *sajdahs*.[4]
19. While sitting in one place he recited a verse of *sajdah*. On completing the recitation of the verse, he remained sitting in that place and started doing some other work. For example, he started eating, or a woman started sewing or feeding her child. Then he (or she) recited that same verse of *sajdah* again. Two *sajdahs* will have to be made because when a person engages in any other task, it will be regarded as if the place has changed.[5]
20. A person recited a verse of *sajdah* in one corner of a small room or verandah. He then went and recited the same verse in another corner, only one *sajdah* will suffice no matter how many times he recites that verse. However, if he commences with some other work and then recites that verse again, he will have to make another *sajdah*. And if he occupies himself with a third type of work, a third *sajdah* will become *wajib*.[6]
21. If it is a big house, then by repeating the verse in another corner, he will have to make another *sajdah*. And if he repeats it in a third corner, he will have to make a third *sajdah*.[7]
22. The rule that applies to a small room also applies to a mosque. That is, if he repeats the same verse of *sajdah* several times, only one *sajdah* will be *wajib* irrespective of whether he recites it while sitting down in one place or he while walking about.[8]
23. If a person recites the same verse of *sajdah* several times in one *salah*, then he will only have to make one *sajdah*. If he wishes, he could recite it for as many times as he wishes and then make one *sajdah*, or he could recite it once, make one *sajdah* and then recite it as many times as he wishes in that same *raka'at* or even in the next *raka'at*.[9]
24. A person recited a verse of *sajdah* but did not make *sajdah tilawat*. Then, he stood up at that very spot, commenced offering *salah*, and recited that very verse in his *salah* and also made *sajdah tilawat* in his *salah*. This *sajdah* which he made will be sufficient for both the recitations. However, if he changed his place, it will be *wajib* to make two *sajdahs*.[10]
25. He recited a verse of *sajdah* and also made *sajdah tilawat*. Then, he stood up,

[1] Sharah Al-Tanweer V-1, P-811. [2] Sharah Al-Tanweer, Radd Al-Muhtar V-1, P-811. [3] Sharah Al-Tanweer V-1, P-147, Fatawa Hindiyah V-1, P-86. [4] Sharah Al-Bidayah V-1, P-147. [5] Radd Al-Muhtar V-1, P-811. [6], [7] and [8] See Ruling 18, 19, footnote Sharah Al-Bidayah, Radd Al-Muhtar. [9] Fatawa Al- Hindiyah V-1, P-86, Sharah Al-Tanweer V-1, P-810. [10] Sharah Al-Tanweer V-1, P-810.

commenced offering a *salah*, and recited that same verse in his *salah*. Now he will have to make a *sajdah* again in *salah*.[1]

26. The person who was reciting did not change his place. He recited the same verse of *sajdah* several times. However, the place of the person who was listening changed: he heard the verse in one place for the first time, he then heard it in another place a second time, and in another place a third time. Only one *sajdah tilawat* will be *wajib* on the person who was reciting. But the person who was listening will have to make a *sajdah* for every time that he hears it.[2]
27. If the place of the person who was listening did not change but the place of the person who was reciting changed, then several *sajdahs* will become *wajib* on the person who was reciting while the person who was listening will have to make only one *sajdah*.[3]
28. It is *makruh* to recite the entire *surah* and leave out the verse of *sajdah*. That verse should not be left out merely to save oneself from making *sajdah*. In doing so, it will be regarded as if the person is rejecting that verse.[4]
29. There is no harm in reciting the verse of *sajdah* only and leaving out the entire. If this is done in *salah*, then an additional condition is that this one verse must be such that it equals three short verses. However, it is better to recite a few verses together with the verse of *sajdah*.[5]
30. If a person hears an *Imam* reciting a verse of *sajdah* and he joins the congregation thereafter, he should make the *sajdah tilawat* with the *Imam*. But if the *Imam* has already made the *sajdah*, there are two conditions for this: (i) If he gets that *raka'at* in which he heard the *Imam* reciting the verse, he will not have to make a *sajdah*. By getting that *raka'at*, it will be regarded as if he got that *sajdah* as well. (ii) He did not get that *raka'at*. After completing his *salah*, it will be *wajib* on him to make that *sajdah* out of *salah*.[6]
31. If a verse of *sajdah* is heard from the muqtadi, *sajdah tilawat* will not have to be made not by him, by the *Imam*, or by those who are with the *muqtadi* in that very *salah*. However, *sajdah tilawat* will be *wajib* on those who are not with them in that *salah*, whether they heard it while they were out of *salah* or offering some other *salah*.[7]
32. By laughing aloud in *sajdah tilawat* (which is offered out of *salah*), one's *wudhu* does not break. However, the *sajdah tilawat* itself becomes invalid.[8]
33. If a woman stands in line with a man, the *sajdah tilawat* will not become invalid.[9]
34. When *sajdah tilawat* becomes *wajib* in *salah*, it is *wajib* to make that *sajdah* immediately. It is not permissible to delay it.[10]
35. *Sajdah tilawat* which became *wajib* out of *salah* cannot be made in *salah*. Similarly, if it becomes *wajib* in *salah*, it cannot be made out of *salah*. In fact, it cannot even be made in another *salah*. If a person recites a verse of *sajdah* in *salah* and does not make *sajdah tilawat* in *salah*, the sin for that will rest on his shoulders. He can do nothing except make *tawbah* and ask Allah to forgive him

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[1] Sharah Al-Tanweer V-1. P-810. [2] & [3] Fatawa Hindiyah V-1, P-68. Sharah Al-Tanweer V-1. P-814. [4] Sharah Al-Tanweer V-1. P-815. [5] Sharah Al-Tanweer V-1. P-815. [6] Hidayah V-1. P-144. V-1. P-122. V-1. P-518. [7] Durr Mukhtar. Radd Al-Muhtar V-1. P-514. 519. [8] Radd Al-Muhtar V-1. P-98. [9] Radd Al-Muhtar V-1. P-286. Hidayah V-1. P-104. [10] Radd Al-Muhtar V-1. P-517.

through His bounty.[1]

36. If two people are travelling separately on horse-back and both of them are offering *salah* while the horses are moving. And each one of them recites the same verse of *sajdah* and both of them hear each other, one *sajdah tilawat* will be *wajib* on each of them. It will be *wajib* to make that *sajdah* in their *salah*. If they recited the same verse in *salah* and then recited it again out of *salah*, it will be wajib to make two *sajdahs*. One because of recitation and the other because of listening. However, the one that is because of recitation will be considered to be in *salah* and will therefore have to be made in *salah*. And the one that is because of listening will be made out of *salah*.[2]
37. If anyone recites the *ayat* of *sajdah* in *salah* and goes into *ruku'* immediately or after reciting two or three *ayats* and forms the intention of *sajdah tilawah* while bowing down then this will account for his *sajdah*. Or, if he goes into *sajdah* after *ruku'* and *qawma* in this way then his *sajdah* will be deemed to have been pernormed even if the intention is not formed.[3]
38. The verses of *sajdah* should not be recited in the Friday *salah*, Eid *salah*, and in those *salah* which are offered silently, because the *muqtadis* may be put into doubt.[4]

Salah of the Sick

1. Under no condition should *salah* be left out. As long as a person has the strength to stand up and offer his *salah*, he should stand up. If he cannot stand, he should sit down and offer his *salah*. He should make his *ruku'* while sitting. After the *ruku'*, he should go down for the two *sajdahs*. He should make the *ruku'* in such a way that his forehead comes in line with his knees.[5]
2. If he is unable to make *ruku'* and *sajdah* as well, he should make them by gestures and he should bow down a little further for the *sajdahs*.[6]
3. It is not good to keep a pillow or any other high object in order to make *sajdah* on it. If a person is unable to make *sajdah*, he should make it through gestures. There is no need to make *sajdah* on a pillow.[7]
4. If a person has the strength to stand up and offer his *salah* but there is a lot of difficulty in doing this, or he fears that his sickness will get worse, it is still permissible for him to sit down and offer his *salah*.
5. A person can stand up, but is unable to go into *ruku'* and *sajdah*. If he wishes, he could stand up and thereafter make his *ruku'* and *sajdahs* through gestures. Alternatively, he could sit down and make his *ruku'* and *sajdahs* through gestures. However, it is better to sit down and offer his *salah*.[8]
6. If a person does not have the strength to sit, he should lie down with a pillow or large cushion behind him in such a way that his head is raised quite high, close to the sitting position. His legs should be stretched towards the *qiblah*. If he has some

[1] Durr Mukhtar V-1. P-105. Bahr V-1. P-122. Radd Al-Muhtar V-1, P-518. [2] Radd Al-Muhtar V-1, P-522. [3] Bahr V-1. P-120. [4] Durr Mukhtar V-1, P-808. [5] Sharah Al-Tanweer V-1, P-791. [6] Sharah Al- Bidayah V-1. P-144. Sharah Al-Tanweer V-1, P-791. [7] Sharah Al-Bidayah V-1. P-144. Sharah Al-Tanweer V-1, P-791. [8] Fatawa Hindiyah V-1, P-87. Muniyah P-91. Sharah Al-Bidayah V-1. P-140.

strength, he should not stretch them, instead, he should raise his knees. He should then offer his *salah* by making gestures and for the *sajdahs* these should be lower. If he cannot lie down by having a pillow or cushion behind him in such a way that his head and chest can face the *qiblah*, he should stretch his legs towards the *qiblah* and lie flat on his back. However, he should place a pillow under his head so that at least his face could be in the direction of the *qiblah* and not facing the sky. He should then offer his *salah* through gestures which should be slightly more for *sajdah* than for the *ruku'*.[1]

7. If a person does not lie flat on his back, but instead lies on his left or right side while facing towards the *qiblah* and makes *ruku'* and *sajdah* with gestures of his head, then this is also permissible. However, it is better to lie flat on the back.
8. If a person does not have enough strength to make gestures with his head, he should not offer *salah*. If this condition remains for more than twenty four hours, he will be completely excused from offering *salah* and will not have to make *qadha* after recovering from his sickness. But if this condition did not last for more than twenty four hours and he regained the strength to offer his *salah* with gestures, then he should make *qadha* with that. He should not have this in mind that when he recovers completely, only then will he make his *qadha*. If he passes away (without having made *qadha*), he will die as a sinner.[2]
9. Similarly, if a normal healthy person becomes unconscious and remains in this state for less than twenty four hours, it will be *wajib* on him to make *qadha* of the *salah* that he missed. But if he remained unconscious for more than twenty four hours, he will not have to make *qadha*.[3]
10. When a person commenced his *salah*, he was normal and healthy. However, while in sala-at, one of his nerves got pinched and he was unable to stand up. He should therefore sit down and offer the remainder of his *salah*, and if he can, he should also make *ruku'* and *sajdah*. But if he cannot, then he should make them with gestures of his head. But if his condition is such that he does not even have the strength to sit down, he should lie down and complete the remainder of his *salah*.[4]
11. Because of some sickness, a person offered part of his *salah* sitting down and also made the *ruku'* in the place of *ruku'* and the *sajdah* in the place of *sajdah*. Thereafter, he recovered in that very *salah*. He should therefore stand up and complete the remainder of his *salah*.[5]
12. A person did not have the strength to make *ruku'* and *sajdah* because of some sickness and therefore made gestures with his head. In the course of his *salah* he felt better and was able to make *ruku'* and *sajdah* this *salah* will become invalid. He should not complete it but repeat this *salah*.[6]
13. A person became paralysed and was unable to make *istinja'* with water. He should wipe himself with a cloth or lumps of sand and offer his *salah* in this way. If he cannot make tay-ammum himself, someone else should make it for him. If he does not have the strength to even wipe himself with a piece of cloth or lumps of sand,

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[1] Fatawa Hindiyah V-1. P-87. Sharah Al-Tanweer V-1. P-794. 795. [2] Fatawa Hindiyah V-1. P-87. Sharah Al-Tanweer V-1. P-795. Muniyah P-93. [3] Maraqi P-37. [4] Fatawa Hindiyah V-1, P-87. Sharah Al-Tanweer V-1, P-796. [5] Alamgiri V-1. P-87. Radd Al-Muhtar V-1. P-796. Sharah Al-Tanweer P-796. [6] Fatawa Hindiyah V-1. P-87. Sharah Al-Tanweer V-1. P-796.

he should offer his *salah* in this very state and should not allow himself to miss any *salah*[1]. It is not permissible for anyone else to look at his body or to touch it not his father, mother, son nor daughter. However, it is permissible for the husband to look at his wife's body, and the wife to look at her husband's body. Apart from these two, it is not permissible for anyone else.[2]

14. A person missed a few *salah* while he was sound and healthy. He then fell ill. He should make *qadha* of these *salah* while he is sick, in whichever way he can. He should not wait and think that he will make *qadha* of them when he is able to stand, or when he begins to sit, or when he is able to make *ruku'* and *sajdah*. These are all thoughts influenced by *shaytan*. Piety demands that *qadha* be made immediately and not delayed.[3]
15. If the bed of a sick person is impure and it will cause the sick person much difficulty if it were to be changed, it will be permissible to offer *salah* on that very bed.[4]
16. A doctor carried out an eye operation upon a person and prohibited him from moving about. He should continue offering his *salah* while lying down.[5]
17. If a sick person made *ruku'* and *sajdah* with gestures and thereafter felt better in that very *salah* being able to make *ruku'* and *sajdah*, then that *salah* of his will become invalid. It will be *wajib* on him to repeat that *salah*. But if he had not made gestures for *ruku'* and *sajdah* as yet and already felt better, then that *salah* of his will be valid and he can continue with it.[6]
18. If a person gets tired because of the qira'at being very lengthy and finds it difficult to stand, it will not be *makruh* to lean against a wall, tree or pillar. Weak and old people find this necessary especially in *Taraweeh salah*.[7]

Salah on a Journey

1. If a person travels for a few kilometres, no rule of the *Shari'ah* changes because of this journey. According to the *Shari'ah*, he will not be regarded as a *musafir* (traveller). He will have to do everything in the same way that he would have done at home. He will have to offer four *raka'ats* for those *salah* that are of four *raka'ats*. If he is wearing leather socks, he can only make *masah* for twenty four hours and thereafter *masah* will not be permissible.[8]
2. The person who sets out with the intention of travelling three manzils is regarded as a traveller in the *Shari'ah*. The moment he comes out of the boundaries of his town or city, he is a traveller according to the *Shari'ah*. As long as he moves around within the boundaries of his town or city, he will not be a traveller. If the railway station is within the boundaries of the town, it will fall under the rule of the town. If it is out of the boundaries, then upon reaching it, the person will be regarded a traveller.[9]
3. Three *manzils* is what most people normally travel on foot in three days. Presently, this is estimated at being approximately 77 kilometres.[10]

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[1] Sharah Al-Tanweer P-352. [2] Fatawa Hindiyah V-1. P-31. [3] Fatawa Hindiyah V-1. P-38. Sharah Al-Tanweer V-1. P-833. [4] Fatawa Hindiyah V-1. P-88. Sharah Al-Tanweer V-1. P-799. [5] Sharah Al-Tanweer V-1. P-799. [6] Durr Mukhtar V-1. P-104. [7] Durr Mukhtar V-1. P-103. Shami V-1. P-508. [8] Sharah Al-Bidayah V-1. P-148. [9] Sharah Al-Tanweer V-1. P-819. [10] Sharah Al-Tanweer V-1. P-819.

4. If a place is so far that when it is calculated according to the pace of a man or camel it is three manzils, but when calculated according to a hand-driven cart or a horse and cart, one could reach there in two days. Or, if one travels by train, one would reach there in a short space of time then in all these cases the person will still be regarded as a traveller.[1]
5. If a person is termed a traveller according to the *Shari'ah*, he has to offer two *raka'ats* each for the *Zuhr*, *Asr* and *Isha' salah*. As for the *sunnah salah*, the rule is that if he is in a hurry, then apart from the *sunnah* of *Fajr salah*, it will be permissible for him to leave them out completely. There will be no sin in leaving them out. If he is not in a hurry and does not fear his companions leaving him behind, he should not leave the *sunnahs* out and should offer them completely. It is not permissible to reduce the number of *raka'ats* (for *sunnah salah*).[2]
6. There is no reduction in the *Fajr*, *Maghrib* and *Witr salah* as well. He has to offer them completely as he normally does.[3]
7. More than two *raka'ats* should not be offered for the *fard* of *Zuhr*, *Asr* and *Isha' salah*. To offer four *raka'ats* is a sin just as it is a sin to offer six *raka'ats* for the *fard* of *Zuhr salah*.[4]
8. If a person mistakenly offers four *raka'ats*, and he had sat down after the second *raka'at* and recited the *at-tahiyyat*, then the first two *raka'ats* will be regarded as *fard* and the other two *raka'ats* as *nafl*. He will also have to make *sajdah sahw*. But if he did not sit after the second *raka'at*, all four *raka'ats* will become *nafl* and he will have to repeat his *fard salah*.[5]
9. If a person stopped at a place during the course of his journey, he will remain a traveller if he made the intention of staying at that place for less than fifteen days. He will have to continue offering two *raka'ats* for the four *raka'at salah*. But if he made the intention of staying there for fifteen days or more, he will no longer be a traveller. If he changes his mind and decides to leave before fifteen days, even then he will not be regarded a traveller and will have to offer all his *salah* completely. When he leaves that place, he will become a traveller only if that place where he intends to go to is at a distance of about 77 kilometres. If that place is less than 77 kilometres away, he will not be regarded a traveller.[6]
10. A person left home with the intention of travelling 77 kilometres, but before leaving he also made this intention that he will stop over at a particular place for 15 days. He will not be regarded as a traveller. He will have to offer complete *salah* throughout his journey. If on reaching that place he did not stay there for 15 days, he will still not be a traveller.[7]
11. A person intends travelling 77 kilometres but his house falls within this distance, then he will not be a traveller.[8]
12. A woman left with the intention of travelling approximately 92 kilometres. However, the first half of the journey passed while she was in her *haidh*. She will not be regarded as a traveller. She will have to have a bath and offer the full four

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[1] Fatawa Hindiyah V-1, P-89. [2] Fatawa Hindiyah V-1, P-89. Bahr Al-Raiq V-1, P-130. Sharah Al-Tanweer V-1, P-228. [3] Radd Al-Muhtar V-1, P-821. [4] Fatawa Hindiyah V-1, P-89, Radd Al-Muhtar V-1, P-821. [5] Sharah Al-Tanweer V-1, P-826. [6] Sharah Al-Bidayah V-1, P-129; Sharah Al-Tanweer V-1, P-833. [7] Radd Al-Muhtar V-1, P-830. [8] Radd Al-Muhtar V-1, P-830.

raka'ahs. However, if she became pure from her *haidh* and there is still a distance of 77 kilometres or more to cover, or, when she left home she was pure and got her *haidh* in the course of the journey, then she will be a traveller and will have to offer her *salah* as a traveller.[1]

13. While offering his *salah*, a person made the intention of staying for 15 days. He will no longer remain a traveller and will have to offer this very *salah* completely.[2]
14. A person stopped at a particular place for two or three days, but due to certain circumstances he does not leave that place. Every day he makes the intention of leaving the following day or the day after, but does not leave. In this way, he stays at that place for fifteen days, twenty days, a month or even more than that. But he never made the intention of staying there for fifteen days. He will remain a traveller no matter how many days he stays there.[3]
15. A person left with the intention of travelling 77 kilometres but after travelling some distance, he changes his mind for some reason or the other and decides to return home. From the moment he makes the intention of returning, he will no longer be a traveller.[4]
16. A woman is travelling with her husband. In the course of the journey, she will stop when he stops and will not stop for a longer period than that without him. In such a case, the intention of the husband will be taken into consideration. If the husband intends stopping at a place for 15 days, the wife will not be a traveller as well whether she makes the intention of stopping or not. And if the husband intends staying for less than 15 days, she will also be a traveller.[5]
17. A person travelled 77 kilometres and reached his home. He will not be a traveller irrespective of how long he stays there. If it is not his house and he made an intention of staying there for 15 days or more, then too he will not be a traveller. He will have to offer all his *salah* completely. And if it is not his house and he does not intend to stay there for 15 days, he will be a traveller even after reaching that place. He will have to offer two *raka'ahs* for all the four *raka'ah* fard *salahs*.[6]
18. A person intends to stop over at several places during the course of his journey: 10 days here, 5 days there, 12 days at another place, but does not intend to stop over anywhere for 15 days, he will still remain a traveller.[7]
19. A person shifted from his home town and became a resident of another place and he has nothing to do with the first place. So now his former home town is like any other place to him. If that former place of his falls on his journey and he intends staying there for a few days, he will remain a traveller. He will have to offer his *salah* as a *musafir*.[8]
20. A person missed a few *salah* of his while on a journey. Upon reaching home he will have to offer only two *raka'ahs* when making *qadha* of *Zuhr*, *Asr* and *Isha' salah*. If he misses any *salah* such as *Zuhr* before embarking on a journey, and makes *qadha* of it while on his journey, he will have to offer the full four *raka'ats*.[9]

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[1] Sharah Al-Tanweer V-1. P-833. [2] Fatawa Hindiyah V-1. P-90. Sharah Al-Tanweer V-1. P-822. [3] Sharah Al-Bidayah V-1. P-149. Sharah Al-Tanweer V-1. P-824. [4] Radd Al-Muhtar V-1. P-845. [5] Sharah Al-Tanweer. Radd Al-Muhtar V-1. P-831. [6] Sharah Al-Tanweer V-1. P-821. [7] Sharah Al-Tanweer V-1. P-821. [8] Sharah Al-Tanweer V-1. P-829. [9] Sharah Al-Bidayah V-1. P-150.

21. After her wedding, a woman began living solely with her in-laws. So now her actual home will be that of her in-laws. If she travels 77 kilometres and goes to her parents home and does not intend staying there for more than 15 days, she will be a traveller. She will have to offer her *salah* and keep her fasts according to the rules laid down for a traveller. But if she did not intend staying with her in-laws forever, then that place which was her former home will still be regarded as her original home.
22. A ship is sailing and *salah* time has entered. *Salah* will have to be offered in that moving ship. If one feels dizzy by standing, one should sit and offer one's *salah*.[1]
23. The same rule applies to a moving train. That is, it is permissible to offer *salah* in a moving train. If he feels dizzy by standing or fears that he will fall, he can sit and offer his *salah*.
24. While offering *salah*, the train turned and the direction of the qiblah also changed. The person will also have to turn in his *salah* and face the *qiblah*.[2]
25. If a woman wishes to travel 77 kilometres or more, then as long as she does not have a mahram from among the males or her husband; it will not be permissible for her to travel. It is a major sin to travel without a mahram. It is not good to even travel less than 77 kilometres without a mahram. Prohibition in regard to this has also been mentioned in the *Hadith*.[3]
26. It is also not permissible to travel with that mahram who does not fear Allah and His Messenger ﷺ and does not conform to the *Shari'ah*.[4]
27. A woman is travelling on a carriage or ox-wagon and *salah* time enters. She should get off and offer her *salah* in a secluded place. Similarly, if she cannot make her *wudhu* on the carriage, she should get off and make her *wudhu* in a concealed place. If she does not have her head-covering (*burqah*) with her, she should wrap herself properly with a sheet or something and then get off and offer her *salah*. To make very strict hijab whereby she misses her *salah*, is haram. The ruling of the *Shari'ah* should be given preference to everything. Even in hijab, the limit which has been specified by the *Shari'ah* has to be maintained. To go beyond the limit of the *Shari'ah* and to transgress the laws of Allah is a sign of stupidity and immaturity. However, to be unnecessarily negligent in the matter of *purdah* is also shameful and sinful.[5]
28. If she is so sick that she has to sit and offer her *salah*, even then it will not be permissible to offer *salah* in a moving ox-wagon. If the ox-wagon is at a standstill, but it is resting on the shoulders of the oxen—even then it will not be permissible to offer *salah* on it. The oxen will have to be removed and then *salah* offered. The same rule applies to a carriage, i.e. as long as the horse is not separated from the carriage, *salah* in it will not be permissible.[6]
29. If a person is excused from standing and offering *salah*, it is permissible for him to offer it sitting down even while he is in a carry couch or palanquin. But this will only be permissible if the carry couch or palanquin is placed on the ground. It will not be permissible to offer *salah* if it is still resting on the shoulders of those carrying it.[7]

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[1] Sharah Al-Bidayah V-1, P-145. Sharah Al-Tanweer V-1, P-797. [2] Sharah Al-Tanweer V-1, P-797. [3] Fatawa Hindiyah V-1, P-91. Bahr Al-Raiq V-1, P-314. [4] Bahr Al-Raiq V-1, P-314. [5] Sharah Al-Tanweer V-1, P-734. [6] Sharah Al-Tanweer V-1, P-734. [7] Sharah Al-Tanweer.

30. If a person fears for his life or possessions by getting off a camel or ox, his *salah* will be valid without getting off.[1]
31. A person makes an intention of staying for 15 days at two different places, and the distance between the two places is such that the azan of one place cannot be heard at the other place. For example, he intends staying for 10 days in Makkah and 5 days in Mina which is approximately 5 kilometres from Makkah. In such a case he will be a traveller.[2]
32. If in the above mentioned case he intends to spend the night at one place and the day at the other place, then that place where he spends the night will be regarded as his watan iqamat. It will not be permissible for him to shorten his *salah* over here. As for the place where he intends spending the day, if it is at a distance of 77 kilometres from the first place, then by going there he will be a traveller. If it is less than that distance, he will not be a traveller.[3]
33. If in the above mentioned case, both places are so close that each others azan can be heard, then both places will be regarded as one place. He will become a muqeem in both places by intending to stay there for 15 days.[4]
34. A muqeem can follow an *imam* who is a traveller under any condition, irrespective of whether it is a *salah* for that time or for a *qadha salah*. When the traveller *imam* completes his *salah*, the muqeem muqtadi should stand up and complete his *salah*. He should not make any qira'at, instead, he should remain silent. This is because he is regarded as a lahiq. Since this muqtadi is following this *imam*, the first qa'dah will also be fard on him. Once the traveller *imam* makes his salam, it is mustahab for him to inform his followers that he is a traveller. And even better than this is to inform them before commencing with the *salah*.[5]
35. A traveller can also follow an *imam* who is a muqeem as long as it is within the time of that *salah*. If the time has expired, then he can follow him for the *Fajr* and *Maghrib salahs* and not for the *Zuhr*, *Asr*, and *Isha' salahs*. This is because if the traveller follows a *muqeem*, he will be following an *imam* and offer the full four *raka'ahs*. And the first qa'dah of the *imam* will not be fard while his will be fard. In this way, the person offering fard *salah* will actually be following one who is not offering a fard *salah*. And this is not permissible.[6]
36. If a traveller decides to become a muqeem while he is in his *salah*, he will have to offer it completely and it will not be permissible for him to shorten his *salah*, irrespective of whether he makes this intention in the beginning, middle or at the end—as long as it is made before making *sajdah sahw* or the *salam*. If he made this intention after *sajdah sahw* or the *salam*, this *salah* will not be offered completely. If he makes this intention after the expiry of the time or while he is a lahiq, this intention of his will have no effect on this *salah*. And if this *salah* is going to be a four *raka'ah salah*, he will have to shorten it.

Examples: (i) A traveller commenced *Zuhr salah*. After offering one *raka'ah*, the time for that *salah* expired. Thereafter he made the intention of becoming a

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[1] Fatawa Hindiyah V-1, P-92. Sharah Al-Tanweer V-1, P-733. [2] Durr Mukhtar V-1. P-107. [3] Shami V-1, P-529. [4] Durr Mukhtar V-1, P-107. Shami V-1, P-529. [5] Durr Mukhtar V-1, P-108. Bahr V-1. P-135. [6] Durr Mukhtar V-1. P-108. Shami V-1, P-531. This situation is not found in that *salah* which is offered in it's appointed time. Because once the time passes, this rule does not apply.

muqeem. This intention will not have any effect on his *salah* and he will have to shorten his *salah*. (ii) A certain traveller was a muqtadi of another traveller and became a lahiq. He then began offering the *raka'ahs* which he had missed. He then made the intention of becoming a muqeem. This intention of his will have no effect on this *salah* of his. If this *salah* is a four *raka'ah salah*, he will have to shorten it and offer only two *raka'ahs*.[1]

Jumu'ah (Friday) *Salah*

Allah does not like anything more than *salah*. It is for this reason that we do not find such great emphasis for any other form of worship in *Shari'ah*, and He has prescribed this worship five times daily as a form of gratitude for His endless bounties. These bounties which commence from birth right until death—in fact they continue after death and commence even before birth.

Since Friday has been accorded the most amount of merits as opposed to other days, so much so that the father of all mankind Sayyidina Aadam عليه السلام was created on this day, a special *salah* was therefore ordered for this day. We have already mentioned the benefits and wisdom of congregation. It has also been made clear that the bigger the congregation the more those benefits will become apparent. This will only be possible if the people of all the different areas and the residents of that place get together and offer their salah collectively.. This would have been extremely difficult if it were to be done five times daily. Therefore the *Shari'ah* has specified a day in the week when people of different residential areas and villages can get together and fulfil this worship and Friday is the most virtuous and noble of days, and selected for this purpose. Allah had also specified this day as a day of worship for the previous nations, but they disputed and differed about it. They were thus deprived of this great bounty while this *ummah* has been favoured with this bounty. The Jews set aside Saturday on the basis that Allah had completed creating the entire creation on this day. The Christians set aside Sunday thinking that this is the day when Allah commenced with the creation. Accordingly, they make numerous arrangements on both these days, leaving all work and spending the days in worship. It is because of this that all the offices are closed on Sundays in Christian countries.

The Virtues of Friday

1. The Prophet ﷺ said: "Friday is the best of days. It was on this day that Sayyidina Aadam عليه السلام was created, it was on this day that he was granted entry into *Jannah*, it was on this day that he was removed from *Jannah* (which became the cause for man's existence in this universe, and which is a great blessing), and the day of resurrection will also take place on this day." (Sahih Muslim)
2. It is related from Imam Ahmad رحمة الله عليه that he said that in certain aspects the rank of the night of Friday is even higher than of Laylatul Qadr. One of the reasons for this is that it was on this night that the Prophet ﷺ appeared in the womb of his mother, and his appearance in this world was a cause of so much good and blessings both in this world and in the Hereafter that they cannot be enumerated. (Ash'atul Lama'at)
3. The Prophet ﷺ said: "There is such an hour on Friday that if any Muslim makes a

[1] Durr Mukhtar, Shami V-1, P-822.

supplication in it, it will definitely be accepted." (Bukhari, Muslim). The Ulama have differed in specifying that hour which has been mentioned in the *Hadith*. Shaykh Abdul Haq Muhaddith Dehlawi رحمة الله عليه has mentioned 40 different opinions in his book *Sharh Sifrus Sa'adah*. However, from among all these opinions he has given prference to two opinions: (i) That time is from the commencement of the khutbah till the end of the *salah*, (ii) That time is towards the end of the day. A big group of ulama have given preference to this second opinion and there are many *Ahadith* which support this opinion. Shaykh Dehlawi رحمة الله عليه says that this narration is correct that Sayyidah Fatimah رضى الله عنها used to order her maid on Fridays to inform her when the day is about to end so that she could occupy herself in making *zikr* and supplications. (Ash'atul Lama'at)

4. The Prophet ﷺ said: "Of all the days, Friday is the most virtuous. It is on this day that the trumpet will be blown. Send abundant durood upon me on Fridays because they are presented to me on that day[1]." The *Sahabah* رحمة الله عليه asked: "O Messenger of Allah! How will they be presented to you when even your bones will not be present after your death?" He replied: "Allah has made the earth haram[2] upon the Prophets forever." (Abu Dawood)
5. The Prophet ﷺ said: "The word "shahid" refers to Friday. There is no day more virtuous than Friday. There is such an hour in this day that no Muslim will make supplication in it except that it will be accepted. And he does not seek protection from anything except that Allah will grant him protection." (Tirmizi). The word "*shahid*" appears in *surah Burooj*. Allah has taken an oath of that day. He says in the Qur'an:

   وَالسَّمَآءِ ذَاتِ الْبُرُوْجِ وَالْيَوْمِ الْمَوْعُوْدِ وَشَاهِدٍ وَّمَشْهُوْدٍ ۝

   "By the he aven with its constellations. By the promised day. By the witness (Friday), and that which it is witnesses (day of Arafah)." (Al-Burooj, 85: 1-3)
6. The Prophet ﷺ said: "Friday is the 'mother' of all days and the most virtuous in the sight of Allah. In the sight of Allah it has more greatness than *Eid ul-Fitr* and *Eid ul-Ad'ha*." (Ibn Majah)
7. The Prophet ﷺ said: "The Muslim who passes away on the night or during the day of Friday, Allah saves him from the punishment of the grave." (Tirmizi)
8. Once Sayyidina Ibn Abbas ﷺ recited the following verse: اليوم اكملت لكم دينكم "This day, I perfected your religion for you[3]." A Jew was sitting near him. On hearing this verse being recited he remarked: "If this verse was revealed to us, we would have celebrated that day as a day of Eid." Ibn Abbas ﷺ replied: "This verse was revealed on two Eids, i.e. on the day of Friday and the day of *arafah*." In other words, what is the need for us to make that day into a day of Eid when it was already a day of two Eids?
9. The Prophet ﷺ used to say that the night of Friday is a lustrous night, and its day is a lustrous day. (Mishkat)
10. After qiyamah, Allah will send those who deserve Paradise to it, and those who deserve Hell it. The days that we have in this world will also be there. Although

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[1] The *Hadith* does not restrict it to just that day. [2] That is, the ground cannot have any effect on their bodies. They will remain just as they were in the world. [3] Al-Maidah, 5:3.

there will be no day and night, Allah will show us the extent of days and nights and also the number of hours. So when Friday will come and that hour when the people used to go for prayers will approach, a person will call out saying: "O dwellers of *Jannah*! Go into the jungles of abundance, the length and breadth of which are not known to anyone besides Allah. There will be mounds of musk which will be as high as the skies. The Prophets ﷺ will be made to sit on towers of light, and the believers on chairs of sapphires. Once everyone is seated in their respective places, Allah will send a breeze which will carry that musk. That breeze will carry the musk and apply it to their clothing, faces and hair. That breeze will know how to apply that musk even better than that woman who is given all the different perfumes of the world. Allah will then order the carriers of His throne to go and place His throne among all these people. He will then address them saying: O my servants who have brought faith in the unseen despite not seeing Me, who have attested My Messenger, and who have obeyed My laws! Ask Me whatever you wish for. This day is the day of giving abundantly. They will all exclaim in one voice: O Allah! We are pleased with You, You also be pleased with us. Allah will reply: O dwellers of *Jannah*! If I were not pleased with you all, I would not have kept you in My *Jannah*. Ask for something because this is the day of giving in abundance. They will all say in one voice: O Allah! Show us Your beauty, that we may be able to look at Your noble being with our very eyes. Allah will lift the veil and will become apparent to these people and His beauty will engulf them from all sides. If it had not been ordained before hand that the people of Paradise should not burn then they would never have endured the heat of this light and would have been burnt. He will then ask them to go back to their respective places. Their beauty and attractiveness will double through the effects of that *real* beauty. These people will then go to their wives. They will not be able to see their wives nor will their wives be able to see them. After a little while, the nur which was concealing them will be removed and they will now be able to see each other. Their wives will ask them "How is it that you do not have the same appearance which you had left with? That is, your appearance is a thousand times better now." They will reply "The noble being of Allah was made apparent to us and we saw His beauty with our very eyes." (Sharh Sifrus Sa'adah) See what a great bounty they received on the day of Friday!

11. Every afternoon, the heat of Hell is increased. However, this will not be done on Fridays through its blessings. (Ihya ul-Uloom)[1]
12. On one Friday, The Prophet ﷺ said: "O Muslims! Allah has made this day a day of Eid. So have a bath on this day, whoever has perfume should apply it, and use the *miswak*." (Ibn Majah)

The Etiquette of Friday

1. Every Muslim should make preparations for Friday from Thursday. After the *Asr salah* of Thursday, he should make a lot of *istighfar*. He should clean his clothes and keep them ready. If he does not have any perfume in his house, then if it is possible he should try and obtain some and keep it ready so that he will not get distracted with these things on Friday. The pious people of the past have stated that

[1] Abu Dawood has transmitted this *Hadith* and *Hadith* # 1.

the person to receive the most benefit on Friday will be that person who waits for it and who makes preparations for it from Thursday. The most unfortunate person will be he who does not even know as to when Friday will fall, so much so that he will ask the people in the morning as to which day this is. Some pious people used to go and stay in the *jami masjid* from the night of Friday in order to make full preparations for the following day. (Ihya ul-Uloom, vol. I, page 161)

2. On the day of Friday, *ghusl* should be had and the hair of the head and the rest of the body should be thoroughly washed. It is also very virtuous to use the *miswak* on this day.
3. After having bath, a person should wear the best garments that he possesses, and if possible he should also apply some perfume. He should also clip his nails.
4. He should try and go very early to the *jami masjid*. The earlier a person goes, the more reward he will receive. The Prophet ﷺ said: "On the day of Friday, the angels stand at the entrance of that masjid in which *Friday salah* is to be offered. They write down the name of the person who enters the mosque first, and then the name of the person who follows, and they continue doing this. The person who enters first will receive the reward of sacrificing a camel in the path of Allah, the one who follows him will get the reward of sacrificing a cow, then a chicken, then the reward of giving an egg as charity in the path of Allah. Once the *khutbah* (sermon) commences, the angels close the register and begin listening to the *khutbah*."

(Bukhari and Muslim)

In olden times, the roads and alleys used to be extremely busy in the mornings and at *Fajr* time. All the people used to go so early to the *jami masjid* and there used to be such a large crowd that it used to look like the days of Eid. Later, when this habit was given up, people began saying that this is the first innovation[1] in Islam. After writing this, Imam Ghazali رحمة الله عليه says: "Aren't the Muslims ashamed of themselves that the Jews and Christians go so early in the morning to their synagogues and churches on Saturdays and Sundays. Those who are businessmen go so early to the bazars in order to do their buying and selling. Why don't the Muslims do the same?" The reality of the situation is that the Muslims have totally reduced the value of this blessed day. They do not even know what day this is, and what a high status it has. How sad it is that the day which was more valuable than Eid in the eyes of Muslims of the past, which the Prophet ﷺ was proud of and the day which was not granted to the previous nations has become so dishonoured at the hands of Muslims today and it is such a great ingratitude to the favour of Allah that the consequence of all this can be seen with our very eyes."

5. By going walking for the *Jumu'ah salah*, one gets the reward of fasting for one year for every step that he takes. (Tirmizi)
6. On Fridays, the Prophet ﷺ used to recite *surah* Alif Lam Meem Sajdah and *surah* Hal Ata[2], in the *Fajr salah*. These *surahs* should therefore be occassionally recited in the *Fajr salah* on Fridays. Occassionally they should be replaced with others so that people do not regard their recitation as *wajib*.

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[1] That is, not going early to the mosque is the first innovation. Here, innovation is taken literally (i.e. something new) and not from the *Shara'ee* point of view, which means to do something new in the religion while regarding it as an act of worship. Because this is *haram*, and not to go early to the *masjid* is not *haram*.

[2] Namely, Fussilat (41) and Al-Dahr (76).

7. For the Friday *salah*, the Prophet ﷺ used to recite the following *surahs*: al-Jumu'ah and al-Muna-fiqun, or al-A'la and al-Ghashiyah.[1]
8. There is a lot of reward in reciting *surah al-Kahf* either before the Friday *salah* or after it. The Prophet ﷺ said: "The person who recites *surah Kahf* on Fridays, a *nur* will appear for him from below the *arsh* as high as the skies. This light will help him in the darkness of the day of resurrection. And all the sins which he may have committed from the last Friday till this Friday will be forgiven." (Sharh Sifrus Sa'adah) The *ulama* have written that this *Hadith* refers to minor sins because major sins are not forgiven without making *tawbah*.
9. There is more reward in reciting durood on Fridays than on other days. It has been mentioned in the *Hadith* that *durood* should be recited abundantly on Fridays.

The Virtues and Importance of Friday *Salah*

Friday *salah* is *fard ayn*. It has been established from the Qur'an, *Hadith* and the consensus of the ummah. It is one of the most salient features of Islam. The person who rejects Friday *salah* is a *kafir*. The one who misses it without any valid excuse is a *fasiq*.

1. Allah says in the Qur'an:

   يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ

   "O you who believe! When the call is made for the *salah* on Friday, hasten to the remembrance of Allah and leave off your trading. That is better for you, if you only know"[2]. (62:9)

   In this verse, "remembrance" refers to the Friday *salah* and khutbah. "Hasten" means that one should go with great concern and care.
2. The Prophet ﷺ said: "The person who has a bath on Friday, purifies himself as far as possible, applies oil to his hair, applies perfume, leaves for the mosque, when he arrives at it he does not sit down by removing anyone from his place, offers as many *nafl salah* as possible, when the *imam* delivers the *khutbah* he remains silent[3]—then his sins from the previous Friday till now will be forgiven." (Bukhari)
3. The Prophet ﷺ said: "The person who has a bath on Friday and goes early to the mosque on foot, and not by a vehicle, listens to the *khutbah* and does not do any foolish act while it is being delivered, will get the reward of one year's worship, one year's fasting, and one year's *salah*; for every step that he takes." (Tirmizi)
4. Sayyidina Ibn Umar رضي الله عنه and Sayydina Abu Hurayrah رضي الله عنه narrated that they heard the Prophet ﷺ say: "People should abstain from leaving out Friday *salah*. If not, Allah will put a seal over their hearts whereby they will fall into severe negligence[4]." (Muslim)
5. The Prophet ﷺ said: "The person who misses out three Friday without any valid reason, Allah puts a seal over his heart." (Tirmizi). In another narration it is

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[1] That is, on eof the *surahs* from the two foregoing or these, now and then. [2] The Muslims are reminded that they know and those who know should not behave in a contrary manner. [3] Another *Hadith* says that it is not allowed to speak or offer *salah* from the time the *imam* sits on the *minbar*. This is what the Imam A'zam holds. [4] That would happen when a seal is put over their hearts. May Allah protect us because if negligance overtakes anyone, it will become impossible to save oneself from Hell.

mentioned that Allah becomes displeased with him.

6. Sayyidina Tariq bin Shihab narrates that the Prophet said: "The Friday *salah* with congregation is a duty which is *wajib* on every Muslim with the exception of the following four persons: (i) a slave, that is the one who is owned by someone according to the rules laid down by the *Shari'ah*, (ii) a woman, (iii) an immature boy, (iv) a sick person." (Abu Daud)
7. Sayyidina Ibn Umar narrates that the Prophet said in regard to those who neglect Friday: "It is my earnest desire[1] that I appoint someone as *imam* in my place while I go and burn the homes of those who do not attend the Friday *salah*." (Muslim) A similar *Hadith* has also been related with regard to leaving out congregation. We have mentioned this *Hadith* previously.
8. Sayyidina Ibn Abbas has narrated that the Prophet said: "The person who neglect Friday *salah* without a valid reason is written down as a hypocrite[2] in a book that is absolutely protected from any changes and modifications." (Mishkat) In other words, he will be labelled as a hypocrite forever. However, if he repents or Allah forgives him solely out of His mercy, then this is another matter.
9. Sayyidina Jabir narrates that the Prophet said: "Friday *salah* becomes obligatory on the person who believes in Allah and the last day, except for the sick, traveller, woman, child, and a slave. If a person occupies himself in something unnecessary, or in some transaction, Allah also turns away from him[3] and does not worry about him and Allah is worthy of all praise." (Mishkat) In other words, He is not affected by anyone's worship and does not benefit in any way. His essence and being will remain the same irrespective of whether anyone praises Him and worships Him or not.
10. Sayyidina Ibn Abbas says that the person who leaves out several Friday *salah* consecutively has in fact turned away from Islam. (Ash'atul Lama'at)
11. A person asked Sayyidina Ibn Abbas regarding a person who passed away and he never used to join the Friday and congregation *salah*: "What do you say about such a person?" He replied: "That person is in Hell." This person continued asking him this question for a full month and he gave him the same reply. (Ihya ul-Uloom)

Even by merely glancing at these *Ahadith*, one can come to the conclusion that the *Shari'ah* has laid great stress on Friday *salah* and that severe warnings have been given to the one who leaves out Friday. Can a person who claims to be a Muslim still have the audacity of neglecting this fard?

The Method of Offering Friday *Salah*

After the first *azan* of Friday and before the second *azan*, four *raka'ahs* of *sunnah salah* should be offered. This is *sunnah mu'akkadah*. After the *khutbah*, two *raka'ahs fard salah* should be offered with the *imam*. Thereafter, four *raka'ahs sunnah* should be offered. These are also *mu'akkadah*. Then, another two *raka'ahs* should be offered. According to some

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[1] A firm intention. but he did not put it into practice for some reason. [2] It is immaterial that he becomes a disbeliever which is really the characteristic of a hypocrite. It is the idiosycrasy of a hypocrite which is a sin. [3] Allah does not pay attention to him. He is not dependant anyway on anyone. He does not benefit by anyone's deeds but what a man does is for his own good. Thus if a man works for his way to Hell, Allah also does not care for him.

ulama these two *raka'ahs* are also *sunnah mu'akkadah*.

Pre-requisites which Make Friday *Salah Wajib*

1. To be a *muqeem*. Friday *salah* is not *wajib* on a traveller.[1]
2. To be sound and healthy. Friday is not *wajib* on a person who is sick. That sickness which prevents a person from going to the *jami masjid* on foot will be considered. If a person is very weak due to old-age, is unable to go to the masjid or is blind, then all these people will fall under the category of the sick and Friday *salah* will not be *wajib* on them.
3. To be a free person. Friday *salah* is not *wajib* on a slave.
4. To be a male. Friday *salah* is not *wajib* on a female.[2]
5. To be free from those excuses which do not make Friday *salah wajib*. These have been mentioned previously. If any of these excuses are found, Friday *salah* will not be *wajib*.

   Examples: (i) It is raining very heavily. (ii) One is taking care of a sick person. (iii) By going to the mosque there is a fear of a certain enemy. (iv) The prerequisites which we mentioned in order for *salah* to be *wajib* are also considered here, i.e, to be sane, mature, and to be a Muslim.

All these prerequisites which have been mentioned make Friday *salah wajib*. If any of these prerequisites are not found in a person and he still offers Friday *salah*, then his *salah* will be valid. That is, the duty of offering *Zuhr salah* will be discharged. For example, a certain traveller or woman[3] offers Friday *salah*.

Pre-requisites for the Friday *Salah* to be Valid[4]

1. The place has to be a city or town[5]. Friday *salah* is not valid in a village or jungle. However, Friday will be valid in a village if its population is equal to that of a town, for example, if there is a population of three to four thousand.
2. It has to be at the time of *Zuhr*. Friday *salah* is not valid before *Zuhr* time or after the expiry of *Zuhr*. So much so, that if the *Zuhr* time expires while Friday *salah* is being offered and even if the *tashahhud* has been recited in the past *qa'dah*, the *salah* will be invalid. It is for this reason that *qadha* is not offered for Friday *salah*.
3. The *khutbah* has to be delivered. That is, to face the people and remind them of Allah even if it means merely saying *Sub'hanAllah* or *Alhamdu lillah*. However, it is *makruh* to suffice with this alone because it is contrary to the *sunnah*.
4. The *khutbah* has to be before the *salah*. If the *khutbah* is delivered after the *salah*, the *salah* will not be valid.
5. The *khutbah* has to be delivered within the time of *Zuhr*. If the *khutbah* is delivered before the time of *Zuhr*, the *salah* will not be valid.
6. Congregation. That is, there has to be at least three persons apart from the *imam* who are present from the beginning of the *khutbah* till the *sajdah* of the first *raka'ah*. This is irrespective of whether those who were present for the *khutbah* are different from those who are present for the *salah*. But this is on the condition that

[1] Tahtawi P-292. [2] Durr Mukhtar, Shami V-1, P-853. [3] Her *Jumu'ah salah* will be valid even though she was not supposed to join the *jama'at*. [4] Az-Zahr fi Al-Qura Al-Badi Ahsan Al-Qura. [5] Durr Mukhtar V-1. PP-111. 113.

these three persons are such that they are eligible for *imamat*. Therefore, if there are only women or immature children, the *salah* will not be valid.

7. If the people go away before the *sajdah* and less than three persons remain or no one remains, the *salah* will become invalid. However, if they go after the *sajdah*, the *salah* will not be invalid.
8. To offer Friday *salah* openly and with full permission. It will not be permissible to offer Friday *salah* in any private and secluded place. If Friday *salah* is offered at such a place where the general public is not allowed to come or the doors of the mosque are closed at the time of Friday, the *salah* will not be valid.

If a person offers Friday *salah* contravening the above-mentioned prerequisites, his *salah* will not be valid. He will have to offer *Zuhr salah*. Since this *salah* of his will become a *nafl salah*, and since *nafl salah* is not offered with such preparations, in such a case it will be *makruh tahrimi* to offer Friday *salah*.

Rules for the Friday *Khutbah*

1. Once all the people have gathered together, the *imam* should sit on the *minbar* and the *mu'azzin* should call out the *azan* in front of him. Immediately after the *azan*, the *imam* should stand up and deliver the *khutbah*.[1]
2. Twelve things are *sunnah* in the *khutbah*[2]: (i) The person delivering the *khutbah* should be standing, (ii) Two khutbahs should be delivered, (iii) He must sit in-between both the khutbahs to such an extent that *Sub'hanAllah* could be recited three times, (iv) He must be pure from *hadath akbar* and *hadath asghar*, (v) While delivering the *khutbah*, he must face the people, (vi) He must recite *A'udhu billahi minash shaytanir rajeem* in his heart before commencing with the *khutbah*, (vii) He must deliver the *khutbah* in such a way that all the people can hear his voice, (viii) The subject matter of the *khutbah* must comprise of the following eight things: (i) gratitude to Allah, (ii) praise to Allah, (iii) testifying the Oneness of Allah and the prophethood of the Prophet ﷺ, (iv) salutations to the Prophet ﷺ, (v) admonition and advice, (vi) recitation of verses or a *surah* from the Qur'an, (vii) to repeat all these things in the second *khutbah* as well, (viii) to make supplication for the Muslims instead of giving advice and admonition in the second *khutbah*. This is the list of the subject matter.

The rest pertain to the *masnoon* acts of the *khutbah*. (i) The *khutbah* should not be too lengthy. Instead, it should be shorter than the *salah*. (ii) To deliver the *khutbah* from the *minbar*. If there is no *minbar*, one should stand up by taking support from a staff or rod. To take support from a staff or rod or to place one hand over the other while one is on the *minbar*, which is the habit of some people has not been reported[3] (iii) Both the khutbahs have to be in Arabic[4]. To deliver the *khutbah* in any other language or to add any poetry or idioms of another language as is prevalent today at some places is contrary to *sunnah mu'akkadah* and is in fact

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[1] Durr Mukhtar V-1, PP-113, 114. Bahr V-1, P-157. [2] Bahr V-1, P-147. Fatawa Hindiyah V-1, P-144.
[3] This is based on the opinion of the author of Durr Mukhtar while the author of Radd Al-Muhtar quotes two narrations which indicate that the staff or rod had been used by the Prophet ﷺ. This second opinion will therefore have to be given preference. [4] That the *khutbah* should be delivered in Arabic is discussed in detail in *Tahqeeq Al-Khuoah*.

makruh tahrimi[1]. (iv) Those listening to the *khutbah*[2] should face the *qiblah*.
In the second *khutbah* it is *mustahab* to invocate blessings for the Prophet's ﷺ family, companions, wives, and specifically for the *khulafa rashidin* and Sayyidina Hamzah and Abbas ؓ. It is also allowed to make supplication for the leader of the Islamic state. But it is *makruh tahrimi* to praise him for things which are not true.

3. Once the *imam* stands up to deliver the *khutbah*[3], it is *makruh tahrimi* to offer any *salah* or to speak with each other. However, it is permissible for the *sahib tarteeb* to offer his *qadha salah* at that time. In fact, it is *wajib* for him to offer his *qadha salah*. As long as the *imam* does not complete his *khutbah*, all these things will be prohibited.
4. Once the *khutbah* commences, it is *wajib* for all those present to listen to the *khutbah*[4], irrespective of whether they are sitting near the *imam* or far away from him. It is also *makruh tahrimi* to do such a thing as will distract one from listening. Thus eating, drinking, talking, walking, making *salam*, answering to a *salam*, reading some *tasbeeh*, disclose to someone a ruling of the *Shari'ah* are prohibited while one is in *salah*, and also prohibited while the *khutbah* is being delivered. However, it is permissible for one who is delivering the *khutbah* to disclose a ruling of the *Shari'ah* while he is delivering his *khutbah*.
5. If the *khutbah* commences while one is offering one's *salah*, it is better to complete it if it is *sunnah mu'akkadah*. If it is a *nafl salah*, one should make *salam* after two *raka'ats*.[5]
6. It is *makruh tahrimi* for the muqtadis as well as the *imam* to raise their hands and make supplication in between the two *khutbahs* when the *imam* is sitting. However, it is permissible to make supplication in one's heart without raising one's hands as long as one does not say anything with one's tongue neither silently nor loudly.[6]
Nothing has been related from the Prophet ﷺ and his companions with regard to delivering khutbahs on the last Friday of Ramadhan which contain matters related to the departure of Ramadhan. Nor is there any mention of this in the books of Islamic jurisprudence. In doing so, there is the danger of the masses thinking that this is necessary. It is therefore a *bid'ah*.

Note: These days undue attention is given to this sort of *khutbah*. If anyone does not deliver such a *khutbah*, he is accused and mocked at. Special preparations are made in listening to such *khutbah*.

7. It is permissible to deliver a *khutbah* while looking into a book.
8. If the Prophet ﷺ name is mentioned in the *khutbah*, it is permissible for the muqtadis to send *durood* to him in their hearts.[7]

The Friday *Khutbah* of The Prophet ﷺ

By quoting the Friday *khutbah* of the Prophet ﷺ it is not intended that people should start restricting themselves to this *khutbah*. This *khutbah* should be delivered occasionally as a source of barakah and with the intention of following the *sunnah*. It was the habit of the

[1] Details may be seen in Imdad Al-Fatawa V-1. PP-415, 424. [2] Durr Mukhtar. Shami V-1. P-111.
[3] Durr Mukhtar V-1. P-113. Bahr P-155. [4] Durr Mukhtar, Shami V-1, PP-171, 113. Bahr V-1, P-155.
[5] Durr Mukhtar V-1. P-113. Bahr V-1. P-155. [6] Radd Al-Muhtar V-1. P-554. [7] Bahr V-1, P-156. Durr Mukhtar V-1. P-113.

Prophet ﷺ that once all the people had gathered, he used to enter the mosque and make *salam* to all those present. Sayyidina Bilal رضي الله عنه used to call out the *azan*. On the completion of the *azan*, he used to immediately stand up and deliver his *khutbah*. Until the *minbar* was not constructed, he used to take support from a staff. Occasionally, he used to place the staff against a pillar which was near the *mihrab* from where he used to deliver his *khutbah*, and then lean against it. After the construction of the *minbar*, there is no evidence that he used to take support from a staff.[1]

He used to deliver two *khutbah* and sit down for a little while in-between the two. When sitting down, he did not engage in any conversation nor did he make any supplication. On completing the second *khutbah*, Sayyidina Bilal رضي الله عنه used to call out the *iqamah* and the Prophet ﷺ used to commence the *salah*.

While delivering the *khutbah*, his voice got loud and his blessed eyes turned red. It is mentioned in *Sahih Muslim* that when he delivered the *khutbah* his condition used to be as if he was warning the people of an invasion of an enemy who was very near. In most of the khutbah he used to say: "Qiyamah and I have been sent just as these two fingers are!"[2] And he used to join his middle and forefinger together. Thereafter, he used to deliver the following *khutbah*:

اَمَّا بعْدُ فَإِنَّ خيْرَ الْحدِيْثِ كِتَابُ اللّٰهِ وَخَيْر الْهَدْيِ هدْىُ مُحَمَّدٍ وَّشرُّ الْاُمُوْرِ مُحْدثاتُها وكُلُّ بِدْعةٍ ضـلالةٌ انـا اَوْلٰى بِكُلِّ مُوْمِنٍ مِّنْ نَّفْسِهٖ مَنْ ترَكَ مالاً فَـلِاَهْلِهٖ ومَنْ تركَ دَيْنًا اَوْ ضِيَاعًا فَعَلَيَّ.

At times he used to deliver this *khutbah*:

يٰآيُّـهَا النَّاسُ تُوبُوْآ اِلَى اللّٰهِ قَبْلَ اَنْ تَمُوْتُوْا. وَبَارِدُوْا بِالْاَعْمَالِ الصَّالِحَةِ قَبْلَ اَنْ تَتْلُوْا. وَسِلُوْا الَّذِىْ يَنْسِكُمْ وَبَيْنَ رَبِّكُمْ بِكَثْرَةِ ذِكْرِكُمْ لَهٗ، وَكَثْرَةِ الصَّدَقَةُ فِيْ السِّرِّ وَالْعَلَانِيَةِ، تُرْذَارًا وَتَنْصُرُوْا وَنَخبرُوْا. وَاعْلَمُوْآ اَنَّ اللّٰهَ قَدِ افْتَرضَ عَلَيْكُمْ ابْلمعَةَ فِيْ مَنامِيْ هٰذَا، فِيْ يَوْمِيْ هٰذَا، فِيْ شَهْرِىْ هٰذَا، مِنْ عَامِ هٰذَا اِلَى يَوْمِ الْقِيَامةِ. فَمَنْ تَرْكًا فِيْ حَيَاتِيْ ازبندى، وَلَهٗ اِمَامٌ عَادِلٌ اَوْ جَـآئِرٌ، اسْتِخْفَافًا بِهَا، اَوْ جُنُوْدًا لَّهَـا، فَـلَا جَمَعَ اللّٰهُ لَهٗ نَخْلَهٗ، وَلَا بَارَكَ لَهٗ فِيْ اَمْرِهٖ، اَلَا وَلَا صَـلَاةَ لَّهٗ، وَلَا زَكَاةَ لَّهٗ، وَلَا حَجَّ لَّهٗ، وَلَا صَوْمُ لَّهٗ، وَلَا بِرُّ لَّهٗ، حَتّٰى يَتُوْبُ. فَمَنْ تَابَ، تَابَ اللّٰهُ عَلَيْهِ. اَلَا لَا تُؤْمِنُ امْرَاَةٌ رَّجُلًا، وَلَا بَرَمٌ اَغْزَالِيْ مُهَاجِرًا. وَلَا بَرَامُ فَاجِرُ مَوْلـيْنَا، اِلَّا اَنْ يَّتَهَزَّهٗ بِسُلْطَانٍ، يَخافُ سَيْفَهٗ وَسَوْطَهٗ.

At times, after saying the praises of Allah, he used to deliver the following *khutbah*:

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَغْفِرُهٗ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سِيِّئَاتِ اَعْمَالِنَا وَمَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ ومن

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[1] Many people began to doubt on seeing this message that it is wrong for the *khateeb* to learn on a staff while delivering the *khutbah*. Hence, we reproduce the relative question answer from Imdad Al-Fatawa.

Q: It is found in *Al-Khitab Al-Mathura* that the *imam* may have a staff in his hand while delivering the *khutbah* but it seems from *Bahishti Zewar* that it is disallowed?

A: Durr Mukhtar tells us that it is *makruh* to lean on the staff but Radd Al-Muhtar has presented two *Ahadith* from Abu Dawood and Muheet which show that it is *sunnah* to hold the staff. (V-1, P-862). The contention of Radd Al-Muhtar is preferred.

[2] He meant that *qiyamah* is very near and will come soon after him.

يُضْلِلْ فَلاَ هَادِيَ لَهُ وَاَشْهَدُ اَنْ لاَّ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ اَرْسَلَهُ بِالْحَقِّ

بَشِيْرًا وَّنَذِيْرًا بَيْنَ يَدَيْهِ السَّاعَةِ مَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهُ فَقَدْ رَشَدَ وَاهْتَدٰى وَمَنْ يَّعْصِهِمَا فَاِنَّهُ لاَ يَضُرُّ اِلاَّ نَفْسَهُ وَلاَ يَضُرُّ

اللّٰهَ شَيْئًا.

A *Sahabi* says, that the Prophet ﷺ used to recite *surah Qaf* very regularly in his khutbahs so much so that I learnt *surah Qaf* merely by listening to him recite it on the minbar. At times he used to recite *surah al-Asr*, and at times he used to recite the following verses:[1]

لَا يَسْتَوِيْٓ اَصْحَابُ النَّارِ وَاَصْحَابُ الْجَنَّةِ. اَصْحَابُ الْجَنَّةِ هُمُ الْفَآئِزُوْنَ ط وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ

قَالَ اِنَّكُمْ مَّاكِثُوْنَ ○

Rules Related to Friday *Salah*

1. It is preferable that the person who delivers the *khutbah* also performs the *salah*. However, it is permissible for someone else to perform the *salah*.[2]
2. It is *sunnah* to call out the *iqamah* and commence with the *salah* immediately after the completion of the *khutbah*. It is *makruh tahrimi* to engage in any worldly activity between the *khutbah* and the *salah*. If there is a very lengthy gap between the *khutbah* and the *salah*, it will be necessary to repeat the *khutbah*. However, if the delay is caused because of a religion expediency, e.g. to show someone a ruling, or the *wudhu* of the *imam* broke and he went to make *wudhu*, or after delivering the *khutbah* he realised that he had to have a bath, so he went to have a bath in all these cases it will not be *makruh* nor will it be necessary to repeat the *khutbah*.[3]
3. Friday *salah* should be offered with the following intention: "I intend offering two *raka'ahs fard* of Friday *salah*."
4. It is preferable for all the people to get together and offer Friday *salah* in one mosque. However, it is permissible for the people of one place to offer their Friday *salah* in several mosques.[4]
5. If a person joins the *salah* in the last *qa'dah* at the time of reciting the *at-tahiyyat* or after *sajdah sahw*, his joining the congregation will be correct and he will have to complete his Friday *salah*. He will not have to offer *Zuhr salah*.[5]
6. Some people offer *Zuhr salah* after the Friday *salah* as a precaution. Since the belief of the masses has become corrupted in this regard, they should be strictly stopped from this. However, if a knowledgeable person wishes to offer the *Zuhr salah* due to some doubt, he should do so without letting anyone come to know of it.[6]

Eid Salah

1. The first of *Shawwal* is known as *Eid ul-Fitr*, and the tenth of *Zil Hijjah* is known as *Eid ul-Adha*[7] Both these days are days of festivity and celebration in Islam. On

[1] Bahr V-1. PP-147. 148. [2] V-1. P-113. [3] Durr Mukhtar. Shami V-1, P-554. [4] Durr Mukhtar V-1. P-120. Bahr V-1. P-142. Radd Al-Muhtar V-1. P-541. Kabiri P-512. [5] Hidayah V-1, P-150. Durr Mukhtar V-1. P-113. Radd Al-Muhtar V-1. P-550. [6] Bahr V-1. P-143. Durr Muhtar V-1. P-542. [7] Durr Mukhtar V-1, P-114. Hidayah V-1, P-151. Bahr V-1, P-157.

both these days it is *wajib* to offer two *raka'ahs* of *salah* as a form of gratitude. The prerequisites and conditions that have been mentioned for the validity and compulsion for Friday, apply for the Eid *salah* as well. With the exception that for the Friday *salah* the *khutbah* is a prerequisite and fard, while for the Eid *salahs* it is not fard but *sunnah*. Furthermore, the Friday *khutbah* is delivered before the *salah* while for the Eid *salahs*, the *khutbah* is delivered after the *salah*. However, listening to the *khutbah* of Eid[1] is *wajib*[2] just as it is *wajib* for the *khutbah* of Friday, i.e. while the *khutbah* is being delivered, it is *haram* to talk, walk about or offer *salah*.

Thirteen things are *sunnah* on the day of *Eid ul-Fitr*:

(i) To adorn oneself according to the *Shari'ah*.
(ii) To have a bath.
(iii) To use *miswak*.
(iv) To wear the best of clothing which one possesses.
(v) To apply perfume.
(vi) To wake up very early in the morning.[3]
(vii) To go early to the Eid-gah.
(viii) To eat something sweet, such as dates, before going to the Eid-gah.
(ix) To give the *sadaqatul fitr* before going to the Eid-gah.
(x) To offer the Eid *salah* in the Eid-gah. That is, one should not offer Eid *salah* in the mosque without any valid reason.
(xi) To return from the Eid-gah taking a route that is different from the one that he had taken when going it.
(xii) To go to the Eid-gah on foot.
(xiii) To read the following *takbeer* softly while walking towards the Eid-gah:

اَللّٰهُ اَكْبَرُ اللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ ○

2. The method of offering *Eid ul-Fitr salah* is as follows[4]: The following intention should be made: "I intend to offer two *raka'ahs wajib* of *Eid ul-Fitr salah* with six *wajib* takbeers." After making this intention, he should commence his *salah*. He must recite the *thana'* and then say *Allahu Akbar* three times. Each time that he says *Allahu Akbar*, he should raise his hands to his ears just as he does for the *takbeer tahreemah*. After calling out the *takbeer*, he should let his hands rest at his sides. In-between each *takbeer*, he should pause to such an extent that he can read *Sub'hanAllah* three times[5] After the third *takbeer*, he should not rest his hands but fold them. He should then read the *ta'awwudh* and *bismillah*, *surah al-Fatihah* and another *surah*. Then, he should make his *ruku'* and *sajdahs* and stand up as he normally does. In the second *raka'ah*, he should first recite *surah al Fatihah* and another *surah*. Then, he should call out three *takbeers* and each time he should not fold his hands but leave them at his sides. He should then make one more *takbeer* and go into *ruku'*.

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[1] Sharah Al-Tanweer V-1, P-116, Hidayah V-1, P-154, Bahr V-1, P-162. [2] Durr Mukhtar V-1, P-113. [3] Bahr V-2, P-159, Durr Mukhtar V-1, P-112. [4] Tahtawi P-309, Durr Mukhtar P-116. [5] There is no harm if there is a longer pause because of a greater multitude.

3. After the *salah*, the *imam* has to stand on the *minbar* and deliver two *khutbahs*. He should sit down in-between the two *khutbahs* to the extent that he sits between the *khutbahs* of Friday.
4. Supplication may be made after the Eid *salah*, or even after the *khutbah*. Although this supplication has not been established from the life of the Prophet ﷺ, the *Sahabah* رضی اللہ عنہم, *Tabi'een*[1] and even the *Tabe Tabi'een*[2], yet because it is *sunnah* to make a supplication after every *salah*, it will be preferable to make it after the Eid *salah* as well.
5. The *khutbah* of Eid should commence with the takbeers. The *takbeer* should be said nine times in the first *khutbah* and seven times in the second.[3]
6. The method of *Eid ul-Adha salah* is the same as that mentioned above, and the *sunnahs* of *Eid ul-Fitr* will also apply here[4]. The difference is that when making the intention for the *salah*, then instead of mentioning the word *Eid ul-Fitr*, one should say *Eid ul-Adha*. Before going to the Eid-gah it is preferable to eat something on *Eid ul-Fitr*. But this is not the case in *Eid ul-Adha*. On *Eid ul-Fitr*, it is *sunnah* to say the takbeers softly while going towards the Eid-gah. But on *Eid ul-Adha* the *takbeers* should be said in a loud voice. It is preferable to offer the *salah* of *Eid ul-Fitr* a little late[5] But for *Eid ul-Adha* it should be offered early. For *Eid ul-Adha* there is no *sadaqatul fitr*. Instead, there is the sacrificing of animals for those who can afford it. There is no *azan* nor *iqamah* for both the Eid days.[6]
7. It is *makruh* to offer any other *salah*[7] on that day at the place where Eid *salah* is offered—not before the *salah* nor after it. However, it is not *makruh* to offer any *salah* after the Eid *salah* at home. But to do so before the Eid *salah* is *makruh* at home as well.[8]
8. It is *makruh* for women and those people who do not offer Eid *salah* to offer any *nafl salah* before the Eid *salah*.[9]
9. The rules related to *sadaqatul fitr* should be mentioned in the *khutbah* of *Eid ul-Fitr*[10]. The rules related to *qurbani* and *takbeer tashreeq* should be mentioned in the *khutbah* of *Eid ul-Adha*. *Takbeer tashreeq* is *wajib* after every fard *salah*. The *takbeer tashreeq* is as follows:

اَللهُ اَكْبَرُ اَللهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ اَللهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

This *takbeer* will be *wajib* on the condition that the fard *salah* has been offered with congregation and the place is a city[11]. This *takbeer* is not *wajib* on a woman and a traveller. But if they are muqtadis of a person on whom this *takbeer* is *wajib*, then it will be *wajib* on them as well. However, if a *munfarid*, a woman or a

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[1] A *Tabi'ee* is a Muslim who has met a *Sahabi* and who also died as a Muslim. (Translator). [2] A *Tabe Tabi'ee* is a Muslim who has met a *Tabi'ee* and who also died as a Muslim. [3] Sharah Al-Tanweer V-1, P-116, Bahr V-2, P-162. [4] Bahr Al-Raiq V-1, P-163, Durr Mukhtar V-1, P-116. [5] Bahr V-1, P-160. Radd Al-Muhtar V-1, P-559. [6] Durr Mukhtar, Shami V-1, P-399. [7] This refers to *nafl salah*. [8] & [9] Durr Mukhtar and Radd Al-Muhtar V-1, P-557, Bahr V-1, P-160. [10] Durr Mukhtar V-1, P-116. [11] This is the opinion of Imam Abu Hanifah رحمۃ اللہ علیہ. According to Imam Muhammad رحمۃ اللہ علیہ and Imam Abu Yusuf رحمۃ اللہ علیہ this *takbeer* is *wajib* on the residents of a town or village as well. The *fatwa* for this issue is based on the opinion of these two Imams. Therefore, *takbeer tashreeq* is *wajib* on the residents of a town or village as well. (Bahr Al-Raiq). Also Durr Mukhtar V-1, PP-116, 117. Bahr V-1, P-164.

traveller recites this *takbeer*, it will be better for them because according to Imam Muhammad رحمة الله عليه and Imam Abu Yusuf رحمة الله عليه it is *wajib* on them as well.

10. This *takbeer* should be recited after the *Fajr salah* of the ninth of *Zil Hijjah* till after the *Asr salah* of the thirteenth of *Zil Hijjah*. This totals 23 *salahs* after which this *takbeer* is *wajib*.[1]
11. It is *wajib* to recite this *takbeer* in a loud voice. However, women should recite it in a soft voice.[2]
12. The *takbeer* should be recited immediately after the *salah*.[3]
13. If the *imam* forgets to recite the takbeer, the muqtadis should recite immeately and not wait for the *imam* to commence.[4]
14. According to some *ulama*, it is also *wajib* to say this *takbeer* after the *salah* of *Eid ul-Adha*.[5]
15. All the *ulama* are of the opinion that it is permissible to offer the *salahs* of Eid at several places.[6]
16. If a person misses his Eid *salah* and all the other people have already completed their *salah*, this person cannot offer his *salah* alone. This is because congregation is a prerequisite for the Eid *salahs*. In the same way, if a person joins the congregation but for some reason or the other his *salah* becomes invalid, then he cannot make *qadha* of it nor will *qadha* be *wajib* on him. However, if a few other people also join him, *qadha* will become *wajib*.[7]
17. If for some reason the Eid *salah* is not offered on the first day, then the *Eid ul-Fitr salah* may be offered on the second day and the *Eid ul-Adha salah* may be offered till the twelfth of *Zil Hijjah*.[8]
18. If the *Eid ul-Adha salah* is delayed till the twelfth without any excuse[9], it will still be valid. But it is *makruh* to do so. If the *Eid ul-Fitr salah* is delayed without any excuse, the *salah* will not be valid at all.

    Examples of excuses[10]: (i) the *imam*[11] does not come to perform the *salah* for some reason or the other, (ii) it is raining heavily, (iii) the date of the moon has not been established and it only becomes established after mid-day when the time for the *salah* has already expired, (iv) *salah* was offered on a cloudy day, and after the disappearance of the clouds it is realized that the *salah* was not offered in its correct time.
19. If a person joins the Eid *salah* at a time when the *imam* has already called out the *takbeers*, then if he joined the congregation while they were still in the standing posture, he should immediately make the *takbeers* even if the *imam* is busy with his *qira'at*. If he joins the *salah* while the *imam* is in *ruku'*, he should make his *takbeers* only if he feels that he will be able to catch up with the *imam* in his *ruku'*. But if he fears that he will not be able to catch up with the *imam*, he should go straight into *ruku'*. Instead of reading the *tasbeehs* in the *ruku'*, he should recite the *takbeers*. However, when he makes the *takbeers* in his *ruku'*, he should not raise

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[1] Durr Mukhtar V-1, P-117. Bahr. [2] & [3] Durr Mukhtar V-1, P-127. Bahr V-1, P-166. [4] Durr Mukhtar V-1, P-117. Bahr V-1, P-166. [5] Durr Mukhtar V-1, P-117. Bahr P-167. [6] Durr Mukhtar V-1, P-116. [7] Durr Mukhtar V-1, P-116. Bahr V-2, P-162. [8] & [9] Durr Mukhtar V-1, P-116. Hidayah V-1, P-154. [10] V-1, P-265. [11] This refers to the *imam* other than whom no one may lead the *salah* without possibility of mischief wether he is a ruling authority or not. If there is no possibility of mischief, anyone may act as *imam* without waiting for the regular *imam*.

his hands. If the *imam* stands up from the *ruku'* before he can complete his *takbeers*, he should not try to complete them. Instead, he should stand up with the *imam*. The *takbeers* which are missed will be forgiven.[1]

20. If a person misses the first *raka'ah* of Eid *salah*, when he stands up to complete it, he should first recite *surah al Fatihah*, another *surah* and then call out the takbeers. Although, according to the rule, he ought to have called out the takbeers first, he should not do this. Because if he does this, then the takbeers of both the *raka'ahs* will come one after the other. And this is not the method of any *Sahabi*. Therefore, the rule has been given contrary to this.
    If the *imam* forgets to say the takbeers and only remembers this while in *ruku'*, he should say the takbeers in his *ruku'* and should not return to the standing posture. But if he returns to the standing posture, it will still be permissible, i.e. the *salah* will not become invalid. However, because of the large crowd, *sajdah sahw* should not be made.

Salatul Kusoof and *Khusoof*

1. At the time of solar eclipse (*kusoof*) two *raka'ahs* of *salah* are *sunnah*.[2]
2. *Salatul Kusoof* has to be offered with congregation on the condition that it is led by the *imam* of Friday *salah*, the ruler of that time or his deputy. According to one narration, it is permissible for the *imam* of every mosque to perform this *salah* in his mosque.[3]
3. There is no *azan* or *iqamah* for *salatul Kusoof*. But in order to gather the people, this announcement can be made: "*as-salatu jami'atun*" i.e. the *salah* is about to commence with congregation.[4]
4. It is *sunnah* to recite lengthy *surahs* such as *surah al Baqarah* in *salatul Kusoof*[5], and also to lengthen the *ruku'* and *sajdah*. The *qira'at* should be made silently.[6]
5. After the *salah*, the *imam* should occupy himself in supplication and the muqtadis should continue saying *ameen* to his supplications. This supplication should continue until the eclipse disappears. However, if in this state, the sun sets or the time of a certain *salah* enters, it should be stopped and the *salah* should be offered.[7]
6. Two *raka'ahs* of *salah* are also *sunnah* at the time of lunar eclipse (*khusoof*). However, congregation is not *sunnah* for this *salah*. The people should offer this *salah* at their homes individually. It is not preferable to go to the mosque.[8]
7. In the same way, if some fear or calamity is experienced, it is preferable to offer *salah*. For example: there is a severe hurricane, an earthquake, lightning, thunder storms, a lot of snow falls, very heavy rain falls, a certain disease such as cholera becomes rife or there is a fear of a certain enemy. However, whatever *salah* that is offered in this time should not be offered with the congregation. Each person should offer his *salah* at home individually. When the Prophet ﷺ experienced any difficulty or sorrow, he used to occupy himself in *salah*.[9]

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[1] Durr Mukhtar, Radd Al-Muhtar V-1, P-560. [2] Maraqi Al-Falah P-297. [3] Durr Mukhtar, Radd Al- Muhtar V-1, P-880. [4] Maraqi Al-Falah P-298. [5] Tahtawi P-298. [6] Kabiri P-404. [7] Maraqi Al- Falah, Tahtawi P-298. [8] Majma' Al-Anhar V-1, P-139. Alamgiri P-298. [9] Maraqi Al-Falah P-169 Fatawa Hindiyah V-1, P-98.

8. Apart from these *salahs* that have been mentioned, the more optional *salahs* a person engages in, the more reward he will receive and he will reach higher stages, especially *salahs* in those times for which certain virtue has been mentioned in the *Hadith*, and also in which the Prophet ﷺ has urged us to engage in some worship or the other. For example, in the last ten nights of Ramadhan[1] and the fifteenth of Sha'ban[2] Many virtues and a lot of reward has been mentioned in the *Hadith* for engaging in worship in these days and nights. We have avoided going into details so that this chapter does not get too lengthy.

Salatul Istisqa'

When there is a need for water and there are no rains, then at such a time it is *sunnah* to make supplication and ask Allah for rains. The *mustahab* method of making supplication for rains is as follows: all the Muslims should get together with their children, elderly people and animals, and walk towards the jungle in a very helpless and humble way, while at the same time wearing very simple clothing. They should renew their repentence, fulfil the rights of those upon whom certain rights are due, and should not bring along any *kafir* friend of theirs. They should then offer two *raka'ahs* of *salah* with congregation without any *azan* or *iqamah*. The *imam* should recite the *salah* in a loud voice. He should then deliver two *khutbahs* just[3] as they are delivered on Eid day. The *imam* should then stand up facing the *qiblah* and raise his hands and make supplication to *Allah* for rains. All those present should also make supplication. This should be done for three consecutive days and not more than that because this has not been established in the *Shari'ah*. If the rains begin to fall before they can go out to the jungle, or after offering this *salah* for one day, the three days should be completed never the less. It is *mustahab* to fast on these three days. It is also *mustahab* to give something in charity before going.[4]

Salatut Taraweeh

1. It is preferable to offer the *Witr salah* after the *Taraweeh salah*, though it is allowed to offer it before the *Taraweeh salah*.[5]
2. After four *raka'ahs* of *Taraweeh*, it is *mustahab* to sit down for as long as it took to offer the four *raka'ahs*. However, if that inconveniences the people and it is feared that the congregation will decrease, then a shorter sitting should be observed. During the sitting one may *nafl salah* on his own, chant *tasbeeh*, or observe silnece.[6]
3. A person completes offering his *Taraweeh salah* after having offered the *Isha' salah*. After completing both these *salahs* he realizes that something in his *Isha' salah* occurred which made this *salah* invalid. After repeating his *Isha' salah*, he will also have to repeat the *Taraweeh salah*.[7]
4. If the *Isha' salah* was not offered with congregation, the *Taraweeh salah* should also not be offered with congregation. This is because the *Taraweeh salah* is subordinate to the *Isha' salah*. However, if a group of people offer their *Isha'* with congregation and offer their *Taraweeh* thereafter with congregation, then it is per-

[1] Maraqi Al-Falah P-120. [2] Maraqi Al-Falah P-120. [3] That is, the *khutbah* should be delivered after the *salah* just as they are delivered after the Eid *salah*. [4] Durr Mukhtar V-1, P-883. [5] Maraqi P-225. [6] Sharah Al-Tanweer V-1, P-738. Fatawa Sirajiyah P-20. [7] Maraqi P-225. Alamgiri V-1, P-74.

missible for a person who has not offered his *Isha'* with congregation to join this group in their *Taraweeh salah*. This is so because he will be regarded as subordinate to these people whose congregation is valid.[1]

5. If a person enters the mosque at a time when the *Isha' salah* is over, he should first offer his *Isha' salah* and then join the *Taraweeh salah*. And if in the meanwhile he misses a few *raka'ahs* of *Taraweeh*, he should complete them after offering the *Witr salah*. He should offer the *Witr salah* with the congregation.[2]
6. It is *sunnah mu'akkadah* to recite the entire Qur'an in sequence in the *Taraweeh salah* in the month of Ramadhan. This should not be left out due to the laziness and negligence of the people. However, if there is the fear that by reciting the entire Qur'an the people will stop coming for *salah*, and there will be no congregation left, or that this will be extremely unpleasant for them then it will be better to recite as much as they can bear. If they wish they could recite the ten *surahs* from *surah al-Feel* till the end. In each *raka'ah* one *surah* should be recited. When ten *raka'ahs* are completed, the same ten *surahs* should be recited in the next ten *raka'ahs*. Alternatively, one could recite any other *surah* which one desires.[3]
7. More than one Qur'an should only be recited if the concurrence of the people is obtained.[4]
8. It is permissible to recite the entire Qur'an in one night on condition that the people are extremely anxious to do this and it will not be difficult for them. If it will be difficult for them and they will be displeased with this, it will be *makruh* to recite the entire Qur'an in one night.[5]
9. *Bismillahir Rahmanir Raheem* should be recited loudly for any one *surah* in the *Taraweeh salah*. This is because *Bismillah* is also a verse of the Qur'an even though it is not a part of any *surah*. If *Bismillah* is not recited, one verse will be short for the completion of the Qur'an. If it is recited silently, the Qur'an of the muqtadis will not be complete.[6]
10. It is *sunnah* to offer *Taraweeh salah* in the entire month of Ramadhan even if the Qur'an is completed before the end of the month. For example, if the entire Qur'an is completed in 15 days, it will be *sunnah mu'akkadah* to continue offering *Taraweeh* for the rest of the month.[7]
11. Reciting *surah Ikhlas* three times[8] in the *Taraweeh salah* as is the custom today, is *makruh*.[9]

Salatul Khawf

When the Muslims are confronted with an enemy[10], whether it is man or a wild animal, and in such a situation all the Muslims or even a part of them cannot get together and offer their *salah* with congregation, and they do not even get the opportunity of getting off the animals on which they are riding, then all of them should offer their *salah* individually while sitting on their animals. In this case, even facing the *qiblah* is not a prerequisite. However, if

[1] Durr Mukhtar. Radd Al-Muhtar V-1. P-741. [2] Durr Mukhtar V-1. P-737. [3] & [4] Durr Mukhtar. Radd Al-Muhtar V-1. P-739. Bahr V-1. P-68. [5] Maraqi P-226. [6] Ahkam Al-Qantar P-273. Ahkam Al-Qur'an P-22. [7] Fatawa Hindiyah V-1. P-118. [8] The reason for it being *makruh* is that today the people have regarded it as one of the necessities of the completion (*khatam*) of the Qur'an. This does not mean that repeating a *surah* in one *raka'at* is *makruh* in itself. It has been made *makruh* because it has become a custom to do so. [9] Fatawa Hindiyah V-5. P-351. [10] Durr Mukhtar V-1, P-119. Hidayah V-1. P-157.

two people are seated on one animal, they can offer their *salah* with congregation.

If they cannot even do this, they will be regarded as excused (*ma'zur*). They should not offer their *salah* now. Once they are at ease and have peace of mind, they should make *qadha* of their missed *salah*. If it is possible for only a few of them to offer *salah* with congregation, in such a case they should not neglect it. In this case, *salah* should be offered in the following way: all the Muslims should be divided into two groups. One group will remain fighting the enemy while the second group will commence it's *salah* with the *imam*. If it is a three or four *raka'ah salah*, (*Zuhr*, *Asr*, *Maghrib*, or *Isha'*) and these people are not travellers, then once the *imam* completes two *raka'ahs* and stands up for the third *raka'ah*, this first group should go away. If these people are travellers, or it is a two *raka'ah salah* (*Fajr*, Friday, *Eid*, or the *Zuhr*, *Asr* and *Isha'* of a traveller) then this first group should go away after the first *raka'ah*. The second group should come and join the *imam* for the balance of the *salah*. The *imam* should wait for the arrival of this second group. Once the *imam* completes the balance of the *salah*, he should make *salam* and this second group should go to fight the enemy without making *salam*. The first group should then return and complete its *salah* without making *qira'at*. They should then make *salam*. This is because this first group is regarded as a *lahiq*. This group should then go to fight the enemy. The second group should return and complete its *salah* with *qira'at* and then make *salam*. This is so because this group is regarded as a *mashbuq*.

1. When these groups go to confront the enemy in their state of *salah* or return to complete their *salah*, then this going and coming has to be done on foot. If this is done by mounting an animal, their *salah* will become invalid. This is because it is regarded as *amal katheer*, i.e. excessive movement (which invalidates *salah*).[1]
2. The second group's offering the balance of the *salah* with the *imam*, the first group's returning and completing its *salah*, and thereafter the second group's returning and completing its *salah*—all this is *mustahab* and preferable. It is also permissible for the first group to offer its *salah* and go away. Then, the second group comes and offers the remainder of the *salah* with the *imam* and thereafter completes its *salah* on its own. Only after completing its *salah*, it will go towards the enemy. When this second group reaches there, the first group will complete it's *salah* over there and does not have to return to the place where it had offered the first half of its *salah*.[2]
3. This method of offering *salah* will only apply if all the people wish to offer their *salah* behind one *imam*, e.g. a person is very pious and all the people wish to offer their *salah* behind him. If this is not the case, it is preferable for one group to offer it's entire *salah* behind one *imam* and then to go to confront the enemy. Thereafter, the second group will appoint its own *imam* and offer the entire *salah* behind him.[3]
4. If there is the fear that the enemy is very close and it will reach them very soon, they may offer their *salah* as mentioned in the beginning. If however they realise later that fear was unfounded, the *salah* of the *imam* will be valid but the muqtadis will have to repeat their *salah*. This is because this type of *salah* has been stipulated at the time of extreme necessity. So much so that contrary to sound

[1] Radd Al-Muhtar V-1, P-569. [2] Radd Al-Muhtar V-1, P-569. [3] Sharah Al-Tanweer V-1, P-119. Radd Al-Muhtar V-1, P-569. Bahr V-1, P-169.

reasoning, even *amal katheer* has been permitted. Without any extreme necessity, this sort of *amal katheer* makes the *salah* invalid.[1]

5. If the fighting is a forbidden type of fighting, then to offer the *salah* in this method is not permissible, e.g. a few renegades rise up against the ruler of the Islamic state or someone fights with another person for a forbidden worldly reason. For such people this *amal katheer* will not be permitted.[2]
6. If they commenced their *salah* without facing the *qiblah*, and in the meanwhile the enemy flees, they should immediately turn towards the *qiblah*. If not, the *salah* will not be valid.[3]
7. If they commenced their *salah* while facing the *qiblah*, and in this state the enemy arrives, it will be permissible to immediately turn towards the enemy. In this case, facing the *qiblah* will no longer be a prerequisite.[4]
8. If a person is swimming in the sea and the time of *salah* is about to expire, then if it is possible, he should stop moving his hands and legs for a little while and offer his *salah* with gestures.[5]

Salatul Istikharah

1. When a person intends doing something, he should seek guidance from Allah. This seeking of advice is called *istikharah*. This is greatly recommended in the *Hadith*. The Prophet ﷺ said: "Not seeking advice and proper guidance from Allah is a great misfortune and cause of bad luck." If a person intends sending a proposal somewhere, marrying someone, travelling somewhere or intends doing anything else, and he does these things after making *istikharah*, then *Insha Allah* he will not regret doing what he did.[6]
2. The method of offering *istikharah salah* is as follows[7]: The seeker should first offer two *raka'ah nafl* and then make this supplication with full concentration:

اَللّٰهُمَّ إِنِّیۡ أَسۡتَخِیۡرُکَ بِعِلۡمِکَ٥ وَأَسۡتَقۡدِرُکَ بِقُدۡرَتِکَ٥ وَأَسۡئَلُکَ مِنۡ فَضۡلِکَ الۡعَظِیۡمِ٥ فَاِنَّکَ
تَقۡدِرُ وَلَا اَقۡدِرُ٥ وَتَعۡلَمُ وَلَا أَعۡلَمُ٥ وَأَنۡتَ عَلَّامُ الۡغُیُوۡبِ٥ اَللّٰهُمَّ اِنۡ کُنۡتَ تَعۡلَمُ اَنَّ هٰذَا الۡأَمۡرَ خَیۡرٌ لِّیۡ
فِیۡ دِیۡنِیۡ وَمَعَاشِیۡ وَعَاقِبَةِ أَمۡرِیۡ٥ فَاقۡدِرۡهُ لِیۡ وَیَسِّرۡهُ لِیۡ ثُمَّ بَارِکۡ لِیۡ فِیۡهِ٥ وَاِنۡ کُنۡتَ تَعۡلَمُ أَنَّ هٰذَا
الۡأَمۡرَ شَرٌّلِّیۡ فِیۡ دِیۡنِیۡ وَمَعَاشِیۡ وَعَاقِبَةِ اَمۡرِیۡ٥ فَاصۡرِفۡهُ عَنِّیۡ وَاصۡرِفۡنِیۡ عَنۡهُ٥ وَاقۡدِرۡ لِیَ الۡخَیۡرَ حَیۡثُ
کَانَ ثُمَّ أَرۡضِنِیۡ بِهٖ ٥

When he reaches the underlined words, he should think of the thing for which he is making *istikharah*. Then, he should sleep on a pure and clean bed[8] with his face towards the *qiblah* in a state of *wudhu*. Once he wakes up from his sleep, then whatever comes out strongly to his mind will be best for him. He should act according to that which comes to his mind.
3. If he has not made up his mind after the first day, and some doubt still persists, he should do the same the following day. In this way, he could continue doing this for seven days. *Insha Allah*, he will come to know of the advantage or disadvantage of that matter.[9]

[1] Radd Al-Muhtar V-1. P-568. Bahr V-1, P-170. [2] Durr Mukhtar. V-1. P-119. [3] Alamgiri V-1. P-153. [4] Durr Mukhtar, Shami V-1, P-887. [5] Durr Mukhtar V-1. P-119. Alamgiri V-1. P-153. [6] & [7] Rad Al-Muhtar V-1. P-718. [8] Radd Al-Muhtar V-1, P-718. [9] Radd Al-Muhtar V-1, P-718.

4. If a person intends to perform *hajj*, he should not make *istikharah* on whether he should travel or not. Instead, he should make *istikharah* on what day he should travel.[1]

Salatut Tawbah

If a person does something contrary to *Shari'ah*, he should offer two *raka'ah* of *nafl salah* and thereafter repent to Allah with full devotion and humility. He should also express his regret for committing that sin. He should seek forgiveness from Allah and make a firm resolve that he will not commit that sin in future. Through the virtue and bounty of Allah, that sin will be forgiven.[2]

Tahiyyatul Masjid

1. This *salah* is *sunnah* for the one who enters the mosque.[3]
2. The purpose of this *salah* is to show respect to the mosque which in reality is respect to Allah. This is because showing respect to a place only comes after taking the owner of that place into consideration. So in doing this, showing respect to anyone or anything other than Allah is not intended. After entering the mosque and before sitting down, two *raka'ahs* should be offered. This is on condition that it is not at any *makruh* time.[4]
3. If it is at a time, the following supplication should be read four times:[5]

   سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰـهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ.

   Thereafter, *durood* should be recited.
   The intention for this *salah* is as follows:

   نَوَيْتُ اَنْ اُصَلِّيَ رَكْعَتَيْ تَحِيَّةِ الْمَسْجِدِ.

   "I intend offering two *raka'ahs* of *Tahiyyatul Masjid*."

4. It is not necessary to offer two *raka'ahs*. There is no harm in offering four *raka'ahs* as well. If a person offers a fard or *sunnah salah* immediately after entering the mosque, then that fard or *sunnah salah* will take the place of *tahiyyatul masjid*. That is, he will receive the reward of *Tahiyyatul Masjid* even if he did not made the intention for *Tahiyyatul Masjid*.[6]
5. A person enters the mosque and sits down and then he offers *Tahiyyatul Masjid*, there is no harm in this. However, it is preferable to offer this *salah* before sitting down.[7]

   Hadith: The Prophet ﷺ said: "When anyone of you enters the mosque he should not sit down until he offers two *raka'ahs salah*."[8]

6. If a person happens to enter the mosque several times, it will be sufficient for him to offer *Tahiyyatul Masjid* once only. He could either offer it at the beginning nor at the end.[9]

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[1] Radd Al-Muhtar V-1, P-718. [2] Tahtawi P-219. Radd Al-Muhtar V-1, P-720. It is related by Abu Bakr ؓ that the Prophet ﷺ said, "There is no slave who sins then performs ablution and makes it perfect and then offers two *raka'ah salah* and seeks the forgiveness of Allah but Allah forgives him." [3] & [4] Radd Al-Muhtar V-1, P-709. [5] Radd Al-Muhtar V-1, P-709. [6] Durr Mukhtar V-1, P-709. [7] Durr Mukhtar V-1, P-710. [8] Mishkat P-53. Abu Qatadah ؓ has related the *Hadith*. [9] Radd Al-Muhtar V-1, P-710.

Nafl Salah Before Embarking on a Journey

1. When a person intends to leave his home to undertake a journey, it is *mustahab* for him to offer two *raka'ah nafl salah* before leaving home. When he returns from his journey, it is *mustahab* for him to go to the mosque first. He should offer two *raka'ah nafl salah* in the mosque and then go to his house.[1]

   Hadith: The Prophet ﷺ said[2]: "A person does not leave behind at home anything better than the two *raka'ah* which he offers before embarking on a journey." It is related in another *Hadith*[3] that whenever the Prophet ﷺ used to return from a journey, he used to go to the mosque first and offer two *raka'ah nafl salah*.
2. It is also *mustahab* for a traveller to offer two *raka'ah nafl salah* when he intends staying over at any place during the course of his journey. These two *raka'ahs* should be offered before he sits down.[4]

Salatul Qatl

When a Muslim is about to be killed[5], it is *mustahab* for him to offer two *raka'ah salah* and make supplication to Allah and ask Him to forgive him his sins. His *salah* and supplication will be his last act in this world.

Hadith: Once the Prophet ﷺ had sent a few qaris from among his companions to a certain place in order to teach the Qur'an. During the course of the journey, the *kuffar* of Makkah captured them. Apart from Sayyidina Khubayb ؓ, they killed all the other companions at that very spot. They took Sayyidina Khubayb ؓ to Makkah in a great procession and they martyred him with great pomp and ceremony. When he was about to be martyred, he asked them for permission and offered two *raka'ah salah*. Since then, this *salah* became *mustahab*.[6]

Salatut Tasbeeh

1. Great virtue has been attached to *salatut Tasbeeh* in the *Hadith*[7]. One is rewarded abundantly on offering this *salah*. The Prophet ﷺ had taught this *salah* to his uncle, Sayyidina Abbas ؓ, and said to him "Offering this *salah*, all your future, past, minor and major sins will be forgiven." He also said to him, "If it is possible, you should try to offer this *salah* daily. If it cannot be offered daily, then once a week, if not, then once a month, if not, then once a year. And if even this is not possible, then at least once in a lifetime." The method of offering this *salah* is as

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[1] Radd Al-Muhtar V-1, P-715. [2] Radd Al-Muhtar V-1. P-715. The *Hadith* is related by Maqtam Ibn Al-Miqdam in Tabarani. [3] Radd Al-Muhtar V-1, P-715. *Hadith* related by Ka'b Ibn Maalik in Muslim. [4] Tahtawi P-18. [5] Tahtawi P-219. [6] *Hadith* in Bukhari. Fath Al-Bari V-1, P-294. [7] Ibn Abbas ؓ has said that the Prophet ﷺ said to him, "Uncle, shall I not give you......ten things by your doing which Allah will forgive you your sin......? You should pray four *raka'ahs* reciting in every *raka'ah* Al-Fatihah and a *surah* and when you finish the recitation in the first *raka'ah* you should say fifteen times while standing سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ. Then go into the *ruku'* and recite it 10 times. Then raise your head after bowing and recite it 10 times. Then go down into prostration and recite it ten times. Then raise yourself after prostration and recite it 10 times and go again into prostration and recite it 10 times and raise your head and say it 10 times. That is 75 times in every *raka'ah*. You should do that in four *raka'ahs*. If you can observe it once daily do so; if not once weekly; if not once a monthly; if not then once a year; if not then once in a life time." (Tirmizi, Ibn Majah.)

follows: intention should be made for four *raka'ahs* of *salah*. After reciting the *thana'*, *surah* al Fatihah and another *surah*, the person should recite the following supplication fifteen times before going into *ruku'*:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ.

He should then go into *ruku'* and after reading:

سُبْحَانَ رَبِّیَ الْعَظِیْم

three times, he should again recite the above supplication ten times.
He should then stand up from the *ruku'* and after reading:

رَبَّنَا لَکَ الْحَمْدُ

He should again recite the above supplication ten times. He should then go into *sajdah* and after reading:

سُبْحَانَ رَبِّیَ الْاَعْلٰی

three times, he should again recite the above supplication ten times. After coming up from the first *sajdah*, he should again recite it ten times. He should then go for the second *sajdah* and again recite it ten times. He should then get up from the second *sajdah* and sit and recite it ten times. After reciting it ten times, he should stand up for the second *raka'ah*. The second *raka'ah* should be offered in the same manner. When he sits after the second *raka'ah* for *at-tahiyyat*, he should recite it ten times first, and then recite the *at-tahiyyat*. In this manner, he should offer all four *raka'ahs*.

2. He can recite any *surah* that he wishes in these four *raka'ahs*. There is no specific *surah* to be recited.[1]
3. If he forgets[2] and recites less than the normal number of tasbeehs or completely forgets to recite them in any particular posture, then in the next posture he should also recite those *tasbeehs* that he forgot to recite, e.g. he forgot to recite the ten tasbeeh in *ruku'* and remembered this while he was in *sajdah*. He should therefore recite the ten that he forgot as well as the ten *tasbeeh* of *sajdah*. In this case he will actually have to recite twenty *tasbeeh* in his *sajdah*. It should be remembered that 75 *tasbeeh* have to be read in one *raka'ah* and 300 *tasbeeh* in four *raka'ahs*. If one recites 300 *tasbeeh* in four *raka'ahs*, he will *Insha Allah* get the reward of *salatut Tasbeeh*. But if he did not complete this number in the four *raka'ahs*, this *salah* will become a *nafl salah* and will no longer be *Salatut Tasbeeh*.
4. If *sajdah sahw* becomes *wajib* for some reason or the other, the *tasbeeh* will not be recited in both the *sajdahs* of *sahw* nor in the *qa'dah* thereafter.
5. *Sajdah sahw* does not become *wajib* for completely forgetting the *tasbeeh* or for reciting less than the stipulated number.

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[1] However, Sayyidina Ibn Abbas ﷺ maintains that one should recite the following *surahs*: *At-Takasur*, *Al-Asr*, *Al-Kafirun* and *Al-Ikhlas*. Others are of the opinion that one should recite *surahs*: *Al-Hadeed*, *Al-Hashr*, *As-Saff* and *At-Taghabun*. (Shami, Vol. 1, P-508, Maktabah Rashidiyyah). Radd Al-Muhtar V-1, P-719.

[2] From here the # 3, 4 and 5 are an addition from Sharah Mishkat by Mulla Ali Qari. (Shabbir Ali.)

Offering *Salah* Inside the *Ka'bah*

1. Just as *salah* is valid facing the *Ka'bah*[1] it, in the same way *salah* is also valid inside the *Ka'bah*. *Istiqbal qiblah* (facing the *qiblah*) will be fulfilled whichever direction the worshipper faces. This is because all four sides are regarded as the *qiblah*. Whichever direction a person faces, it will still be the *Ka'bah*. Just as nafl *salah* inside the *Ka'bah* is valid, so is fard *salah*.
2. If *salah* is offered on the roof of the *Ka'bah*, it will also be valid. This is because that place on which the *Ka'bah* is, that ground and all the space in line with it upto the heavens—all falls within the *qiblah*. The *qiblah* is not restricted to the walls of the *Ka'bah*. Therefore, if a person offers his *salah* on a high mountain whereby he is nowhere in line with the walls of the *Ka'bah*, even then his *salah* will be valid according to all the jurists. But because this will amount to disrespect to the *Ka'bah*, and because the Prophet ﷺ has prohibited *salah* from being offered on the roof of the *Ka'bah*, it is therefore *makruh tahrimi* to do so.[2]
3. It is permissible to offer *salah* alone in the *Ka'bah* and also with congregation. It is not a prerequisite for the *imam* and the *muqtadis* to face in one direction. This is because the *qiblah* is in every direction. However, the *muqtadi* must not stand ahead of the *imam* but if he is face to face with the *imam*, it is permissible because in this case, he will not be regarded as being ahead of the *imam*. Being ahead of the *imam* is only considered when both of them face one direction and the *muqtadi* stands ahead of him. However, in this case where the *muqtadi* faces the *imam*, the *salah* will become *makruh*. This is because it is *makruh* to offer *salah* while facing another person. However, if a barrier is placed between the two, it will no longer be *makruh*.[3]
4. *Salah* will also be valid if the *imam* stands inside the *Ka'bah* and the muqtadis stand outside around the *Ka'bah*. However, if the *imam* stands alone inside the *Ka'bah* without any muqtadis being inside with him, then the *salah* will be *makruh*. This is because since the *imam* is inside the *Ka'bah*, he will be higher than the muqtadis, equal to the height of one person.[4]
5. The *salah* will still be valid if the *muqtadi* is inside and the *imam* is outside the *Ka'bah*. This is on the condition that the *muqtadi* is not ahead of the *imam*.[5]
6. If all of them are outside with the *imam* on one side and the muqtadis around the *Ka'bah* from all sides, as it occurs today, this is permissible. However, the condition for this is that no one else should be closer to the *Ka'bah* than the *imam* on the side where he is standing. This is because in this case he will be regarded as being ahead of the *imam*, and this makes following an *imam* invalid. However, if the muqtadis at the other sides are closer to the *Ka'bah* than the *imam*, there is no harm in this. It can be understood through the following illustration:[6]

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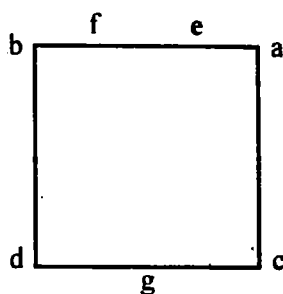
[1] Durr Mukhtar V-1, P-120. Bahr V-1, P-20.
[2] Bahr V-1, P-200. Durr Mukhtar V-1, P-128.
[3] Durr Mukhtar V-1, P-128. Bahr V-1, P-200.
[4] Radd Al-Muhtar V-1, P-613.
[5] Radd Al-Muhtar V-1, P-613.
[6] Durr Mukhtar V-1, P-128. Shami V-1, P-123.

a,b,c,d is the *ka'bah*. **e** is the *imam* who is standing 2m away from the *ka'bah*. **f** and **g** are the *muqtadis* who are standing 1m away from the *ka'bah*. However **f** is standing on the same side as **e** who is the *imam* and **g** is standing on the opposite side, the *salah* of **f** will not be valid while that of **g** will be valid.

Rules Concerning the Mosque

We do not intend to mention those rules of the mosque that are connected to *waqf*. It will be more appropriate to mention them in the chapter on *waqf*. We will mention those rules that are connected to *salah* or to the mosque itself.

1. It is *makruh tahrimi* to lock the doors of the mosque. However, if it is not the time of *salah* and the doors are locked in order to safeguard the valuables and other goods inside, it is permissible.[1]
2. Just as it is not permissible to urinate, pass stool or have sexual intercourse inside the mosque, in the same way it is not permissible to do these things on its root.[2]
3. The house in which there is a mosque[3], the entire house will not be regarded as a mosque[4] In the same way, that place which has been set aside for the *Eid* and *Janazah salahs* will not be regarded as a mosque.
4. There is no harm in decorating[5] the walls of the mosque with one's own wealth. However, it is *makruh* to decorate the *mihrab* and the wall of the *mihrab*. If this decoration is done with the income of the mosque, it will not be permissible.[6]
5. It is not good to write verses and *surahs* of the Qur'an on the mosque.[7]
6. It is an extremely detestable habit to spit or blow the nose in the mosque or onto its walls. If there is a dire need to do so, it should be done into a handkerchief or any other cloth.[8]
7. It is *makruh tahrimi* to make *wudhu* or rinse the mouth inside the mosque.[9]
8. It is a sin for a person upon whom *ghusl* is fard or a woman who is in her *haidh* to enter the mosque.[10]
9. It is *makruh tahrimi* to do any buying or selling in the mosque. However, it is permissible to do so according to necessity if one is in *i'tikaf*. If it is beyond

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[1] Durr Mukhtar V-1, P-93. Hidayah V-1, P-114. Bahr V-1, P-33. Alamgiri V-1, P-108. [2] Durr Mukhtar V-1, P-93. Bahr V-1, P-34. Alamgiri V-1, P-108. [3] Alamgiri V-1, P-108. Bahr V-1, P-136. Durr Mukhtar V-1, P-93. [4] Rather the marked place which is kept aside for *salah* is maintained clean and pure though all rules of mosque may not apply to it. [5] This decoration should not be done in a manner that would distract the attention of the worshippers who are thereby unable to offer their *salah* with full concentration. If this is done, as is the habit today, they will be sinning. [6] Durr Mukhtar V-1, P-93. Bahr V-1, P-37. Alamgiri V-1, P-108. [7] to [9] Alamgiri V-1, P-108. Bahr V-1, P-37. [10] Alamgiri V-1, P-36. Hidayah V-1, P-48. Durr Mukhtar V-1, P-51.

necessity, it will not be permissible even in this state. One of the conditions for carrying out any business while in *i'tikaf* is that the item that is being bought or sold should not be in the mosque.[1]

10. If any mud or sand is stuck on a person's feet, it is *makruh* for him to rub it against the walls or pillars of the mosque.[2]
11. It is *makruh* to plant trees in the mosque because this is the way of the *Ahl ul-Kitab*. However, if there is any benefit in it for the mosque, it will be permissible, e.g. there is a lot of moisture in the land of the mosque and there is the fear that its walls will collapse. In such a case, if trees are planted, they will draw all the moisture.[3]
12. It is not permissible to make the mosque into a thorough fare. However, if there is an absolute necessity, it will be permissible to pass through it occasionally.[4]
13. It is not allowed for any craftsman to use the mosque to practice his craft. This is because it has been built for religious activities, especially offering *salah*. Worldly activities should not be undertaken in the mosque. So much so, that the person who charges fees for teaching the Qur'an also falls under the rule of the craftsman. He must teach in a place away from the mosque. However, if a person sits in the mosque in order to safeguard it, and also does his work by the way, it will be permissible, e.g. a calligrapher or tailor who sits in the mosque to look after it may also occupy himself with his writing or sewing.[5]

Mawt—Death

1. When a person is about to die, make him lie down flat on his back. Place his feet towards the *qiblah* and raise his head so that his face could be towards the *qiblah*. Sit near him and recite the *kalimah* aloud so that by listening to you he will also commence reading. Do not ask him to read the *kalimah* because this is a very difficult time and we do not know what he may utter.[6]
2. The moment he recites the *kalimah*, keep quiet and do not prompt it to him again and again until he passes away. Because the purpose of this is that the last words that are uttered by him are the *kalimah*. It is therefore not necessary that the *kalimah* be continuously recited until he passes away. However, if he starts talking of any worldly matter after having recited the *kalimah*, commence reciting the *kalimah* again. Once he recites it, keep quiet.[7]
3. Once the breathing begins to stop, he starts taking quick breaths, the limbs get loose and he is unable to stand, the nose gets crooked and the temples begin to cave in, know that death has approached. At that time, recite the *kalimah* in a loud voice.[8]
4. By reciting *surah Yaseen*, the severity of death decreases. This *surah* should be recited by sitting near his head or anywhere else near him. If one cannot recite it oneself, one should ask someone else to recite it.[9]
5. At that time, do not speak anything that might turn his attention towards the world because this is the time of leaving the world and presenting oneself in front of

[1] Durr Mukhtar, Shami V-1. P-445. He must not bring his merchandise in the mosque but may bring the proceeds. [2] to [5], Alamgiri V-1, P-109. [6] Sharah Al-Tanweer V-1. P-888. [7] Sharah Al-Tanweer V-1. P-890. [8] & [9] Fatawa Hindiyah V-1. P-100.

Allah. Do such things and talk of such things that his heart turns away from the world and directs itself towards Allah. In this lies full benefit for the dead person. To bring his family and children in front of him, or anyone else for whom he had a lot of love, or to talk of such things towards which his heart turns or whose love enters his heart is extremely detestable at such a time. If a person passes away with love for the world in his heart, then, Allah forbid, it is a terrible death.[1]

6. If at the time of death, he uttered some words of *kufr*, do not worry about it and do not announce it. Instead, think that due to the difficulty of death his mind is not normal and this therefore occurred. When one is not in one's senses, everything is forgiven. Continue making supplication to Allah for his salvation.[2]
7. Once the person dies, straighten all his limbs. Close his mouth in the following way: take a cloth and tie it in such a way that it goes from below his chin and around both sides of his head and tie a knot so that his mouth does not open. Close his eyes and tie the toes of both his feet together so that his legs do not move about. Cover him with a sheet and, as far as possible, hasten towards his *ghusl* and *kafan*.[3]
8. At the time of closing his mouth, recite the following supplication:[4]

بِسْمِ اللهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللهِ.

"In the name of Allah and on the creed, religion and faith of the Messenger of Allah."

9. After he passes away, some incense should be burnt near him. A person upon whom *ghusl* is fard or a woman in her *haidh* or *nifas* should not sit near the dead person.[5]
10. After a person dies, it is not be permissible to recite the Qur'an near him as long as he has not been given the *ghusl*.[6]

Ghusl of the Deceased

1. Once all the preparations for the grave and *kafan* are complete and the deceased is about to be given a bath, a wooden bed or platform should be brought and incense sticks or any other type of perfume should be burnt around that wooden bed. After the incense is burnt for an odd number of times around the bed, lay the deceased person onto it and remove his clothing. Cover the area between his navel and knees with a piece of cloth so that this portion of his body remains covered.[7]
2. If the place where he is being bathed is such that the water will flow away, then this will be good. If not, dig a hole under the wooden bed so that all the water will collect at that spot. If a hole was not dug and the water spread throughout the house, even then there is no sin in this. The object is that one should not have difficulty in walking about, and no one should slip and fall.
3. The method of bathing the deceased is as follows: First wash the private parts of the deceased. However, do not touch the private parts with your hands nor look at

[1] Umm Salamah رضی اللہ عنہا has reported the Prophet ﷺ as saying that when you are with one who is ill or dying say good words for the angels say *ameen* to what you say. (Muslim, Mishkat P-140.) [2] Sharah Al-Tanweer V-1, P-891. [3] Fatawa Hindiyah V-1, P-100. [4] Fatawa Hindiyah V-1, P-101. [5] Sharah Al-Tanweer V-1, P-892.. [6] Sharah Al-Tanweer V-1, P-893. [7] Fatawa Hindiyah V-1, P-101.

them. Instead, wrap your hands with a cloth and wash his private parts by inserting your hands under the cloth that was originally placed over the area between his navel and knees.[1]

Then, make *wudhu* for him. However, do not gargle his mouth, do not pour water into his nose nor wash his hands upto his wrists. Instead, wash his face first, his hands upto his elbows, make *masah* of his head and then wash both his feet. It is also permissible to wet some cotton wool and cleanse his teeth, ear lobes, and nostrils. If the deceased was in a state of impurity or a woman was in her *haidh* or *nifas*, it will be obligatory to wash these parts in the way mentioned.[2]

The nostrils, ears and mouth should be sealed with cotton wool[3] so that water does not go inside at the time of *wudhu* or *ghusl*. After making *wudhu* for him, apply some soap or any other cleaning agent to his head and cleanse it. Then, make the deceased lie on his left side[4] and wash him with water that has been made hot with berry leaves (or any other cleansing agent). This water should be poured three times from head to toe until it reaches his left side[5] Then, make him lie on his right side and pour water in the same way three times. Use such an amount of water that will reach his right side.

Having done this, make him sit up while leaning him back slightly and rub his stomach gently. If any stool or urine comes out, wipe it and wash it off. The expulsion of urine or stool will not affect his *wudhu* and *ghusl* in any way and there is no need to repeat this. Then, make him lie on his left side again and pour camphor water three times from head to toe. Then, wipe his body with a cloth or towel and make him wear his *kafan*.

4. If there is no water that has been made hot with berry leaves, ordinary warm water will suffice. He should be washed three times in the same way mentioned above. Very hot water should not be used to bathe the deceased.[6]

   This method of bathing the deceased is the *sunnah* method[7] If someone does not bathe the deceased three times in this way but washes his entire body once only; even then the fard will be fulfilled.

5. Once the deceased is placed on the *kafan*, apply perfume to the head. If the deceased is a male, apply perfume to his beard as well. Then, apply camphor to the forehead, nose, both palms, both knees, and both the feet. Some people apply perfume to the *kafan*, and even place a piece of cotton wool that has been immersed into perfume into the ears. All this is based on ignorance. Do not do anything beyond what the *Shari'ah* has mentioned.[8]

6. Do not comb the hair, clip the nails nor cut the hair from anywhere. Leave all these things as they are.[9]

7. If a man passes away and there are no men to give him *ghusl*, it is not allowed to any woman except his wife to give him *ghusl*. It will not be permissible even if the other woman is his *mahram*. If his wife is also not present, *tayammum* should be made for him. However, his body should not be touched with the bare hands. Instead, wear a glove and then make *tayammum*.[10]

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[1] Fatawa Hindiyah V-1, P-101. [2] Sharah Al-Tanweer V-1, P-895. [3] Fatawa Hindiyah V-1, P-101.
[4] Fatawa Hindiyah V-1, P-101. [5] Radd Al-Muhtar V-1, P-896. [6] Sharah Al-Bidayah V-1, P-160.
[7] Fatawa Hindiyah V-1, P-101. [8] Sharah Al-Bidayah V-1, P-161. [9] Sharah Al-Bidayah V-1, P-168.
[10] Alamgiri. (See Imdad Al-Fatawa V-1, P-469.)

8. If the husband dies, it is permissible for the wife to give him *ghusl* and make him wear the *kafan*[1]. But if the wife dies, it is not permissible for the husband to touch her with his bare hands (nor is it permissible for him to give her *ghusl*)[2]. However, it is permissible for him to look at her and touch her while she is covered.
9. A woman who is in her haidh or *nifas* should not give *ghusl* to the deceased. To do so is *makruh* and not permissible.[3]
10. It is preferable for the closest relative to give the *ghusl*. If she cannot give *ghusl*, any other religious minded woman could do so.[4]
11. If the person who is giving *ghusl* notices some blemish on the deceased, he should not mention it to anyone[5] If, Allah forbid, the deceased's face became distorted or blackened at the time of death, the person giving *ghusl* should not even mention this to anyone nor should he announce it. However, if the deceased used to commit sins openly, e.g. if she was a dancer, a musician or a prostitute, then it will be permissible to mention these things so that others will abstain from such things and repent to Allah.[6]
12. If a person drowns and dies in the sea, it is fard to give him a *ghusl* once he is taken out of the water,. Drowning in the water will not suffice for his *ghusl*. This is because giving *ghusl* to the deceased is fard on those who are alive and they did not take any part in his drowning. However, if at the time of taking him out, they make intention of *ghusl* and move him about in the water, the *ghusl* will be complete. Similarly, if any water falls onto the deceased or water reaches him in some other way, it will still be fard to give him *ghusl*.[7]
13. If only a person's head is found somewhere, he will not be given *ghusl*. Instead, he will be buried just as he is. And if more than half of a person's body is found, it will be necessary to give him *ghusl* irrespective of whether he is found with his head or without. If it is not more than half but exactly half, then he will only be given *ghusl* if he is found with his head. If not, he will not be given *ghusl*. If less than half is found, *ghusl* will not be given irrespective of whether he is found with his head or not.[8]
14. If a deceased is found somewhere and it is not known whether he is a Muslim or a *kafir*, *ghusl* will be given to him and *salah* will also be performed over him if he is found in *Dar ul-Islam*.[9]
15. If the corpses of Muslims are found among the corpses of the *kuffar* and they cannot be distinguished from each other, *ghusl* will be given to all of them. If they can be distinguished, the corpses of the Muslims will be separated and *ghusl* will be given to them. *Ghusl* will not be given to the corpses of the *kuffar*.[10]
16. If a close friend of a Muslim is a *kafir* and he passes away, his corpse should be

[1] Fatawa Hindiyah V-1, P-102. [2] Sharah Al-Tanweer V-1, P-897. [3] & [4] Radd Al-Muhtar V-1, P-901. This ruling applies when the deceased is a woman. *Bahishti Zewar* was originally written for women, therefore this *mas'ala* deals with a woman giving *ghusl* to a woman, and does not mean that she should give *ghusl* even if the deceased is a male. (Translator). [5] Radd Al-Muhtar V-1, P-601. [6] If the person sees some good on the face of the deceased, e.g. there is a lot of light and beauty on his face, it will be *mustahabb* to mention such things. (Shami). [7] Durr Mukhtar V-1, P-120. Bahr V-1, P-174. [8] Durr Mukhtar V-1, P-576. Bahr V-1, P-174. [9] Durr Mukhtar V-1, P-120. Bahr V-1, P-174, Fatawa Hindiyah V-1, P-156. In this context, *Dar ul-Islam* refers to that place where the Muslims are in a majority. [10] Durr Mukhtar V-1, PP-120 & 577. Bahr V-1, P-174, Fatawa Hindiyah V-1, P-156.

given to those who are of his religion. If no one can be found or they refuse to accept his body, then due to necessity, it will be permissible for that Muslim to give him *ghusl*. However, this *ghusl* should not be given in the normal *sunnah* method. That is, he should not be given *wudhu*, his head should not be washed thoroughly nor should camphor be applied to his body. Instead, he should be washed just as any other impure object is washed. By washing a kafir, he does not become pure. So much so, that if someone offers *salah* over him, that *salah* will not be valid.[1]

17. If rebels or highway robbers are killed, *ghusl* should not be given to the dead among them as long as they were killed in the actual battle.[2]
18. If one who renounces Islam (*murtad*) is killed, *ghusl* should not be given to him. If the followers of that religion which he accepted ask for his body, it should not be given to them.[3]
19. If a deceased person is given *tayammum* because of a lack of water and later water is found, *ghusl* should be given to him.[4]

Kafan (Shroud) for the Deceased

1. It is *sunnah* to enshroud a woman with five pieces of cloth[5]. That is, a shirt, loincloth, a head band, a sheet and a chest band. The loincloth should be from head to toe[6] The sheet should be slightly longer than that. The shirt should be from the neck till the feet. However, it should not have any side panels or sleeves. The head band should be 180cm x 90cm[7] The chest band should be as wide as the distance from the chest to the knees[8]. It should be so long that it could be closed.
2. If anyone is not enshrouded in five cloths, but only three cloths, i.e. the loincloth, sheet, and head band, this is also permissible and this kafan will be sufficient[9] It is *makruh* and a sin to use less than three cloths. However, if it cannot be helped and there is no other alternative[10], then to use less than three will also be permissible.
3. If the chest band extends from the chest till the navel, it will also be permissible. But it is preferable to have it till the thighs.[11]
4. The *kafan* should be first smoked with some incense an odd number of times. Then the deceased should be enshrouded.[12]
5. The method of enshrouding the deceased is as follows: firstly spread out the sheet, then the loin cloth above it, and then, the shirt above it. Then, lay the deceased on this and make her wear the shirt. The hair of the head should be parted and placed above the sheet on her chest. One part of the hair should be placed on the left hand side and the other on the right. Then, place the head band over the head and hair. It should not be tied nor wrapped. Then, wrap the loin cloth: first the left side and then the right side. Then, tie the chest band. And then wrap the sheet: first the left side and then the right side. Then, tie the *kafan* on the head side and feet side with a strip of cloth. Also tie another strip of cloth around the stomach so that the *kafan* does not get loose on the way.[13]

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[1] Durr Mukhtar V-1. P-123. Bahr V-1. P-191. Hidayah V-1. P-162. [2] Durr Mukhtar V-1. P-123. Fatawa Hindiyah V-1. P-156. [3] Bahr V-1. P-181. Radd Al-Muhtar V-1. P-597. [4] Durr Mukhtar V-1. P-121. [5] Fatawa Hindiyah V-1. P-103. The *kafan* (shroud) of a man consists of three pieces of cloth. i.e. a loincloth. a shirt and a sheet. [6] Radd Al-Muhtar V-1. P-901. [7] Radd Al-Muhtar V-1. P-902. [8] Radd Al- Muhtar V-1. P-902. [9] Sharah Al-Bidayah V-1. P-162. [10] Sharah Al-Tanweer V-1. P-602. [11] Fatawa Hindiyah. [12] Sharah Al-Bidayah V-1. P-162. [13] Fatawa Hindiyah V-1. P-103.

6. If the chest band is tied after the head band but before wrapping the loincloth, this is also permissible. It will also be permissible if it is tied after all the cloths.[1]
7. Once the *kafan* is completed, send the deceased away so that the men could offer the *salah* and complete the burial.
8. It is also permissible for women to offer the *Janazah salah*. However, since this does not happen, we will not mention the rulings concerning the *salah* and the burial.[2]
9. It is not permissible to place one's will or lineage of a saint in the *kafan* or the grave. Similarly, it is not permissible to write the *kalimah* or any supplication on the *kafan* or the deceased's forehead with camphor or any pen. However, it is permissible to place the cover of the *Ka'bah* or the scarf (or any other clothing) of one's spiritual guide as a source of *barakah*.[3]
10. A child that dies a few moments after birth or immediately after birth will also be given *ghusl* and *kafan* in the same way as mentioned above. *Janazah salah* will also be offered over him and he will also be buried in the normal way. This child should also be named.[4]
11. A child that is stillborn, and there are no signs of life at the time of birth will also be given *ghusl* in the normal way. However, do not enshroud him in the normal *kafan*. Instead, wrap him in a piece of cloth and bury him. He should also be given a name.
12. If a woman aborts (miscarries) and the child is not formed as yet, i.e. it's hands, feet, face, nose, etc. have not formed as yet, it should not be given a bath nor a *kafan*[5] Instead, it should be wrapped in a piece of cloth and buried in a hole. If any of it's limbs are formed, the same rule will apply as that of a baby that is stillborn[6] That is, it should be named and given *ghusl*, but it should not be given the normal *kafan* nor should *salah* be offered over it. Instead, it should be wrapped in a cloth and buried.
13. At the time of delivery, only the child's head appeared. At that time it was alive. Then, it died. The same rule will apply as that of a baby that is still-born. However, if a major portion of the baby appeared and it passed away after that, it will be regarded as if it was born alive. If it was born from the head section, then upto the chest will be regarded as "a major portion" But if it is born the other way, then upto the navel (will be considered a "major portion").[7]
14. If a young girl who is close to the age of puberty (but has not matured as yet) passes away, then the five pieces of cloth for the *kafan* which are *sunnah* for a mature woman will be *sunnah* for her *kafan* as well. If five pieces are not available, three pieces will suffice. In other words, the rules that apply to a mature woman will apply to a young immature girl as well. The difference is that these rules are emphasised for the mature woman while they are preferable for the young immature woman.[8]
15. Five pieces of cloth are also preferable for the girl who is very young, i.e. not even close to maturity. Using two pieces will also be permissible, i.e. the loincloth and sheet.[9]

[1] Shami V-1, P-903. [2] Fatawa Hindiyah V-1, P-104. We have now included these rulings from the Bahishti Gauhar. [3] Radd Al-Muhtar V-1, P-947. [4] Sharah Al-Tanweer V-1, P-928. [5] Sharah Al-Tanweer V-1, P-907. [6] Sharah Al-Tanweer V-1, P-928. [7] Radd Al-Muhtar V-1, P-927.
[8] & [9] Fatawa Hindiyah V-1, P-103.

16. If a boy passes away and you have to give him *ghusl* and *kafan*, then bathe him in the same way as mentioned above. The same method of *kafan* will also apply. The only difference is that the *kafan* for a woman consists of five pieces of cloth while the *kafan* for a man consists of three pieces: a sheet, a loincloth and a shirt.[1]
17. If there are only two pieces of cloth for a man, i.e. a sheet and a loincloth, this will suffice. It is *makruh* to use less than two cloths. But if it cannot be avoided then it will not be *makruh*.[2]
18. The sheet which is placed over the *Janazah*, i.e. on the bed, is not included in the *kafan*. *Kafan* only consists of the pieces which we mentioned above.[3]
19. The *kafan* and burial of a person should be done in that very city or town where he passes away. It is not good to move him to another place. However, there is no harm in moving him to a place which is only one or two kilometres away.[4]
20. If a limb or half of the body of a person is found without the head, it is sufficient to wrap it up in a piece of cloth. If the head is also with half of the body, or more than half of the body is without the head, then the normal *kafan* should be given.[5]
21. If a person's grave opens or his corpse is exhumed due to some reason, it is necessary to give him the normal *kafan*. This is on condition that the body has not disintegrated. If it has disintegrated, it will suffice to merely wrap it in a cloth (there is no need for the normal *kafan*).[6]

The *Janazah* (Funeral) *Salah*

The *Janazah salah* is in reality a supplication to Allah for the deceased person.[7]

1. All the conditions and prerequisites that have been mentioned for *salah* will also apply for the *Janazah salah*. However, there is one additional condition for the *Janazah salah*, one must have knowledge of the person's death. The person who is not informed of this will be excused and *Janazah salah* will not be necessary on him.[8]
2. There are two types of conditions for the validity of *Janazah salah*: the first type is that which is connected to those offering the *Janazah salah*. These conditions have been mentioned in the chapters dealing with all the other types of *salah*. That is: purity, concealing one's private area, facing the *qiblah*, intention. However, "time" is not a prerequisite for this *salah*. Furthermore, if one feels that one will miss it, one can make *tayammum*, e.g. the *Janazah* has commenced and the person feels that if he makes *wudhu* he will miss the *salah*. In such a case he can make *tayammum*, as opposed to other *salah*, for which if the time is about to expire, it is not permissible for him to make *tayammum*.[9]
3. These days, some people offer the *Janazah salah* with their shoes on. For them it is necessary that the spot on which they are standing is pure, and that their shoes are also pure. If they remove their shoes and stand on them, then it is necessary that only the shoes be pure. If people are not mindful of this, their *salah* will not be valid.[10]

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[1], [2] & [3] Fatawa Hindiyah V-1, P-103. [4] Maraqi Al-Falah, Tahtawi P-358. [5] Radd Al-Muhtar V-1, P-580. [6] Durr Mukhtar V-1, P-121. [7] Radd Al-Muhtar V-1, P-183. [8] Radd Al-Muhtar V-1, P-581, Bahr V-1, P-179. [9] Radd Al-Muhtar V-1, P-582, V-1, P-249, Bahr V-1, P-179. [10] Bahr V-1, P-179. The shoes must be pure from the upper part even if the soles are impure. (Shabbir Ali).

The second type of conditions are those that are connected to the deceased. There are six such conditions:[1]

The First Condition: The deceased has to be a Muslim. *Salah* over a *kafir* or *murtad* is not valid. Even if a Muslim is an open sinner or a *bid'ati*, *salah* over him will be valid. However, there is an exception for those who rebel against the ruler who is on truth or those who are highway robbers. Who are killed while fighting against the ruler, but if they die after the fight or die a natural death, *Janazah salah* will be offered over them.

Similarly, the person who kills his father or mother and he himself dies while being punished for this, *salah* will not be offered over him. *Salah* is not offered over these people as a way of punishment. *Salah* over a person who commits suicide is valid.

4. If the father or mother of an immature child is a Muslim, this child will also be regarded as a Muslim. *Salah* will be offered over him.[2]
5. A deceased person is he who is born alive and then dies. If a child is born dead, *salah* over him is not valid.[3]

The Second Condition: The body and *kafan* of the deceased must be pure from *najasat haqiqi* and *najasat hukmi*. However, if *najasat haqiqi* comes out from his body after giving him the *ghusl*, and his entire body becomes impure, there is no harm in this. The *salah* will be valid.[4]

6. *Salah* is not valid over a deceased person if he is not pure from *najasat hukmi*, i.e. *ghusl* was not given to him, or in the case where *ghusl* was not possible he was not given *tayammum*. However, if it is not possible to purify him, e.g. he was buried without being given *ghusl* or *tayammum* and the grave has already been filled with sand, then it will be permissible to offer *salah* over his grave. If *salah* was offered over a person who was not given *ghusl* or *tayammum* and he was buried thereafter, and later it came to be known that *ghusl* was not given to him, then the *salah* will have to be repeated over his grave. This is because the first *salah* was not valid. Since it is not possible to give him *ghusl*, the (second) *salah* will be valid.[5]
7. If a Muslim is buried without *salah* being offered over him, *salah* will be offered over his grave as long as there is no possibility of his corpse disintegrating or decomposing. If one feels that his body has disintegrated, *salah* should not be offered over his grave. The time that it takes for a body to disintegrate differs from place to place. It is therefore not possible to specify an exact time, this is the most correct opinion in this regard. However, there are those who have specified 3 days, 10 days and one month.[6]
8. It is not necessary for the spot on which the deceased is placed to be pure. If the deceased is placed on a pure bed, or if the bed is impure, or if the deceased is placed on an impure piece of ground without being placed on a bed, then in all these cases there is difference of opinion. According to some *ulama*, it is a prerequisite for the spot on which the deceased is placed to be pure. If not, the *salah* will not be valid. According to others, this is not a prerequisite. *Salah* will

[1] Durr Mukhtar V-1, PP-121, 122. [2] Shami V-1, P-928.
[3] Radd Al-Muhtar V-1, P-582, Bahr V-1, P-188. [4] Radd Al-Muhtar V-1, P-582.
[5] Bahr V-1, P-179, Radd Al-Muhtar V-1, PP-582, 592.
[6] Durr Mukhtar V-1, P-123, Bahr V-2, P-182, Radd Al-Muhtar V-1, P-593.

therefore be valid.[1]

The Third Condition: Those parts of the body which are *wajib* to be covered have to be covered. If the deceased is completely naked, *salah* over him will not be permissible.[2]

The Fourth Condition: The deceased has to be placed in front of those offering *salah* over him. If he is placed behind them, *salah* will not be valid.[3]

The Fifth Condition: The deceased or the thing upon which he is placed, has to be placed on the ground. If *salah* is being offered over the deceased while he is being carried by some people, or while he is placed on a vehicle or an animal, this *salah* will not be valid.[4]

The Sixth Condition: The body has to be there at that place. If it is not there, *salah* will not be valid.

9. Two things are fard in the *Janazah salah*: (i) To say *Allahu Akbar* four times. Here, each *takbeer* takes the place of one *raka'at*[5] (ii) To stand and offer the *Janazah salah*. Just as it is fard to stand up and offer the fard and *wajib salahs* if the person has no valid excuse, so is the case over here. The different valid excuses have already been mentioned in the chapters on *salah*.[6]
10. There is no *ruku'*, *sajdah*, *qa'dah*, etc. in this *salah*.[7]
11. Three things are *sunnah* in the *Janazah salah*: (i) To praise Allah. (ii) To send salutations to the Prophet ﷺ. (iii) To make supplication for the deceased. Congregation is not a condition for *Janazah salah*. Even if one person offers the *Janazah salah*, this *fard* duty will be fulfilled. This is irrespective of whether the person offering the *salah* is a male, a female, a mature person or an immature person.[8]
12. However, there is a greater need for a congregation because this is a supplication for the deceased. For a few people to get together and ask Allah for a certain thing has a special significance in attracting the mercy and acceptance of Allah.
13. The *sunnah* and *mustahab* method of *Janazah salah* is as follows: The deceased should be placed in the front and the *imam* should stand in line with his chest. Everyone should make the following intention:[9]

نَوَيْتُ اَنْ اُصَلِّيَ صَلٰوةَ الْجَنَازَةِ لِلّٰهِ تَعَالٰى وَدُعَآءً لِّلْمَيِّتِ.

"I intend offering the *Janazah salah* for the pleasure of Allah and as a supplication for the deceased."

After making this intention, he should raise both hands upto the ears just as he does for the *takbeer tahreemah*. When doing this he should say *Allahu Akbar* and fold his hands just as he does for any other *salah*. He should then recite the *thana'*. Then, he should say *Allahu Akbar* again but he should not raise his hands. He should recite the *durood*. It is preferable to recite the same *durood* that is recited in

[1] Radd Al-Muhtar V-1. P-584. Bahr V-2. P-179. [2], [3] & [4] Durr Mukhtar V-1. P-121. Radd Al-Muhtar V-1. P-582. [5] The *takbeer* are as necessary as the *raka'at* for they are the essence of the *salah*. [6] Durr Mukhtar V-1. P-121. Bahr V-2. P-180. [7] Shami. Radd Al-Muhtar P-89. V-1, P-582. [8] Radd Al-Muhtar V-1. P-582. Bahr V-2. P-179 & 180. [9] Durr Mukhtar V-1. P-122 and 585. Alamgiri V-1. P-261. Bahr V-2. P-183.

salah. He should again say *Allahu Akbar* without raising the hands. After this *takbeer*, he should make supplication for the deceased. If the deceased is a mature male or female, the following supplication should be made:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَآئِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَاُنْثَانَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْاِيْمَانِ

"O Allah! Forgive our living and dead, present and absent, old and young, men and women. O Allah! Whoever among us you keep alive, keep him alive on Islam, and whoever You give death, let him die on faith."

In some *Ahadith*, this supplication has also been mentioned:

اَللّٰهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهٖ وَاعْفُ عَنْهُ وَاَكْرِمْ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ بِالْمَآءِ وَالثَّلْجِ وَالْبَرْدِ وَنَقِّهٖ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ وَاَبْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهٖ وَاَهْلاً خَيْرًا مِّنْ اَهْلِهٖ وَزَوْجاً خَيْرًا مِّنْ زَوْجِهٖ وَاَدْخِلْهُ الْجَنَّةَ وَاَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ

It is better if both these supplications are recited. In fact, Allamah Shami رحمة الله عليه, in his book Radd ul-Muhtar, has written both these supplications as one. Apart from these two, other supplications are also known from *Ahadith*, and our jurists we may, therefore, choose any one of these.

If the deceased is an immature boy, the following supplication should be made:

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطاً وَّاجْعَلْهُ لَنَا اَجْرًا وَّذُخْرًا وَّاجْعَلْهُ لَنَا شَافِعًا وَّمُشَفَّعًا

"O Allah! Make him a source of happiness for us. And make him a reward and a treasure for us. And make him an intercessor for us and one whose intercession is accepted."

If the deceased is an immature girl, the same supplication should be made with the following changes: in all three places, instead of reading:

اَجْعَلْهُ

this should be read,

اَجْعَلْهَا

and instead of,

شَافِعًا وَّمُشَفَّعًا

this should be read,

شَافِعَةً وَّمُشَفَّعَةً

Once this supplication is made, *Allahu Akbar* should be said once more without raising the hands. After this *takbeer*, the *salam* should be made just as it is made for any other *salah*. There is no *at-tahiyyat* nor any recitation of the Qur'an in this *salah*.

14. The *Janazah salah* is the same for the *imam* and *muqtadi*. The only difference is that the *imam* will make the *takbeers* and the *salam* in a loud voice while the

muqtadi will make them softly. The remainder of the things, i.e. the *thana'*, *durood* and supplication, will be made softly by the *muqtadi* as well as the *imam*.❶

15. It is *mustahab* to form three rows for the *Janazah salah*. So much so that if there are seven people, one of them will be made the *imam*, there will be three people in the first row, two in the second, and one person in the last.❷
16. *Janazah salah* becomes invalid by the very things which make other *salahs* invalid. The only difference is that by laughing aloud, one's *wudhu* will not break. And if a woman stands in line with a *man*, the *salah* will not become invalid.❸
17. It is *makruh tahrimi* to offer *Janazah salah* in a mosque which has been built for the five daily *salah*, the Friday *salah* or the *Eid salah*❹, whether the *Janazah* is offered inside the mosque or the *Janazah* is placed outside whilst the people are standing inside. However, *Janazah salah* will not be *makruh* in a mosque which has been built specifically for this purpose.❺
18. It is *makruh* to delay the *Janazah salah* with the purpose of attracting a larger crowd.❻
19. It is not permissible to sit down or sit on any vehicle and offer *Janazah salah* if there is no valid excuse.❼
20. If there are several *Janazah* (funeral prayers) to be offered, it is better to offer each one individually though it is allowed to offer one *Janazah salah* for all of them. In such a case, a row for all the *Janazah* should be made. A good method of doing this is that each *Janazah* should be placed next to the other in such a way that all their feet are on one side, and their heads the other side. This method is preferable because all their chests will be in line with the *imam*. And it is *sunnah* for the *imam* to stand in this way.❽
21. If the *Janazah* are of different types, their rows should be arranged in this way: the *Janazah* of all the men should be placed near the *imam*, thereafter the boys', thereafter the mature women's, and thereafter the girls'.❾
22. If a person joins the *Janazah* at such a time that a few *takbeers* were made prior to his arrival, he will be regarded as a *mashuq* for the *takbeer* which he missed. Upon reaching the *Janazah salah*, he should not immediately join in as he normally does for other *salahs*. Instead, he should wait for the *takbeer* of the *imam*. When the *imam* makes the *takbeer*, he should also do so. This *takbeer* will be regarded as his *takbeer tahreemah*. When the *imam* makes his *salam*, this person should complete the *takbeer* which he missed. There is no need for him to recite anything.❿

    If a person reaches at such a time that the *imam* has already made the fourth *takbeer*, then with regard to this fourth *takbeer*, he will not be regarded as a *mashuq*. He should immediately make the *takbeer* and join the *salah* before the *imam* can make *salam*. On the completion of the *salah*, he should repeat all the *takbeer* which he missed.
23. If a person was present at the time of *takbeer tahreemah* or for any of the other

❶ Fatawa Hindiyah V-1, P-162. ❷ Fatawa Hindiyah V-1, P-161. ❸ Fatawa Hindiyah V-1, P-161 and 11. ❹ The jurists hold two views about a place that has been built for Eid prayers. Some of them take it as a mosque while some others do not give it that status and they therefore hold a *salah* of *Janazah* valid in the Eid-gah. ❺ Durr Mukhtar V-1, P-163. Bahr V-1, P-187. Alamgiri V-1, P-123. ❻ Radd Al-Muhtar V-1, P-602. ❼ Durr Mukhtar V-1, P-123. ❽ Durr Mukhtar V-1, P-122. Fatawa Hindiyah V-1, P-162. ❾ Durr Mukhtar V-1, P-122. Fatawa Hindiyah V-1, P-162. ❿ Durr Mukhtar V-1, P-122. Bahr V-1, P-185.

takbeer and was even ready to join the *salah*, but did not join due to laziness or some other reason, then he should immediately make the *takbeer* and join the *salah*. He should not wait for the next *takbeer* of the *imam*. He will not have to repeat the *takbeer* for which he was present (but did not make) as long as he makes it before the *imam* can make the next *takbeer*. He must complete this *takbeer* even though he did not make it simultaneously with the *imam*.[1]

24. If the *masbuq* begins to complete the *takbeer* which he missed, and he fears that if he will recite the supplication he will get delayed and the *Janazah* will be carried away from the front, then he should not recite the supplication.[2]
25. If a person becomes a *lahiq* for a *Janazah salah*, the same rules as for the other *salahs* will apply to him.[3]
26. The most worthy person for the *imamat* of *Janazah salah* is the ruler of the time even if people are more pious than him are present there. If he is not present, then his deputy, i.e. the one who is appointed by him, will be the most worthy even if there are others who are more pious than him. If he is not present, then the judge of the city. If he is not present, then his deputy. In the presence of these people, it is not permissible to appoint anyone else as the *imam* without their permission. It is *wajib* to appoint these people as the *imam*. If any of these people are not present, the most worthy will be the *imam* of the area. This is on the condition that there is not anyone more qualified than him from among the relatives of the deceased person, else, those relatives of the deceased who have the right to succeed him, have the right of becoming *imam*, or anyone they permit to lead the prayers. If anyone who is not worthy of *imamat*, makes *imamat* without the permission of the relatives, then they have the right to repeat the *salah*. So much so, that if the deceased is already buried, they could offer the *salah* over the grave until such time that the body has not started to disintegrate or decompose.[4]
27. If a person who is worthy of *imamat*, makes *imamat* without the permission of the relatives, then the relatives cannot repeat the *salah*. Similarly, if the relative of the deceased performed the *salah* in the absence of the ruler or his deputies, then the ruler does not have the right to repeat the *salah*. In fact, even if the relatives offer the *salah* in the presence of the ruler, the ruler does not have the choice to repeat the *salah*. This is despite the relatives getting the sin of not appointing the ruler. Because to appoint the ruler is *wajib*, as mentioned previously.[5]
    In short, it is not permissible to offer one *Janazah* several times. This is only permissible for the relatives if the *Janazah* was offered without their permission by a person who is not eligible to do so.

The Burial

1. It is *fard kifayah* to bury the deceased just as it is *fard kifayah* to give him *ghusl* and offer *salah* over him.[6]
2. Once *salah* is offered over the deceased, he should immediately be carried to the grave which has been dug up for him.[7]

[1] Fatawa Hindiyah V-1, P-162. Radd Al-Muhtar V-1, P-588. [2] Durr Mukhtar V-1, P-122. Fatawa Hindiyah V-1, P-126. Bahr V-2, P-175. [3] Bahr V-2, P-186. [4] Durr Mukhtar V-1, PP-122, 123. [5] Fatawa Hindiyah V-1, P-160. Bahr V-2, PP-178, 180. Shami V-1, P-592. [6] Alamgiri V-1, P-163. [7] Maraqi Al-Falah P-332.

3. If the deceased is a small baby or slightly bigger, he should be carried by the hands, i.e. one person should carry him with both his hands and pass him over to the next person. In this way, he should be continuously carried from person to person. If the deceased is an elderly person, he should be placed and carried on a cot or something similar to it. It should be carried by four persons, one at each corner[1]. This cot should be lifted and placed on the shoulders. However, it is *makruh* to carry it on the shoulders in such a way as one carries luggage on one's shoulders. Similarly, it is also *makruh* to take the deceased by placing him on an animal or vehicle without any valid excuse. If there is a valid reason, it will not be *makruh* to do so, e.g. the grave yard is very far.[2]
4. The *mustahab* method of carrying the deceased is as follows: First lift the front on the right leg of the bier and place it on the right shoulder and walk for at least ten steps. Then place the back leg on the right of the bier onto the right shoulder and walk for at least ten steps. Then, place the front leg on the left of the bier onto the left shoulder and then the back leg on the left of the bier onto the left shoulder, and walk for at least ten steps. In this way, one would have walked at least forty steps when all four corners are added.[3]
5. It is *sunnah* to walk briskly when carrying the deceased. But it should not be so fast that the deceased begins to move about and is thereby unsettled.[4]
6. It is *makruh* for those who accompany the *Janazah* to sit down before the *Janazah* can be placed onto the ground. However, there is no harm in sitting down if there is some necessity.[5]
7. If those who have not been accompanying the *Janazah* are sitting somewhere, then upon seeing the *Janazah* they should not stand up.[6]
8. It is *mustahab* for those who are accompanying the *Janazah* to walk behind the *Janazah*. However, there is no harm in walking ahead of the *Janazah*. This will become *makruh* if everyone begins walking in front of the *Janazah*. Similarly, it is *makruh* to move in front of the *Janazah* while in a vehicle.[7]
9. It is *mustahab* for those accompanying the *Janazah* to go on foot. If they are in any vehicle, they should move behind the *Janazah*.[8]
10. It is *makruh* for those accompanying the *Janazah* to make any supplication or *zikr* in a loud voice.[9]
11. The depth of the grave should be at least half the height of the person. It should not be more than his height. The length of the grave should be according to his height. The incisedgrave is better than the trenchgrave. However, if the ground is very soft and there is a fear of the grave collapsing, the incisedgrave should not be dug.
12. If the incisedgrave cannot be dug, it is also permissible to place the deceased in a box irrespective of whether the box is of wood, stone or steel. However, it is preferable to spread some sand in the bottom of the box.[10]
13. Once the grave is ready, the deceased should be lowered into the grave from the direction of the *qiblah*. The method of this is that the deceased should be placed

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[1] The four men will carry it forty steps each. [2] Maraqi Al-Falah P-372. [3] Durr Mukhtar V-1, PP-123, 124. Alamgiri V-1, P-159. [4] Durr Mukhtar, Radd Al-Muhtar V-1, P-597, Bahr V-2, P-191. [5] Durr Mukhtar V-1, P-164. Bahr V-2, P-191. [6] Maraqi Al-Falah P-354. [7] Durr Mukhtar V-1, P-129. Bahr V-2, P-192. [8] Shami V-1, P-597. Bahr V-2, P-192. [9] Bahr V-2, P-192. Durr Mukhtar V-1, P-124. [10] Durr Mukhtar V-1, P-124. Bahr V-2, P-193.

towards the *qiblah*, and those who are going to lower him should stand facing the *qiblah*. They should then lift the deceased and lower him into the grave.❶

14. It is not *sunnah* to have an odd number of people to place the deceased into the grave. Four people had lowered the Prophet ﷺ into his grave.❷
15. At the time of placing the deceased, it is *mustahab* to recite:❸

بِسْمِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُولِ اللّٰهِ

16. After placing the deceased into the grave, it is *mustahab* to turn him with his right side facing the *qiblah*.❹
17. After placing the deceased into the grave, those strings which were used to tie both ends of the *kafän* should be loosened.❺
18. The deceased should then be covered with unbaked bricks or straw❻. It is *makruh* to cover him with baked bricks or strips of timber. However, if the ground is very soft and there is a fear of the grave collapsing, it will be permissible to place baked bricks or strips of timber, or even to place him into a box.
19. At the time of placing a woman in the grave, it is *mustahab* to cover the grave with a sheet. If there is a fear that the body of the deceased will get exposed, it will be *wajib* to cover the grave with a sheet.❼
20. Covering the grave with a sheet should not be done when placing a man in the grave. But if there is an excuse, e.g. it is raining or snowing or the sun's rays are very intense, then it will be permissible to do so.❽
21. Once the deceased has been placed in the grave, whatever soil that came out when digging that grave should be replaced into it. It is *makruh* to put too much of extra soil to the extent that it is more than one span in height. But if it is not too much, it will not be *makruh*.❾
22. It is *mustahab* to start from the head side when throwing sand over the grave. Each person should throw the soil with both his hands. The first time that he throws, he should read:❿

    مِنْهَا خَلَقْنَاكُمْ

    the second time he should read,

    وَفِيْهَا نُعِيْدُكُمْ

    and the third time he should read,

    وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرٰى

23. After the burial, it is *mustahab* to stand near the grave for a little while, make supplication of forgiveness for the deceased, or to recite the Qur'an and send the rewards of this to the deceased.⓫
24. After covering the grave with soil, it is *mustahab* to sprinkle a little water over it.⓬

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❶ Bahr V-2, P-193. Durr Mukhtar V-1, P-124. ❷ Bahr V-2, P-193. Shami V-1, P-600. ❸ Durr Mukhtar V-1, P-125. ❹ & ❺ Alamgiri V-1, P-163. Bahr V-2, P-194. Durr Mukhtar V-1, P-125. ❻ Bahr V-2, P-194. Shami V-1, P-600. Durr Mukhtar V-1, P-125. ❼ Sharah Al-Muniyah. Shami V-1, P-936. ❽ Bahr V-1, P-194. Durr Mukhtar V-1, P-125. ❾ Maraqi Al-Falah P-356. ❿, ⓫ & ⓬ Durr Mukhtar. Shami V-1, P-601. Alamgiri V-1, P-163.

25. The deceased should not be buried in a house irrespective of whether he is big or small. This is because this is a speciality of the Prophets ﷺ.❶
26. It is *makruh* to make a square grave. It is *mustahab* to have it in a mound, like the shape of a camel's back. It's height should be equal to one span or slightly higher.❷
27. It is *makruh tahrimi* to have the grave very much higher than one span. It is *makruh* to plaster or cement the grave.❸
28. It is haram to construct a dome over the grave for the purpose of decoration❹, and *makruh* for purpose of strengthening the grave. It is permissible to write something on the grave of the deceased as a means of remembrance. This is allowed provided there is some necessity, otherwise not❺. But these days, people have corrupted their beliefs and habits, so due to these harms even those things that are permissible become prohibited. Therefore, things of this sort are not be permissible in any way. Whatever excuses they may offer are nothing but a delusion of their desires, and they themselves know this.

Rules Concerning the Martyr

Although the martyr is seemingly a deceased person yet, all the rules related to a normal deceased person do not apply to him. Apart from this, there are many virtues of a martyr. It was therefore considered appropriate to outline the rules concerning him separately. Several types of martyrs have been mentioned in the *Hadith*. Some *ulama* have compiled entire books in which all the different types of martyrs are mentioned. But the martyr whose rules we wish to outline over here are specifically for that martyr of the following description:

1. He is a Muslim. No type of martyrdom whatsoever can be established for those who are not Muslims.
2. He has to be mature and in his senses❻ If a person is killed while he is in a state of madness or not mature as yet, the rules which we are going to discuss later will not apply to him.
3. He has to be pure from *hadath akbar*. If a person is killed while he is in a state of *hadath akbar*, or a woman is killed while she is in her *haidh* or *nifas*, these rules of a martyr will not apply to them.
4. He has to be killed out of innocence. If a person is not killed out of innocence, instead he is killed because of a crime which he committed against the *Shari'ah*, or he was not killed but died a natural death, the rules of the martyr will not apply to him.
5. If he is killed by a Muslim or a *Zimmi*, then an additional condition is that he must be killed by an instrument that is used for killing. If a Muslim or *Zimmi* kills him by any other object such as a stone, the rules of a martyr will not apply to him. Steel is regarded as an object for killing even if it is not sharp. If a person is killed by the *kuffar*, renegades, highway robbers, or he is found killed in the battle field, then it is not conditional that he should be killed by an "instrument of killing" even if he is killed with a stone, he will be regarded as a martyr. In fact, they may not even be

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❶ Durr Mukhtar V-1. P-124. Bahr V-2. P-193. ❷ Durr Mukhtar. Shami V-1. P-601. Alamgiri V-1. P-163. Bahr V-2. P-194. ❸ & ❹ Durr Mukhtar. Shami V-1. P-601. Bahr V-2. P-194. ❺ The authentic *Ahadith* disallow any writing on the graves. ❻ Durr Mukhtar. Shami V-1. PP-608. 611. Bahr V-2. P-165.

the directly but even if they are the cause of his death and such conditions prevail as lead to his death, the rules of a martyr will apply to him. Examples which illustrate this are as follows:

(i) A disbeliever trampled over a Muslim with his animal which he was riding.

(ii) A Muslim was riding his animal when a disbeliever gave chase to this animal. As a result of this, the Muslim fell off his animal and died.

(iii) A disbeliever set fire to a Muslim's house or possessions as a result of which the Muslim was burnt and died.

6. That killing may not attract monetary compensation under *Shari'ah* from the beginning. Instead, *qisas* may be *wajib*. If monetary compensation is attracted, the rules of a martyr will not apply to that person who has been killed. This is even if he has been killed wrongfully. Examples which illustrate this are as follows:

(i) A Muslim kills another Muslim with an instrument that is not normally used for killing.

(ii) A Muslim kills another Muslim with an instrument of killing, but kills him mistakenly, e.g. he was pointing at an animal or some other target but the bullet hits some Muslim.

(iii) A person is found murdered in any place other than the battle field and his killer is not known.

Since monetary compensation becomes *wajib* in all these cases and *qisas* does not become *wajib*, therefore the rules of a martyr will not apply over here. The condition of monetary compensation being stipulated from the very beginning has been attached because: if *qisas* stipulated in the beginning and due to some reason it is forgiven and in place of it some monetary compensation is accepted later then in such a case the rules of a martyr will apply. Examples of this are as follows:

(i) A person was killed intentionally and wrongfully with an instrument of killing. However, a monetary compromise was made between the killer and the inheritors of the person killed. In such a case the rules of a martyr will apply because from the beginning *qisas* was *wajib* and not any monetary compensation. This monetary compensation only became *wajib* after a compromise was reached.

(ii) A father kills his son with a weapon. In such a case, *qisas* became *wajib* from the beginning and not any monetary compensation. However, out of respect for the father, he was excused from qisas and instead, a monetary compensation became *wajib*. The rules of a martyr will apply in this context.

7. After being injured, the person must not have conducted any affair of this world which shows ease and comfort such as eating, drinking, sleeping, taking medication, buying and selling, etc. And he should not have lived to the extent of the time of one *salah* while he is conscious and in his senses. And he should have been carried from the battlefield in a state of consciousness, or out of fear of being trampled upon by animals. If a person talks considerably after being injured, he will not be regarded as a martyr because to talk a lot is an attribute of those who are living. Similarly, if a person makes a bequest, he will be out of the category of a martyr if this bequest is connected to a worldly matter. But if this bequest is made for a religious matter, he will be regarded as a martyr.

If a person is martyred in the battlefield but he does any of the above acts, he will

be excluded from the category of a martyr otherwise not. However, if he commits any of the above acts while the battle is still being fought, he will be regarded as a martyr.

(i) The martyr who fulfils all the above conditions[1] will not be given *ghusl* nor will any blood be cleansed from his body. He will be buried as he is.

(ii) The second rule is that the clothes which he was wearing will not be removed from his body. However, if his clothes are less than the stipulated number for the *kafan*, more clothes could be added in order to complete the stipulated number. In the same way, if he is wearing more than the stipulated number, the extra pieces of clothing should be removed. If he is wearing clothing which is not good enough to serve as *kafan*, such as leather or fur, these should also be removed. But if he is not wearing anything else, these should not be removed.

(iii) His cap, sandals, weapons etc. will have to be removed under all conditions.

(iv) All the other rules that are applicable to the normal deceased person, such as *salah*, etc. will also apply to the martyr.

(v) If any of the above conditions are not met with in a martyr, he will be given *ghusl* and will also be made to wear a new *kafan*.

General Rules of *Janazah*

1. If one forgets to place the deceased towards the *qiblah* when burying him and only remembers this after burying him and filling the grave with sand, then it is not permissible to dig up the grave. However, if only the wooden strips have been placed and no soil has been thrown as yet, it will be permissible to remove the timber and place him towards the *qiblah*.[2]
2. It is *makruh tahrimi* for women to accompany the *Janazah*.[3]
3. It is prohibited for wailing women and those women who give lectures to accompany the *Janazah*.[4]
4. It is a *bid'ah* to give the *azan* while lowering the deceased into the grave.[5]
5. If the *imam* makes more than four *takbeers* in the *Janazah salah*, it is not permissible for the *muqtadis* of the *Hanafi mazhab* to follow him. Instead, they should remain standing silently. When the *imam* makes the *salam*, they should also make *salam*. However, if they do not hear the extra *takbeer* from the *imam*, but from the *mukabbir*, then the muqtadis should follow him and regard each *takbeer* as the *takbeer tahreemah*. They should think that the four takbeers before this which the *mukabbir* had made were wrong and that the *imam* only made the *takbeer tahreemah* now.[6]
6. If a person passes away in a ship and the coast is so far away that there is a fear that the corpse will begin to decompose, then in such a case *ghusl* and *kafan* should be given to him and he should be lowered into the sea. But if the coast is not so far and there is hope of reaching land soon, the corpse should be left aside and upon reaching land, it should be buried in the ground.[7]

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[1] Durr Mukhtar. Shami V-1. P-265. Bahr V-2. P-197. Alamgiri V-1. P-165. [2] Alamgiri V-1. P-164. Bahr V-2. P-194. [3] & [4] Durr Mukhtar. Shami V-1. P-598. Bahr V-2. P-192. In this context wailing women and those that deliver lectures are women who are specifically employed for this task. This was a custom which was rife in pre-Islamic Arabia and which still exists in certain communities. [5] Shami V-1. P-600. [6] Durr Mukhtar V-1, P-122. Bahr V-2. P-184. Alamgiri V-1. P-162. [7] Tahtawi P-358.

7. If a person does not know the supplication that is recited in the *Janazah salah*, it is sufficient for him to recite the following supplication:

اللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ

If he does not even remember this and only suffices with the four takbeers, his *salah* will be valid. This is because the supplication is not fard but *sunnah*. In the same way, the *durood* is also *sunnah*.[1]

8. Once sand has been thrown over the grave, it is not permissible to remove the deceased from the grave. However, if in burying him, the right of someone has been transgressed, then it will be permissible to dig up the grave.
Examples: (i) the land on which he is buried belongs to someone else and the owner is not happy about the burial taking place on his land, (ii) someone's wealth has been left behind in the grave.[2]

9. If a woman passes away and there is a living child in her womb, then her womb will have to be cut and the child removed. Similarly, if a person passes away after swallowing someone else's money, and the person asks for the money, his stomach will be cut and the money removed. However, if the deceased has left behind some wealth, this money will have to be given from his wealth and his stomach will not be cut.[3]

10. It is not good to move the corpse from one place to another for the purpose of burial unless it is less than 2-3 kilometres. If it is more than 2-3 kilometres, it is not permissible to move it. Digging up the grave and moving the corpse from one place to another is not permissible under any circumstances.[4]

11. It is permissbible to praise the deceased person irrespective of whether it is in the form of a poem or in prose. This is on condition that there is no exaggeration in praising him, and he is not praised for characteristics that were not found in him.[5]

12. It is permissible to do the following: sympathise and comfort the relatives of the deceased, to mention the virtues of patience and thereby create an inclination towards patience, to make supplication for them and the deceased. All this is known as *ta'ziyat*. It is *makruh tanzihi* to make *ta'ziyat* for more than three days. However, if the person making the *ta'ziyat*, or a relative of the deceased, was away on a journey and returned after the stipulated three days, then this *ta'ziyat* will not be *makruh*. It is *makruh* for a person to make *ta'ziyat* for a second time when he has already made it before.[6]

13. It is not *makruh* to keep the *kafan* ready for oneself. However, it is *makruh* to keep the grave ready for oneself.[7]

14. It is permissible to write a supplication on the *kafan*, or *Bismillahir Rahmanir Raheem* on his chest, or the *kalimah* on his forehead. This will only be permissible if it is done by moving the fingers and without using a pen. However, this practice has not been established from any *Sahih Hadith*. Therefore, this practice should not be regarded as *sunnah* or *mustahab*.[8]

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[1] Bahr V-2, P-183. Alamgiri V-1, P-161. [2] Durr Mukhtar, Shami V-1, P-602. Bahr V-2, P-165. Alamgiri V-1, P-164. [3] Durr Mukhtar V-1, P-126. [4] Durr Mukhtar, Shami V-1, P-602. Alamgiri V-1, P-164. [5] Durr Mukhtar, Shami V-1, P-603. [6] Durr Mukhtar, Shami V-1, P-604. Alamgiri V-1, P-164. [7] Durr Mukhtar V-1, P-126. [8] Durr Mukhtar V-1, P-126. Shami V-1, P-607.

15. It is *mustahab* to place a green twig on the grave. If a plant or tree begins to grow near it, it will be *makruh* to chop it off.[1]
16. More than one corpse should not be buried in one grave. However, this will be permissible if there is an absolute necessity for it. If all the corpses are males, the most virtuous among them should be placed in the front. Thereafter, all the rest should be placed behind him in order of their position. However, if there are a few males and a few females, the males should be placed in front and the females behind them.[2]
17. It is *mustahab* for men to go and visit the graves. It is preferable to visit the graves at least once a week. It is preferable that this day be Friday. It is also permissible to undertake journeys in order to visit the graves of the pious. This is permissible as long as no belief or action contrary to the *Shari'ah* takes place, like the evils of the present day in "birth-anniversary" (*meelad, urs*) celebrations.[3]

Procedure According to *Shari'ah* at the Time of Death

Recite *surah Yaseen* at the time of death and make the person lie on his right hand side facing the *qiblah* if this will not cause any pain to him otherwise leave him as he is. Or, make him lie flat on his back with his feet pointing towards the *qiblah* and his head slightly elevated. The person sitting nearby should recite the *kalimah* in an audible voice. He should not ask the dying man to recite the *kalimah* because he might refuse.

When he dies, take a broad strip of cloth or band and tie it from below his chin and above his head. Then, close his eyes, place the large toes of each foot together and tie them with a strip of cloth. Place his hands at his sides and not on his chest. Then, inform other people of his death and hurry through for his burial. Besides arranging a grave get the following items for *kafan*:

1. Two water-pots. (if there are utensils in the house, there is no need for this)
2. A can to pour the water.
3. A wooden bed or platform.
4. Loban (a kind of incense).
5. Cotton wool.
6. Gilly flower (or any other fragrant flower).
7. Camphor.
8. Strips of timber or sticks for the grave, the length of which will be according to the measurements of the grave.
9. A mat made of palm leaves according to the measurements of the grave.
10. *Kafan* (shroud). The *kafan* should be made in the following manner: for men, take a stick that is equal in length of the deceased person. Make a mark on the stick in line with his shoulders. Place a piece of cotton in line with his chest and take it around his body until one end of the cotton goes round and meets the other end of the cotton. Cut off the cotton and keep that piece aside. Then, take a cloth that is as wide as or more or less the same as the length of that piece of cotton. If the width of the material is less than the cotton, complete it by joining another piece of

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[1] Bahr V-1, PP-194, 196, Shami V-1, P-600. [2] Alamgiri V-1, P-164, Bahr V-1, P-194. [3] Shami V-1, P-604, Bahr V-1, And Imam Ghazali has explained it in Ihya Al-Uloom V-1, P-219.

material. Take some sheeting and cut out a piece of cloth that is the same length as that of the stick. This is called the loincloth. Take another sheet that is the same width as the previous one and cut out another piece of cloth that is about a quarter metre longer than the loin cloth. This is called the *lifafah* or sheet. Take another piece of cloth that is as wide as the width of the deceased. Place one end of it on the mark on the stick till the end of the stick and cut double this length. Hold both the ends of this cloth together and cut out a circle at the opposite end which will be large enough for the head of the person to go through. This is known as the shirt. This is not used for a woman. Apart from this, there are two other pieces of cloth (for a woman), one is the chest band and the other, the head band. The chest band extends from below the arm-pits till the knees. It will be as wide as the piece of cotton that was originally used for measuring. The head band will be about one and three quarter metres in length and about three quarters of a metre in width. These are the masnun measurements for the *kafan*. (Certain things are connected to the *kafan*:

(i) The *tahband*[1] should be about 18 centimetres longer than the width of the body. For a large person, one and quarter metre in length will be sufficient. And for the width from the navel to the calf, about 80 centimetres will be sufficient. There has to be two pieces of this.

(ii) The gloves should be approximately 33 centimetres by 16 centimetres. There should be two of these as well.

(iii) The upper semicircular covering of the bier of a woman who is large bodied should be about three and half metres by two metres.

(iv) Preparations for the *kafan* and other items should be made together with the preparations for *ghusl*.

(v) We now feel it relevant to enumerate the *kafan* in the form of a table so that it will be easier to understand:

NAME OF GARMENT	MALE AND FEMALE		
	Length	**Width**	**Description**
Izar	180 cm (2 yds.)	150 cm / 180 cm (60" / 72")	To cover from head to toe.
Lifafah Chadar	225 cm (2½ yds.)	150 cm / 180 cm (60" / 72")	15 cm longer than *Izar*.
Qamees Kafni	180 to 250 cm (2 to 2¾ yds.)	90 cm (36")	From shoulder to below the knees.
ADDITIONAL ITEMS FOR FEMALES ONLY			
Khimar Orni	(1½ yds.)	(36")	To cover head and hair over breasts.
Sina'band	180 to 250 cm (2 to 2¾ yds.)	90 cm (36")	From under the armpits to the thighs.

[1] This refers to the piece of cloth which is used to cover the private area of the deceased while giving him *ghusl*. It does not form part of the *kafan*. (Translator.)

Note: For the *kafan* of a man, approximately 10 metres of material is required. For the woman, together with the upper covering of the bier, approximately 21 metres is required. The *tahband* and gloves are not included in this. The *kafan* for a child should be calculated as explained previously.

The Method of *Ghusl* and *Kafan* (Bath and Shrouding)

Add two handfuls of berry leaves in a water-pot and heat the water. Then pour this water into two water-pots. Dig two holes on either side lengthwise where the deceased will be placed. (This will not be necessary if there is a drain through which all the water will flow away. The wooden platform could be placed near this drain.) Place the wooden platform in the direction where the two holes were dug and smoke it three times with incense. Then, place the deceased onto this platform and remove his clothing[1]. Place the *tahband* over his private area and remove his clothing from underneath the *tahband*.

Rub the stomach gently and cleanse his private parts with three to five lumps of sand irrespective of whether any impurities come out or not. Thereafter wash his private parts with water. However, you should wear gloves when doing this. It is not allowed to wash the private parts without wearing these. Take a piece of cotton wool, moisten it and cleanse his lips and teeth with it and then throw it away. Repeat this three times. Do the same for the nose and ears. Then, seal the mouth, nose and ears with cotton wool so that no water may go inside.

Then wash the head and beard with soap[2] Make *wudhu* for the deceased: wash the face, the hands upto the elbows, make *masah* of the head, and then wash the feet. Pour water over the entire body. Make him lie on his left-hand side and pour water over him. Do the same after making him lie on his right-hand side. Then wear another pair of gloves and cleanse his body[3]. Replace the *tahband* as well.

Then neaten the bed and place the sheet (*lifafah*) over it. Spread the loin cloth over it and then spread the bottom section of the shirt onto the loin cloth and gather the remainder of the shirt and place it near the head-section. Then, lift the deceased from the platform gently and place him onto the bed. Take the remaining portion of the shirt and pass it through the head and extend it till his feet. Remove the *tahband*. Apply camphor to his head, beard and those parts of his body which touch the ground when in *sajdah* (i.e. the forehead, nose, the palms, the knees and the forepart of the feet).

Then take the left side of the loin cloth and wrap it onto the right side, and take the right side of the sheet and wrap it onto the left side. Do the same with the sheet. Take two strips of cloth and use each one to tie the head side and the feet side of the *kafan*. Use the chest band to wrap the chest of the woman. The head band has been mentioned in the table. An upper covering is placed on the bier of a woman. This has already been mentioned previously.

Note: There are certain items which people have regarded as necessary in the *kafan*. These are not included in the *masnun kafan*. It is not allowed to purchase these items from the money of the deceased. These items are:

(i) A *musallah*—about one and quarter metres by 80 centimetres.

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[1] Cut off with scissors, if necessary. [2] The Urdu original says that the deceased must be washed with aromatic plants. The seeds are immersed in hot water and when they swell their juice is extracted and used to wash head and beard. It softens the hair. [3] The corpse is then lifted from the head in a near sitting posture and its stomach is gradually pressed from top to bottom so that any impurity that is there may come out. It must be washed off with water but it is not necessary to give the deceased a fresh bath.

(ii) A girdle—about one and half metres by 80 centimetres. This is used to lower the deceased into the grave.
(iii) A mat—two and half metres by one and half metres. This is normally placed onto the bed on which the deceased is placed.
(iv) A scarf—two metres by one and a quarter metre. According to one's financial position, four to seven of these are given to the poor. This is specifically for women.
(v) A sheet which is generally placed over the *janazah* of the man three metres by two and quarter metres. It is used to cover the bed on which the deceased is carried. It is necessary to have such a sheet for a woman. However, it is not included in her *kafan*. It is therefore not necessary for this sheet to be the same colour as the *kafan*. Any cloth will suffice as a cover.

Note: If one feels there is a need for a *musallah*, then any cloth from the house could be used. It is not necessary to obtain it from the possessions of the deceased. Any relative could also purchase it with his own money.

1. If any of the items which will be required for the *ghusl* and *kafan* are found at home and they are clean and pure, there is no harm in utilising them.
2. The material of the *kafan* should be of the same quality that the deceased used to wear most of the time while he was alive. It is a waste of money to go into unnecessary expenses.
   If a child is born with some indications of life and thereafter dies, it will be named, *ghusl* will be given and *salah* will also be offered over it. However, if no signs of life are found, it will be given *ghusl*, wrapped in a cloth and buried without any *salah* being offered over it.

The deceased should be placed in the grave in such a way that his entire body is made to lie on its side facing towards the *qiblah*. The knots of the *kafan* on either side should be loosened. *Isal thawab* (consignment of reward) should be made for the deceased as shown to us by our pious predecessors. This should be done without subjecting oneself to any custom or specifying any particular day. One should secretly help the poor according to one's ability and from one's lawful earnings. One should also recite the Qur'an according to one's ability and consign the rewards to the deceased. Prior to the burial, in which a lot of time is wasted in futile conversations, one should recite the *kalimah* and send the reward to the deceased.

ZAKAH

The person who has some wealth and still does not pay *zakah* for it is a great sinner in the sight of Allah. He will be severely punished on the day of judgement. The Prophet ﷺ said: "The person who possesses gold and silver and does not pay *zakah* against it, then on the day of judgement, slabs of fire will be made for him. These slabs will be heated in the fire of Hell and his sides, forehead and back will be branded with them. When these slabs become cool, they will be reheated and the entire process will be repeated[1]." The Prophet ﷺ said: "The person who has been given wealth by Allah yet does not pay *zakah* against it, then

[1] *Hadith* narrated by Abu Hurayrah ؓ in Muslim and Mishkat P-55.

on the day of judgement this wealth of his will be turned into a huge poisonous snake which will encircle his neck. It will then tear the sides of his mouth apart and tell him: 'I am your wealth and I am your treasures[1].'" We seek refuge in Allah. No one can bear such severe punishment. It is the height of stupidity that we are willing to suffer such a great punishment for our greed and selfishness in this life by refusing to spend in the path of Allah the wealth that Allah Himself has granted to us.

1. If a person possesses 612.35 grams of silver or 87.479 grams of gold or any currency[2] that equals the value of this amount of gold or silver, and this wealth remains in his possession for a complete year[3], then on the expiry of this year it will be *wajib* on him to give *zakah* against it. If his wealth is less than this[4], *zakah* will not be *wajib*. If it is more than this, *zakah* will still be *wajib*.
2. A person possessed the complete *nisab* for about four to six months[5]. Then, this *nisab* decreased, and after about three months he acquired some other wealth (and he once again possesses the complete *nisab*, then in such a case *zakah* will be *wajib* on him. In other words, if a person possesses the *nisab* at the beginning and at the end of the year, *zakah* will be *wajib* on him. By the *nisab* decreasing during the course of the year, one is not absolved of paying *zakah*. However, if he loses his entire wealth only to finds it later, then the year will be calculated from the time that he finds his wealth. (The period prior to that will not be calculated).
3. A person possessed the *nisab* but prior to the expiry of one year all his wealth is lost and it was not in his possession for the complete year. In such a case *zakah* will not be *wajib*.[6]
4. A person possesses the full *nisab* and also has debts which equal the *nisab*. In such a case *zakah* will not be *wajib*.[7]
5. If his debts are such that if he were to fulfil his debts he will have a remainder of wealth which will equal the *nisab*, then *zakah* will be *wajib* on him.[8]
6. *Zakah* is *wajib* on jewellery, utensils, ornaments, and brocades that have been made with gold or silver whether these items are in use or not. In other words, *zakah* is *wajib* on everything that is made of gold or silver. However, if they are less than the *nisab*, *zakah* will not be *wajib*.[9]
7. If the gold or silver is not pure but has been mixed with another metal, then one will have to check as to which is more in content. If the gold or silver is more, then the rules which are applicable to both will apply here as well. That is, if they equal the *nisab*, *zakah* will be *wajib*. If the content of the other metal is more than that of the gold or silver, it will not be regarded as gold or silver. The rules that apply to brass, copper, steel, tin, etc. will also apply to this metal. These rules will be discussed later.[10]
8. A person does not have the complete *nisab* of gold or of silver. Instead, he has a bit of gold and a bit of silver. If both are added together and their value equals the *nisab* of gold or silver, *zakah* will be *wajib*. But if they do not equal the *nisab* of either gold or silver after adding them together, *zakah* will not be *wajib*. If the

[1] Narrated by Abu Hurayrah ﷺ again. Transmitted by Bukhari, Mishkat P-154. [2] Sharah Al-Tanweer V-2. P-44. [3] Sharah Al-Bidayah V-1. P-176. [4] Sharah Al-Bidayah V-1. P-176. This amount of gold and silver is commonly referred to as *nisab* of gold and silver. [5] Sharah Al-Bidayah V-1. P-176. [6] Sharah Al- Bidayah V-1. P-178. Sharah Al-Tanweer V-2. P-52. [7] Sharah Al-Bidayah V-1. P-168. [8] Sharah Al- Bidayah V-1. P-168. [9] Sharah Al-Bidayah V-1. P-177. [10] Sharah Al-Bidayah V-1. P-177.

nisab of gold or silver is complete, there is no need to obtain their value.❶

9. Assuming that the price of 11.664 grams of gold at some time is Rs.25, and for Rs.1 we can get 17.496 grams of silver and a person possesses double this amount of gold (i.e. 23.328 grams) plus Rs.5 both of which is over and above his needs. Furthermore, he has this gold and cash in his possession for a full year. In such a case, *zakah* will be *wajib*. This is because the 23.328 grams of gold equals Rs.50, and for Rs.50 one can purchase 874.8 grams of silver (50x17.496g). In addition to this, if the Rs.5 were to be added together, this will result in a lot of wealth upon which *zakah* will be *wajib*. However, if he only possesses the 23.328 grams of gold and does not have any cash or silver; *zakah* will not be *wajib*.❷
10. Assuming that we get 23.328 grams of silver for Rs.1 and a person only possesses Rs.30. *Zakah* will not be *wajib* and we will not calculate and say that Rs.30 equals 699.84 grams of silver (i.e. 30 x 23.328 = 699.84) based on the fact that the rupee is actually in place of the silver and when we only have gold or silver, then we will take the weight into consideration and not the value. (This rule will only apply when the coins used to be made of silver. These days, coins are made of copper and other cheap metals. We even receive them in return for currency notes. Now the ruling will be that the person who possesses coins or notes equal to the current value of the *nisab* of gold or silver, *zakah* on this will be *wajib*.)❸
11. A person had money equal to the *nisab* which was over and above his needs. Prior to the expiry of the year, he received an additional amount. This additional amount will not be calculated separately. Instead, it will be added to the original amount and upon the expiry of the year, *zakah* will be *wajib* on the entire amount and it will be regarded as if the original amount and the additional amount was in his possession for one full year.❹
12. A person had silver which was equal to the *nisab*. Prior to the expiry of the year, he received an amount of gold (whether more or less than the amount of *nisab*). This amount will not be calculated separately. Instead, it will be added to the original amount of silver and *zakah* will be *wajib* on the total amount upon the expiry of that year.❺
13. With the exception of gold and silver, the rule regarding all other metals such as steel, copper, brass, etc., the utensils that are made of these metals, clothing, footwear, and all other such items is that if these items are for the purpose of trade❻, *zakah* will be *wajib* on them if they reach the *nisab* of either gold or silver and are in the possession of the person for a period of one year. However, if these items do not reach the *nisab*, *zakah* will not be *wajib*. If these items are not for the

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❶ Sharah Al-Tanweer V-1, P-53. Instead, the *zakah* for the gold should be given according to the *nisab* of gold, and for the silver, according to the *nisab* of silver. But if a person still wishes to give according to the value of the silver or the gold, then he will have to give according to that which will be more beneficial to the poor. In other words, if the value of silver is more than that of gold, he will have to give according to the value of gold; and vice versa.

Note: Values differ and this example related to early times.

❷ Sharah Al-Tanweer V-1, P-53. ❸ Sharah Al-Tanweer V-1, P-47. ❹ & ❺ Sharah Al-Bidayah P-75. ❻ *Zakah* has to be paid on that in any case whether one's daily expenses are met from this income or from any other source.

purpose of trade[1], *zakah* will not be *wajib* irrespective of the amount one possesses. Even if the value of these items reaches thousands of rupees, *zakah* will not be *wajib* as long as they are not for the purpose of trade.[2]

14. *Zakah* is not *wajib* on household effects such as utensils, pots, big pots, trays, basins, crockery and glass-ware, the house in which one lives, the clothes which one wears, jewellery made of pearls[3], etc, irrespective of the amount and irrespective of whether they are being used daily or not. However, if they are kept for the purpose of trade, *zakah* will be *wajib* on them as well. In short, *zakah* is not *wajib* on all items apart from gold and silver if they are not for the purpose of trade. But if they are for trade, *zakah* will be *wajib* on them as well.[4]
15. A person owns several homes from which he collects rent. *Zakah* is not *wajib* on these homes irrespective of their value. Similarly, if a person purchases some utensils and hires them out, *zakah* will not be *wajib* on these utensils. In short, by hiring or renting something out, *zakah* does not become *wajib* on that thing.[5]
16. *Zakah* is not *wajib* on clothes irrespective of how expensive they may be. However, if they are embroidered with gold or silver thread and if this thread were to be removed and weighed it will be equal to the *nisab*, then in such a case *zakah* will be *wajib*. But if it does not reach the *nisab*, *zakah* will not be *wajib*.[6]
17. A person possesses some gold or silver, and some goods for trade as well. All these will have to be calculated together. If they reach the *nisab* of either gold or silver, *zakah* will be *wajib*. If they do not reach the *nisab*, *zakah* will not be *wajib*.[7]
18. Goods for trade will only be regarded as such if they have been purchased with the intention of resale. If a person purchases some rice or any other item for his domestic needs or for a wedding, etc. and then decides to sell this item, *zakah* will not be *wajib* on this.[8]
19. *Zakah* is also *wajib* on the money that is owed to a person by his debtors. Debts are of three types:[9]

The First Type: The person loaned some gold, silver or money, or sold some tradeable goods to another person. He is owing this money and only repays his debt after a year or two. If whatever he loaned is equal to or more than the *nisab*, *zakah* will be *wajib* for all the years that he had loaned the money.

He did not repay the debt at once, but in instalments. The moment he pays an amount equal to the value of 128.304 grams of silver, *zakah* will become *wajib* on him. But if the person repays the value of 128.304 grams of silver in instalments as well, *zakah* will only become *wajib* on the completion of this amount. Each time that this amount is paid, *zakah* on it will have to be given. Whenever the person gives the *zakah*, he will also have to pay for all the previous years in which the *zakah* was not paid.[10]

If the money owed is less than the *nisab*, *zakah* will not be *wajib* on the person. However, if the person has some other wealth upon which *zakah* is necessary, then this wealth should be added to the money owed. If, after adding them together, they

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[1] Sharah Al-Bidayah V-1, P-178. [2] Sharah Al-Bidayah V-1. P-177. [3] Sharah Al-Tanweer P-21. [4] Sharah Al-Bidayah V-1. P-169. Sharah Al-Tanweer V-2, P-12. [5] Fatawa Qadi Khan V-1, P-117. [6] Sharah Al-Tanweer. Radd Al-Muhtar V-1, P-145. V-2. P-21. [7] Sharah Al-Bidayah V-1. P-78. [8] Sharah Al-Bidayah V-1. P-127. [9] & [10] Sharah Al-Tanweer V-2, P-53.

equal the *nisab*, *zakah* will be *wajib* on the total amount.

20. **The Second Type:** A person did not loan any cash nor did he give (on credit) any goods for trade. Instead, he sold something which was not originally purchased for resale, eg. he sold some of his personal clothing or some household goods, and the person is still owing him the money for these items. In addition to this, the amount that he is owing is equal to or more than the *nisab* and he only repays this amount after several years. *Zakah* will be *wajib* for all the years. If he does not repay this debt at once, but repays it in instalments, then as long as the paid up instalments do not reach the current *nisab* of silver or gold, *zakah* will not be *wajib* on the amount that he collected. The moment an instalment reaches the current *nisab*, *zakah* becomes *wajib* for all the years in which *zakah* was not paid.
21. **The Third Type:** The husband owes his wife the mahr (dowry) which had been stipulated at the time of marriage. He only pays this *mahr* after several years. *Zakah* will only be calculated from the day that she actually receives her mahr. *Zakah* for the previous years will not be *wajib*. If the mahr remains with her for a period of one year after having received it, *zakah* will become *wajib* on her upon the expiry of one year. But if she does not have the *mahr* (for example, if she spends it), *zakah* will not be *wajib*.[1]
22. A rich person upon whom *zakah* is *wajib* gives his *zakah* before the expiry of one year and does not wait until the end of the year. This is permissible and his *zakah* will be considered to be fulfilled. But if the person is not rich and envisaged receiving some money in the near future, and therefore gave his *zakah* before the expiry of the year, this *zakah* of his will not be considered to be fulfilled. When he receives the money and a year passes after that, he will have to give his *zakah* again.[2]
23. It is permissible for a rich person to give *zakah* for several years beforehand. But if his wealth increases in any given year, he will have to give *zakah* for the extra wealth that he obtained.[3]
24. A person has Rs.1000 over and above his basic needs. He also envisages receiving another Rs.1000 from somewhere. Before the expiry of the year, he gives *zakah* for the total Rs.2000. This is also permissible. However, if his money gets less than the *nisab* at the end of that year, then *zakah* will not be *wajib* on him and *zakah* which he had already given will be regarded as a voluntary charity (*sadaqah nafilah*).[4]
25. A person had some wealth for a full year but before he could give the *zakah*, all his wealth was stolen or disappeared in some other way. He will be absolved from giving zakah. But if the person gives his wealth away or causes it to be destroyed in some way or the other, then he will not be absolved from giving the *zakah*. It will remain *wajib* upon him.[5]
26. After the expiry of the year, a person gave all his wealth in charity. *Zakah* will not be *wajib* on him.[6]
27. A person had Rs.2000. After the expiry of one year, Rs.1000 was stolen or he gave it in charity. He will be absolved from giving the *zakah* of Rs.1000. He will now

[1] Sharah Al-Tanweer V-1. P-57. [2] Sharah Al-Bidayah V-1. P-176. [3] & [4] Sharah Al-Tanweer. Radd Al- Muhtar V-2. P-41. [5] Sharah Al-Bidayah V-1. P-176. Durr Mukhtar V-2. P-31. [6] Sharah Al-Bidayah V-1. P-170.

only have to give *zakah* for Rs.1000.[1]

Paying *Zakah*

1. Upon the expiry of the year, *zakah* should be paid immediately. It is not a good habit to delay execution of a good deed because it is possible that death may prevent person to execute it. If payment of *zakah* is delayed to such an extent that the second year also expires, the person will be a sinner but he can still repent for this sin and pay it immediately and should not leave it out.[2]
2. *Zakah* is *wajib* on 1/40th of all the wealth which a person possesses. That is, Rs.2-50 for every Rs. 100 or Rs.1 for every Rs. 40.[3]
3. At the time of paying *zakah* to a poor person, one must form a mental intention of paying *zakah*. If he pays gives it without making any intention, the *zakah* will not be fulfilled. He will have to pay the *zakah* again, and he will be rewarded separately for the money that he had paid previously.[4]
4. If the person did not make the intention of paying *zakah* at the time of giving it to the poor person, then as long as that money is still in the possession of the poor person, he will be able to make the intention. By making the intention at this stage, his *zakah* will be fulfilled. But if the poor person has already spent that money, then the intention that is made at this stage will not be considered. He will have to repeat the payment of his *zakah*.[5]
5. A person set aside Rs.2 to be given as *zakah* and decided that when he comes across a deserving person he will give it to him. However, when he gave it to the poor person he forgot to make the intention of *zakah*. In this case, *zakah* will be fulfilled. But if he did not make the intention of *zakah* at the time of setting it aside, his *zakah* will not be fulfilled.[6]
6. A person has taken out his *zakah* for distribution. He has the choice of giving all his *zakah* to one person or distributing it among several persons. He also has the option of giving all the *zakah* on one day or distributing it over several months.[7]
7. It is better to give one poor person an amount which will be sufficient for him for that day so that he will not have to ask anyone else.[8]
8. It is *makruh* to give one poor person an amount which makes the giving of *zakah* *wajib* on him, though the *zakah* will be fulfilled. It is permissible and not *makruh* to give an amount that is less than this.[9]
9. A person comes to borrow some money and it is known that he is so poor and hard-pressed that he will be unable to dishcarge this debt or that he is a very bad payer and never repays his debts. If the person gives him some *zakah* money and also makes this intention in his heart that he is giving *zakah*, then in such a case *zakah* will be fulfilled despite the poor person regarding it as a debt.[10]
10. If a poor person is given something as a gift, but in his heart the person has the

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[1] Sharah Al-Tanweer V-2, P-31. Sharah Al-Bidayah V-1, P-176. However, if the person gave the Rs. 1000/- to someone or spent it, *zakah* on the full amount will be *wajib*. [2] Sharah Al-Tanweer V-1, P-19. [3] Sharah Al-Tanweer V-2, P-44. This is just a method of calculating and does not mean that *zakah* is *wajib* on Rs. 100 or Rs. 40. [4] & [5] Sharah Al-Tanweer V-2, P-16. [6] Sharah Al-Bidayah V-1, P-170. [7] Sharah Al- Bidayah V-2, PP-99, 125. [8] Sharah Al-Tanweer V-2, P-107. [9] Sharah Al-Bidayah V-1, P-90. [10] Sharah Al-Tanweer V-1, P-16.

intention of giving *zakah*, even then *zakah* is discharged.[1]

11. A poor person is owing you Rs.10. You also have to pay *zakah* for a sum of Rs.10 or more. You forgave the poor person the Rs.10 which he is owing you with the intention of it being *zakah*. In such a case, *zakah* will not be fulfilled. However, if you give him another Rs.10 with the intention of *zakah*, *zakah* will be fulfilled. It will now be permissible to take this Rs.10 from him as a repayment of his debt.[2]
12. If a person has so much of silver in his possession that the *zakah* on that silver amounts to 33 grams of silver and the market value of this 33 grams is two silver coins , then it is not permissible to give two silver coins in *zakah* because these two coins do not weigh 33 grams. And if silver is paid in *zakah* against silver goods, then the weight of the silver being paid is considered and not the price. However, in the aforementioned case, if gold, metalbase coins, clothing, etc. to the value of two silver coins is purchased and given as *zakah*, or 33 grams of silver is paid as *zakah*, then the *zakah* will be fulfilled.[3]
13. It is permissible for a person to appoint someone else to give the *zakah* on his behalf. If the person to whom the money has been given does not make the intention of *zakah* at the time of giving the money to a poor person, the *zakah* will still be fulfilled.[4]
14. You gave a person Rs.2 to be given to another person as *zakah*. However, this person did not give the very same Rs.2 which you had given to him. Instead, he gave another Rs.2 which was in his personal possession and thought in his mind that he will take the Rs.2 that you had given him. Even in this case the *zakah* will be fulfilled. However, this is on the condition that your Rs.2 is in his possession and he is now taking your Rs.2 in place of his Rs.2. But if he spends your Rs.2 first and thereafter gives his own Rs.2 to a poor person, *zakah* will not be fulfilled. Alternatively, he has your Rs.2 in his possession, but at the time of giving his Rs.2 he did not make the intention of taking your Rs.2 later. Even in this case, *zakah* will not be fulfilled. He will now have to give Rs.2 in *zakah* again.[5]
15. If you did not give him any money but merely asked him to give some *zakah* on your behalf and he does this for you, the *zakah* will be fulfilled. He should now take whatever amount he had paid from you.[6]
16. If a person pays some *zakah* on your behalf without your asking him to do so or without your permission, the *zakah* will not be fulfilled. Now, even if you agree or accept his payment on your behalf, it will not be permissible. He does not even have the right to collect or ask you for that money.[7]
17. You have given a person Rs.2 to be given on your behalf as *zakah*. This person has the choice of giving it to a poor person himself or asking a third person to give it on his behalf. When giving it to this third person he does not have to mention your name that this *zakah* must be given on behalf of so and so person. If that person gives the money to a relative of his, or to his parents if he finds them in need, this is also permissible. However, if the person who was asked to distribute the *zakah* is poor himself, he cannot take this money for his personal use. But, at the time of

[1] Fatawa Hindiyah V-1, P-110. [2] Sharah Al-Tanweer V-2, P-18. [3] Sharah Al-Tanweer. Radd Al-Muhtar V-3, P-37. [4] Fatawa Hindiyah V-1, P-110. [5] Sharah Al-Tanweer V-2, P-17. [6] Radd Al-Muhtar V-2, P-16, 17. [7] Radd Al-Muhtar V-2, P-17.

giving the money to him, if you told him to do whatever he likes with the money and that he could give it to whomsoever he wishes, it will be permissible for him to keep it for his personal use.[1]

Zakah on Produce of the Land

1. A particular place was in the control of the disbelivers[2]. They lived there and lead their normal lives. Then, the Muslims invaded that place, waged war with the inhabitants, captured the place and propagated Islam therein. The Muslim ruler confiscated all the land of that place and distributed it among the Muslims[3]. In Shariah, such land is referred to as "*ushri*" land. If all the inhabitants of that place accepted Islam willingly and there was no need to wage a war against them, all the land of that place will still be regarded as *ushri* land. All Arab lands are also *ushri* lands.
2. If a person owns an *ushri* land which has come down to him from his forefathers or purchases it from a Muslim who inherited it from his forefathers, *zakah* will be *wajib* on whatever produce that comes out of this land. The method of paying *zakah* for such a land is that the person will have to see how the land was irrigated. If it was irrigated entirely by rain water or if the crops were planted on the banks of a river or stream and these crops grew without having to irrigate them, then one tenth of the total produce of such a plantation will have to be given as *zakah*. However, if the plantation was irrigated through any other mechanical means, one twentieth of the total produce will have to be given as *zakah*. The same rule applies to an orchard which is on such a land. *Zakah* will be *wajib* irrespective of whether the produce is of a considerable amount or very little.[4]
3. The same rule applies to corn, vegetables, esculent vegetables, fruit, flowers, etc.[5]
4. If honey is obtained from an *ushri* land, from the jungle or a mountain, *zakah* on this honey will also be *wajib*.[6]
5. A person planted a tree in his yard or planted vegetables or some other seed and later it bore some fruit. *Zakah* on such produce is not *wajib*.[7]
6. An *ushri* land does not remain ushri when it is purchased by a disbeliever. Later, if a Muslim repurchases it or obtains it in some other way, it will not become an *ushri* land.[8]
7. This one tenth and one twentieth which we have mentioned, is it *wajib* on the person who owns the land or on the person who owns the produce of the land? There is a difference of opinion among the *ulama* in this regard. In order to facilitate matters, we generally say that it is *wajib* on the person who owns the produce of the land. If the land is given out on lease, *zakah* will be *wajib* on the person who owns the produce, whether he pays the rent in cash or gives some produce of the land as a form of payment. But if the seeds were provided by the land owner, *zakah* will be *wajib* on both the land owner and the person who owns the produce according to their respective shares.[9]

[1] Sharah Al-Tanweer V-2. P-17. [2] Sharah Al-Tanweer V-3. P-391. [3] This refers to the Muslims who had conquered the land. This is the command. [4] Sharah Al-Tanweer V-2. P-79. [5] Fatawa Hindiyah V-1. P-120. [6] Sharah Al-Tanweer V-2. P-78. [7] Radd Al-Muhtar V-2. P-28. [8] Sharah Al-Tanweer V-2. P-83. [9] Sharah Al-Tanweer V-2. P-88.

Zakah on Livestock

1. The passing of one full year is a prerequisite for *zakah* on all livestock.[1]
2. *Zakah* is *fard* on livestock. Livestock refers to the animal in which the following factors are found:[2]

   (a) It must graze freely for a major portion of the year. It must not be fed in its stable. If it spends half the year grazing freely and half the year in it's stable: it will not be regarded as livestock. Similarly, if hay or straw is brought to its stable and it feeds on that hay or straw, it will not be regarded as livestock irrespective of whether this hay or straw was purchased or not.

   (b) It must be kept for its milk, for the purpose of procreation, or in order to fatten it. If it is not kept for any of these purposes, and instead, is kept for its meat or as a means of transportation, it will not be regarded as livestock.
3. The prerequisite for *zakah* on livestock is that it must be a camel, bull, buffalo, goat, or sheep. The female of each is also included. *Zakah* is not *wajib* on wild animals such as buck. However, if these wild animals are kept for the purpose of trade, then the *zakah* of tradeable goods will be *wajib* on them as well. The animal that is born through copulation between a domestic animal and a wild animal will fall under the classification of its mother. That is, if the mother was a domestic animal, it will also be regarded as a domestic animal. But if the mother was a wild animal, it will also be regarded as such, e.g. if an animal is born from a buck and female goat, the animal will be classified as a goat. If an animal is born from a white antelope and a cow, the animal will be classified as a cow.[3]
4. An animal which was from among one's livestock was sold during the course of the year with the intention of trade. *Zakah* will not have to be given on that animal for that year. The year for that animal will be calculated from the time that the person intended to use it for the purpose of trade.[4]
5. There is no *zakah* on the young of animals if they alone form the stoch. However, if grown up animals are also in possession of together with younger animals, *zakah* will be obligatory on both young and old animals. Furthermore, *zakah* in kind itself will be paid with the older and not the younger animals and if the older animals die after the expiry of one year, *zakah* will be waived.[5]
6. There is no *zakah* on animals which have been made *waqf* for the sake of Allah.[6]
7. *Zakah* is *wajib* on horses which graze if both the male and the female of the species are together. One *dinar*[7] per horse will have to be given. Alternatively, the value of all the horses should be calculated and one fortieth of the total be given as *zakah*.[8]
8. *Zakah* is not *wajib* on donkeys and mules if they are not for trade.[9]

The *Nisab* for Camels

It should be remembered that *zakah* becomes *fard* on five camels[10]. If a person possesses less than five camels, *zakah* will not be *fard*. In order to understand the *zakah* on

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[1] Sharah Al-Bidayah V-1. PP-165, 168. Alamgiri V-1. P-172. [2] Durr Mukhtar. Radd Al-Muhtar V-1. P-15. Alamgiri V-1. P-174. Bahr V-2. P-212. [3] Radd Al-Muhtar V-2. P-15. [4] Durr Mukhtar V-1. P-131. It means that after selling or bartering the animal the owner made an intention to engage in business.
[5] Durr Mukhtar V-1. P-134. Bahr V-2. P-217. Alamgiri V-1. P-175. [6] Durr Mukhtar V-1, P-131.
[7] One *dinar* is equal to 4.374 grams of gold. [8] Sharah Al-Bidayah V-1, P-171. [9] Durr Mukhtar V-1, P-133. [10] Sharah Al-Bidayah V-1, P-168, 169. Durr Mukhtar V-1, P-131. Bahr PP-213, 214.

camels easily, the following table should be consulted:

NUMBER	*ZAKAH*			
	1 year old	**2 years old**	**3 years old**	**4 years old**
5-9	1 goat			
10-14	2 goats			
15-19	3 goats			
20-24	4 goats			
25-35	1 camel			
36-45		1 camel		
46-60			1 camel,	
61-75				1 camel
76-90		2 camels		
92-120			2 camels	
125-129	1 goat plus		2 camels	
130-134	2 goats plus		2 camels	
135-139	3 goats plus		2 camels	
140-144	4 goats plus		2 camels	
145-149	1 camel plus		2 camels	
150-154			3 camels	
155-159	1 goat plus		3 camels	
160-164	2 goats plus		3 camels	
165-169	3 goats plus		3 camels	
170-174	4 goats plus		3 camels	
175-185	1 camel plus		3 camels	
186-195		1 camel	3 camels	
196-200			4 camels	

1. If the number of camels is more than 200, the same method of calculation as has been followed from 150 onwards should be continued.
2. If a person possesses camels and gives a camel as *zakah*, then this camel which he is giving as *zakah* will have to be a female camel. However, if a male camel is of the same value as that of a female camel, it will be permissible to give a male camel.[1]

The *Nisab* for Cattle

Bulls and buffaloes fall under the category of cattle[2] The *nisab* for both is also the same. If the *nisab* of cattle can be completed by adding both together, then both will have to be added and *zakah* given accordingly. For example, if there are 20 bulls and 10 buffaloes, both will be added together thereby completing the *nisab* of 30. However, when paying the

[1] Durr Mukhtar V-1. P-132. [2] Durr Mukhtar. Radd Al-Muhtar V-2, P-18. Hidayah V-1, PP-169, 170.

zakah, the animal that is more in number will have to be given. In other words, if there are more bulls, then bulls will have to be given. If there are more buffaloes, buffaloes will have to be given as *zakah*. But if the buffaloes and bulls are equal in number, then the cheap animal of the category which is regarded as more valuable should be given or the expensive animal of the category which is regarded as less valuable should be given[1]. The following table may be consulted for *zakah* on cattle:

No. of Heads of Cattle	30-39	40-59	60-69	70
Zakah	1 animal 1 year old	1 animal 2 years old	2 animals 1 year old	One 1 year old One 2 year old

Thereafter adding one-- 1 year old animal for every thiry animals, and adding one - 2 year old animal for every forty animals.

The *Nisab* for Sheep and Goats

As regards *zakah* for sheep and goats, the *nisab* for both is the same[2]. If the number of goats and the number of sheep reaches the *nisab* individually, the *zakah* of both[3] will be given together and the number of sheep and goats will be added together and *zakah* given of the total number. If the number of each does not reach the *nisab*, even then both will be added together in order to complete the *nisab*. The animal that is more in number will be given as *zakah*. But if both are equal in number, one has the choice of giving whichever one wishes. The following table may be consulted for *zakah* on sheep and goats:

No. of Sheeps or Goats	40-120	121-200	201-399	400
Zakah (One year old)	One	Two	Three	Four

One--- 1 year old animal per every hundred thereafter.

Who is Entitled to Receive *Zakah*

1. The person who possesses the *nisab* of either gold or silver, or trade goods which equal the *nisab* of either gold or silver is regarded as a rich person in *Shariah*. It is neither allowed to give him *zakah* nor is he allowed to accept or consume *zakah* money. Similarly, he is also considered rich who has belongings which are not for the purposes of trade but are over and above his basic needs. It is also not permissible to give *zakah* money to such a person. Further, although he is regarded as a rich person, yet *zakah* is not *wajib* on him.[4]
2. One who has very little or has no wealth at all and does not have sufficient food for one day is regarded as a poor person. It is permissible to give *zakah* to such a person and he is allowed to accept *zakah* money.[5]
3. Large utensils, expensive carpets, etc. which are very occasionally used in

[1] For example, if buffaloes are regarded as more valuable and a person decides to give a bull as *zakah*, he will have to give a bull that is expensive. Attaching more or less value to an animal depends on the area or place where one is. In certain places buffaloes are accorded no value at all while at other places they are considered to be extremely valuable. The same applies to bulls. When giving *zakah*, one has to bear this in mind as well.
[2] Durr Mukhtar V-1, P-133, Radd Al-Muhtar V-2, P-19, Hidayah V-1, P-170. [3] *Al-Mughtamim fi zakah Al-Ghanam*. The two kinds will be considered together. [4] Fatawa Hindiyah V-1, P-121. [5] Sharah Al- Tanweer V-2, P-93.

weddings and other functions are not regarded as necessary items.[1]

4. The following things are regarded as necessities of life: a house to stay in, clothes that are worn, slaves for domestic purposes, and furniture that is in use[2]. If a person possesses these things, he will not be regarded as a rich person irrespective of the value of these items. It is therefore permissible to give *zakah* to such a person. In the same way, the books and other essentials of a learned person are also included among the necessities of life.[3]
5. A person owns several properties from which he receives rent which income uses to run his own home. Or he may possess a few cows from which he receives a certain amount of income. But, he has a very large number of dependents so that he cannot live a comfortable life and finds himself in difficulties always. Nor does he have any wealth upon which *zakah* could be *wajib*. It is therefore permissible to give *zakah* to such a person as well.[4]
6. A person has Rs.1000 in cash with him. However, he is also in debt for an amount of over a thousand rupees. He is eligible to receive *zakah*. However, if his debt is less than Rs.1000, then this amount that he is owing will be subtracted from the cash that he possesses. Thereafter we will have to see whether the balance that he has is more than the *nisab* of *zakah* or less than it. If the balance is more than the *nisab*, *zakah* cannot be given to him. But if it is less, then *zakah* can be given to him.[5]
7. A person may be a very rich person at home. However, while on a journey, all his money was stolen or exhausted in some how and he does not even have enough to pay for his homeward destination. It will be permissible to give *zakah* to such a person. Similarly, a person who is travelling for *Hajj* and who may be a rich person can also be given *zakah* money if all his money is spent.[6]
8. *Zakah* cannot be given to a disbeliever. It will have to be given to a Muslim. All forms of charity may be given to a disbeliever except the following: *zakah*, *ushr*, *sadaqatul fitr*, *nazr*, and *kaffarah*.[7]
9. *Zakah* funds cannot be used for the building of a mosque, for the shrouding and burial of a deceased person, for the payment of debts on behalf of a deceased person, or for any other noble purpose. As long as *zakah* is not given to the rightful person, it will not be considered to be fulfilled.[8]
10. *Zakah* cannot be given to one's ascendents. That is, to one's parents, maternal and paternal grand-parents and even great grand-parents. In the same way, *zakah* cannot be given to one's descendants. That is, to one's children, grand-children, great grand-children, etc. In the same way, the husband and wife cannot give *zakah* to each other.[9]
11. Apart from the above mentioned, *zakah* may be given to all other relatives such as one's brothers, sisters, nephews, nieces, maternal and paternal uncles and aunts, step father or step mother, step grandfather, father-in-law, mother-in-law, etc.[10]
12. It is not allowed to give *zakah* to immature children if their father is rich. If the

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[1] Radd Al-Muhtar V-2, P-104. [2] Televisions and video machines are not regarded as necessities. If a person possesses them, he will not be regarded as a poor person. [3] Radd Al-Muhtar V-2, P-103. [4] Radd Al- Muhtar V-2, P-103. [5], [6] & [7] Fatawa Hindiyah V-1, P-121. [8] Sharah Al- Tanweer V-1, P-100. If *zakah* is given to the heirs of the deceased, they may use it for shrouding and burial of the deceased. [9] Sharah Al- Bidayah V-1, P-188. [10] Radd Al-Muhtar V-2, P-101.

children are mature and poor, but their father is rich, it is allowed to give *zakah* to them.[1]

13. If the father of an immature child is not rich but the mother is, it is permissible to give *zakah* to that child.[2]
14. It is not permissible to give *zakah* to the progeny of Sayyidah Fatimah[3] رضی اللہ عنہا, the progeny of Sayyidina Ali ﷺ, Sayyidina Abbas ﷺ, Sayyidina Ja'far ﷺ, Sayyidina Aqeel ﷺ, Sayyidina Harith Ibn Abdul Muttalib[4] ﷺ. Similarly, the charities which have been made *wajib* by *Shariah* cannot be given to the progeny of the above *Sahabah*[5] Such charities are, *nazr*, *kaffarah*, *ushr*, *sadaqatul fitr*. Apart from these, all other charities can be given to them.
15. It is permissible to give *zakah* to one's Muslim servants, workers, employees, etc. However, this *zakah* should not be included in their wages or salaries. Instead, it should be given separately as a gift. At the time of giving this gift to them, one should have the intention in his heart that he is giving *zakah*.[6]
16. It is permissible to give *zakah* to one's foster mother and foster children.
17. The mahr of a woman was agreed at Rs.1000. However, her husband cannot give it to her because of his poverty. It is permissible to give *zakah* to this woman. It is be permissible to give *zakah* to her if her husband is rich but refuses to give, or if she has absolved him from giving the *mahr*. If the woman knows that if she had to ask her husband for her *mahr*, he will give it to her without hesitation, it will not be permissible to give *zakah* to her.[7]
18. A person gave *zakah* to another person thinking that he is poor. Later, he learnt that this person was rich or he was a *sayyid*. Alternatively, he gave it to someone on a dark night and later realized that the person to whom he had given the *zakah* was actually his mother or daughter, or any other relative to whom *zakah* is not permissible. In all these cases, *zakah* will be considered to be fulfilled and there will be no need to repeat the payment of *zakah*. However, if the person to whom the *zakah* was given learns that this was actually *zakah* money and that he is not eligible to receive *zakah*, he should return the *zakah* money. If the person who gave the *zakah* learns that the person to whom he had given the *zakah* was actually a disbeliever, he will have to give *zakah* again.[8]
19. If anyone has a doubt whether a person is rich or poor, *zakah* should not be given to him until it has been ascertained whether he is eligible to receive *zakah* or not. If *zakah* is given to him without ascertaining his financial position, the person should ask his heart and see to which side his heart is more inclined. If his heart tells him that the person is poor, *zakah* will be fulfilled. If his heart tells him that the person is rich, *zakah* will not be fulfilled and he will have to give again to someone else. But if he establishes the fact that he is indeed a poor person after having given the

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[1] Sharah Al-Tanweer V-2, P-102. In Islam the criterion for maturity is the age of puberty. Once a child reaches the age of puberty, he is considered to be mature. [2] Sharah Al-Tanweer V-2, P-106. [3] Although the progeny of Sayyidah Fatimah رضی اللہ عنہا is also that of Sayyidina Ali ﷺ these have been mentioned separately in order to differentiate between their progeny and the children of Sayyidina Ali ﷺ from his other wives. The progeny of Sayyidah Fatimah رضی اللہ عنہا and Sayyidina Ali ﷺ are called *Sayyids* and those of Sayyidina Ali ﷺ from his other wives are called *Alawis*. [4] Sharah Al-Bidayah V-2, P-188. [5] Sharah Al-Tanweer V-2, P-107. [6] Fatawa Hindiyah V-1, P-122. [7] Sharah Al-Tanweer V-2, P-13. [8] Sharah Al-Tanweer V-2, P-108. Sharah Al-Bidayah V-1, P-289.

zakah to him, then he does not have to give the *zakah* again.[1]

20. At the time of giving *zakah* and all other forms of charity, one should first take one's relatives into consideration. However, when giving them this *zakah*, they should not be told that it is *zakah* so that they do not feel offended. It is mentioned in the *Hadith* that by giving charity to one's relatives one receives a double reward—one reward for giving charity, and one for showing kindness to one's relatives. After giving the relatives, if there is any remainder, it should be given to outsiders.[2]
21. It is *makruh* to send the *zakah* of one place to another place. However, it will not be *makruh* to do so in the following instances:
    (i) If one's poor relatives live at another place,
    (ii) The inhabitants of that place are more deserving than the inhabitants of this place,
    (iii) The inhabitants of that place are more involved in deeni activities. There is great reward in sending *zakah* to students of deen and pious *ulama*.[3]

Miscellaneous *Masa'il* on *Zakah*

1. If a person mixes his *halal* (lawful) wealth with *haram* (forbidden) money, *zakah* will have to be given on the total amount.[4]
2. If a person dies without paying the *zakah* which was *wajib* on him, *zakah* will not be taken from his wealth. But if he makes a bequest that his *zakah* must be paid from his wealth, then this *zakah* will be taken from one third of his wealth irrespective of whether this one third will be sufficient for the payment of his *zakah* or not. If his inheritors agree to give from the balance of his wealth (i.e. more than the one third), it will be permissible to take from this balance according to the amount that the inheritors specify.[5]
3. If a creditor waives the debt on his debtor after the expiry of one year, the creditor will not have to pay *zakah* on this money for that year, but if the debtor is a rich person, the creditor's will be said to destroy his own wealth. He will, therefore, have to pay *zakah* on this wealth, because destroying wealth on which *zakah* is payable does not absolve one from paying *zakah*.[6]
4. Giving optional charities is *mustahab* only when one's wealth excess necessities of a man and of his family members. If not, it will be *makruh* to give optional charities. Similarly, it is also *makruh* to give all one's wealth to charity. However, if the person has full trust in Allah and on his ability to exercise patience and there is no possibility of any harm befalling his family, it will not be *makruh* to do so. Instead, it will be better to give all his wealth in charity.[7]

Sadaqatul Fitr

1. *Sadaqatul fitr* is *wajib* on the following persons:
   (i) The person upon whom *zakah* is *wajib*,
   (ii) The person upon whom *zakah* is not *wajib* but who has wealth equal to the

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[1] Radd Al-Muhtar V-2. P-108. [2] Fatawa Hindiyah V-1. P-122. [3] Fatawa Hindiyah V-1. P-122. Durr Mukhtar V-2. P-110. [4] Durr Mukhtar. Shami V-4. P-25. Bahr V-2. P-205. [5] Durr Mukhtar V-1. P-134. [6] Durr Mukhtar P-136. Bahr V-2. P-209. [7] Radd Al-Muhtar V-1. P-71.

nisab of *zakah* over and above his basic needs. This is irrespective of whether wealth is for trade or otherwise and whether he had it in his possession for a full year or not. This *sadaqah* has to be given on or before the day of *Eid ul-fitr*.[1]

2. A person may have a paratial house, very expensive clothing which does not have any gold or silver lace on it, a few servants, lots of furniture and other items but he does not have any jewellery, and all his items are in use[2] *Sadaqatul fitr* is not *wajib* on such a person. Alternatively, he has certain items which are over and above his basic needs, some of his clothing has gold or silver lace on it, and he also has some jewellery. However, all these items do not reach the *nisab* of *zakah*. *Sadaqatul fitr* is not *wajib* on such a person also.
3. A person owns two houses[3] He lives in one, and the other is either empty or given out on rent. This house is over and above his basic need. Therefore, if its value is equal to the *nisab* of *zakah*, *sadaqatul fitr* will be *wajib* on him. It is also not permissible to give *zakah* to such a person. However[4], if this person is dependent on this second house, it will be considered to be a basic necessity and *sadaqatul fitr* will not be *wajib* on him. It will be permissible for him to accept *zakah* and to give *zakah* to him as well. In short, *sadaqatul fitr* is not *wajib* on a person who is permitted to receive *zakah* and other *wajib* forms of *sadaqah*. As for the one who is not permitted to receive such charities, *sadaqatul fitr* will be *wajib* on him.
4. A person has some wealth that is over and above his basic needs[5]. However, he is also in debt. In such a case, his debts should be deducted from his wealth. If the balance of his wealth equals the *nisab* of *zakah*, *sadaqatul fitr* will be *wajib* on him. But if it falls short of the *nisab*, *sadaqatul fitr* will not be *wajib*.
5. *Sadaqatul fitr* becomes *wajib* at the time of *Fajr* on the day of *Eid ul-fitr*[6]. If a person dies before the time of *Fajr*, *sadaqatul fitr* will not be *wajib* on him nor will it be given from his wealth.
6. It is best to give the *sadaqatul fitr* before going to the site of *Eid* prayer[7]. If it is not given before, there will be no harm in giving it after the *Eid salah*.
7. If a person gives his *sadaqatul fitr* before the day of *Eid*, i.e. in Ramadhan, it will be fulfilled[8] It is not necessary to give it a second time.
8. If a person does not give his *sadaqatul fitr* on or before the day of *Eid*, he will not be absolved from this duty. He will have to fulfil it at some time or the other.[9]
9. *Sadaqatul fitr* is *wajib* only on oneself[10] and not on behalf of someone else: neither on one's children, one's parents, one's husband nor anyone else.[11]
10. If a small child receives some wealth through inheritance or some other way, and this wealth equals the *nisab*, *sadaqatul fitr* should be given from this wealth of his[12]. But if the child is born on the day of *Eid* after the time of *Fajr* sets in (dawn).

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[1] & [2] Maraqi Al-Falah, marginal notes to Tahtawi P-394. [3] Qadi Khan V-1, P-264. [4] Radd Al-Muhtar V-2, P-103. [5] Sharah Al-Bidayah P-168, Durr Mukhtar V-1, P-127. [6] Fatawa Hindiyah V-1, P-123. [7] Fatawa Hindiyah V-1, P-124. [8] Sharah Al-Tanweer V-2, P-125. [9] Sharah Al-Bidayah V-1, P-193. [10] This rule applies to women only. It is *wajib* on men to give *sadaqatul fitr* on behalf of their immature children. If these children are rich, it will not be *wajib* on the father. Instead, he should take the *sadaqatul fitr* from their money and fulfil it. It is not *wajib* on the father to give on behalf of his mature children. But if a mature child is a lunatic, the father should give on his behalf as well. [11] Hidayah V-1, P-190. [12] Qadi Khan V-1, P-265.

sadaqatul fitr will not be *wajib* on him.[1]

11. *Sadaqatul fitr* is *wajib* on those who fast in Ramadhan and also on those who missed out some fasts due to some reason or the other[2]. There is no difference in ruling between the two.
12. If a person wishes to give wheat, wheat flour or parched, grounded wheat as *sadaqatul fitr*, he should give approximately one and half to two kilos[3] It would be preferable to give a little more than this amount. But if he wishes to give barley or barley flour, he should give double this amount, i.e. between 3 to 4 kilos.
13. If a person wishes to give any other dry grocery such as gram or rice, he should give an amount that equals the value of the amount of wheat or barley that has been mentioned above.[4]
14. It is best to give the value of the wheat or barley in cash instead of the actual wheat or barley.[5]
15. The *sadaqatul fitr* of one person could be given to one poor person or distributed among several poor persons.[6]
16. It is also permissible to give the *sadaqatul fitr* of several persons to one single poor person.[7]
17. Those who are entitled to receive *zakah* are also entitled to receive *sadaqatul fitr*.[8]
18. If the marriage of an immature girl is performed and she is sent to her husband's house, *sadaqatul fitr* will be *wajib* on her if she is rich[9] But if she is poor, we will have to see if she is old enough to serve her husband and at the same time old enough to be in his company. If she is old enough for both these things, *sadaqatul fitr* will not be *wajib* on her, her husband nor her father. But if she is not capable to do both these things, *sadaqatul fitr* will be *wajib* on her father. If she is not sent to her husband's house as yet, *sadaqatul fitr* will be *wajib* on her father irrespective of whether she is old enough to do both the above or not.

The Virtues of Charity

1. It is mentioned in a *Hadith* that generosity is a great attribute of Allah[10] In other words, Allah is extremely generous.
2. A *Hadith* tells us that the servant of Allah gives a small piece of bread as charity. In the sight of Allah that small piece increases to such an extent that it equals the size of *Mt. Uhud*[11]. And, Allah increases the reward that one would have received for the small piece of bread to such an extent that he receives the reward equal to *Mt. Uhud*. We should therefore not concern ourselves with how much we give. Rather, we should give in charity whatever we are capable of giving.
3. It is mentioned in a *Hadith* that you should save yourself from hell even if it means giving a few dry dates in charity[12]. That is, even if you have very little, give it in charity. Do not be under the misconception that how will a meagre amount be of any benefit. The meagre amount will also be a means of deliverance from hell.
4. It is stated in a *Hadith* that you should seek sustenance from Allah by spending in

[1] Fatawa Hindiyah V-1, P-123. [2] Fatawa Hindiyah V-1, P-124. [3] Sharah Al-Bidayah V-1, P-192. [4] Sharah Al-Tanweer V-1, P-193. [5] Fatawa Hindiyah V-1, P-123. [6] Sharah Al-Tanweer V-2, P-125. [7] However, this amount should not equal the *nisab* of *zakah* because it is *makruh* to give an amount equal to the *nisab* to one person. [8] Sharah Al-Tanweer V-2, P-127. [9] Durr Mukhtar; Radd Al-Muhtar V-3, P-74, Bahr V-2, P-253. [10] Ibn Najjar. [11] Tabarani. [12] Kanz Al-Ummal.

His path. In other words, by your giving charity, Allah will grant you blessings in your sustenance.

5. We find in a *Hadith* that charitable deeds save one from calamities, discreet and undisclosed charity cools the anger of Allah, and having good relations with one's relatives and family members increases one's lifespan.[1]

   If a person feels that by doing good deeds openly and publicly, others will also be prompted to do the same, then in such a case it will be preferable for him to do such deeds publicly. But if this is not the case, then it will be preferable for him to do them secretly. In both cases, the precondition is that there must be no other reason for carrying them out publicly or privately.

6. It is stated in a *Hadith* that the beggar has a right over the person whom he asks even if he comes begging on a horse[2] It means: if a beggar comes begging on a horse even then he should be given something because it is apparent that there is some dire need that compels him to beg. One should not think how a beggar who afford a horse be in need of something. However, if it is established some how that he is not in need but has made begging his occupation, then it will is forbidden to give anything to him. It is also forbidden for such a person to go around begging.

7. A *Hadith* says that Allah is noble and He loves nobility. He loves good character and good manners, and dislikes evil character and evil mannerisms. He loves the person who shows lofty character in doing good deeds (such as spending in charity, saving himself from degradation, enduring difficulties on account of others, etc.) and He dislikes despicable ethics and habits (such as lack of vigour and courage in matters of the religion).[3]

8. According to a *Hadith*: Charity cools the heat of the grave and the person who gives in charity will be granted shade on the day of judgement[4] Through the blessing of charity, the heat of the grave will become cool and the person will be granted some shade on the day of judgement.

9. According to another *Hadith* Allah has chosen special servants of His in order to fulfil the needs of other people. People are dependent on such special servants for the fulfilment of their needs. These people are in such dire need, that they are forced to go to these special servants and Allah has chosen them for this purpose. These special servants who fulfil the needs of poor people will be saved from the punishment of Allah.

10. It is stated in a *Hadith* that the Prophet ﷺ addressed Sayyidina Bilal رضي الله عنه saying: "Spend O Bilal, and don't ever have any fear of any decrease from the Master (Owner) of the Throne[5] " That is, spend freely on appropriate occasions and do not fear poverty from Allah. In the above *Hadith*, the Throne is attributed to the ownership of Allah despite His being the sole owner of everything else as well. The Throne has been specifically mentioned because it is one of the great creations of Allah and to illustrate to us that if such a great creation is under His control, we should not fear poverty and difficulty from Him. Can anyone ever imagine that such a powerful King as He will deny us even two pieces of bread? It is preposterous to think of that.

    The *Hadith* does not mean that a person should spend so lavishly that he is left

[1] Tabarani. [2] Kanz Al-Ummal. [3] Haakim and others. [4] & [5] Tabarani.

bankrupt and in financial problems. The focus of the *Hadith* is that those who are stronghearted and have the strength to exercise patience should spend as much as they wish in noble deeds. Such people are not troubled by difficulties. They understand very well that they will receive whatever has been written down for them. By their spending in charity they will not experience any decrease, instead they will experience blessings in their sustenance. Persons who are endowed with such fervour and zeal are permitted to spend as much as they wish in charity and other noble deeds on condition that they do not usurp the rights of anyone in doing so. However, those who are weakhearted and do not have the strength to exercise patience and fear problems in the future and feel that their intention will be corrupted, such people should only spend on necessary occasions such as *zakah*, *sadaqatul fitr*, and on humanitarian grounds.

Once Sayyidina Abu Bakr ﷺ presented his entire wealth to the Prophet ﷺ so that it could be utilised in the path of Allah. Upon seeing all this wealth the Prophet ﷺ asked him if he left anything behind at home or not. Sayyidina Abu Bakr ﷺ replied that he left behind Allah and His Messenger ﷺ and nothing else. The Prophet ﷺ accepted all this wealth because he knew that Sayyisina Abu Bakr ﷺ was stronghearted, full of fervour, and extremely desirous of spending in the path of Allah. He did not fear any evil consequences. On the other hand, the Prophet ﷺ refused to accept a small amount of gold that was brought by another *Sahabi* ﷺ because he knew that the latter was not as stronghearted as Sayyidina Abu Bakr ﷺ.

11. We learn from a *Hadith* that a beggar came begging to a woman. At that moment the woman only had a morsel of food which was already in her mouth. She took that morsel out of her mouth and gave it to the beggar. After some time, a child was born to this woman. When the child grew a little older, a wolf came and snatched the child away. The woman came out of her house running behind the wolf and at the same time shouting for help. Allah sent an angel to free the child from the wolf's mouth. Allah added: "Also convey My *salam* to that woman and inform her that I did this in return for the morsel of food which she had given to that beggar."[1]

    This is the blessing of charity that the child's life was saved and the woman was also rewarded. We should give charity abundantly so that we may live in this world and in the hereafter in peace and comfort.

12. We read in a *Hadith* that the person who directs someone towards a good deed will also receive the same reward as the person who carries out that good deed[2]. If a person cannot be of assistance himself, but directs the needy person towards someone who could be of some help to him, then this person will also receive the same reward as those who helped that poor person.

13. A *Hadith* reports that there were three persons. One of them had 10 *dinars*[3] out of which he gave one *dinar* in charity. The second person had 10 *awqiyahs*[4] out of which he gave one *awqiyah* in charity. The third person had 100 *awqiyahs* out of which he gave 10 awqiyahs in charity. All three will receive the same reward because each one of them gave 10% of whatever he possessed. In other words,

[1] Narrated by Ibn Abbas ﷺ. Transmitted by Ibn Sahri. [2] Bazzar. [3] One *dinar* equals 4.374 grams of gold. [4] One *awqiyah* equals 40 *dirhams*, and one *dirham* equals 3.06 grams of silver.

although some of them apparently gave more than the others, Allah will reward them according to their intentions. Since each one of them gave 10% of his wealth, they will all be rewarded equally.[1]

14. It is mentioned in a *Hadith* that the reward for giving one *dirham* has exceeded the reward for giving 100,000 *dirhams*. An explanation of this is that a person had two *dirhams* out of which he gave one *dirham* in charity. On the other hand, there was another person who had a lot of wealth. From all this wealth of his, he gave 100,000 *dirhams*[2] The difference in reward between these two persons is that despite the first person possessing only two *dirhams*, he gave half of all his wealth in charity, i.e. one *dirham*. As for the second person, despite his giving 100,000 *dirhams* in charity, he received a lesser reward because this 100,000 *dirhams* which he gave were less than half his entire wealth. How merciful Allah is! We should value this mercy of His at all times. The Prophet ﷺ never ever refused a beggar. When he had anything to give, he would give it without hesitation. If he did not have anything, he promised the person that he would give him when he receives something. He and his family never ate bread made of wheat for two days consecutively. How merciless we are that despite having the means we do not help our fellow Muslim brothers. Instead, we are prepared to horde for ourselves.
15. It is mentioned in a *Hadith* that a beggar at the door of a believer is actually a gift from Allah[3] It is obvious that a gift has to be gladly accepted especially if that gift is from Allah. Therefore, we should help the beggar as much as we can.
16. It is mentioned in a *Hadith* that you should give in charity and cure your sick through charity because charity repels sicknesses and diseases and it increases your life and your good deeds.[4]
17. A *Hadith* says that no wali (close friend) of Allah was born except through generosity and good habits. In other words, generosity and good habits[5] are most definitely found in the *awliya'*, i.e. the close friends of Allah.

SAUM (FASTING)

In the *Hadith*, great rewards have been assured for fasting. The fasting person has a very high status in the sight of Allah. The Prophet ﷺ said: "The person who fasts in the month of Ramadhan solely for the pleasure of Allah and for gaining His reward, has all his past minor sins forgiven[6] " The Prophet ﷺ said: "The smell which emanates from the mouth of a fasting person is more beloved in the sight of Allah than the fragrance of musk[7]." On the day of judgement, one would receive great rewards for fasting.

It is related in a *Hadith* that on the Day of Dudjement of that will be laid below the *Arsh* of Allah for the fasting persons[8] They will sit on it and partake of the food while all the other people will still be busy giving their account of deeds. On seeing them, they will say:

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[1] Tabarani. [2] Nasa'i. [3] Al-Khateeb. [4] Bayhaqi. [5] Daylami. [6] Mishkat P-173. [7] Mishkat P-173. This means that on the Day of Resurrection the fasting person will be given the fragrance which will be more than musk and it would be more beloved to Allah. Hence, this smell which would be the cause of the fragrance is more dear to Allah in this world than musk. [8] Ishbahani in *Targheeb*. Durr Manthoor V-1.

"How is it that these people are eating and drinking while we are still occupied in giving an account of our deeds?" It will be said to them that they used to fast while you abstained from fasting. Fasting is also a great *pillar* of Islam. The person who does not fast in the month of Ramadhan commits a major sin, and his religion shall become weak.

1. Fasting[1] in the month of Ramadhan is *fard* on every Muslim who is not a lunatic nor an immature person (minor). As long as there is no valid excuse, it is not permissible to abstain from fasting. If a person vows to fast, fasting becomes *fard* on him on account of this vow. The *qadha* and *kaffarah* fasts are also *fard*. Apart from this, all other fasts are *nafl*—if a person keeps them he will be rewarded, and if he does not do so, there will be no sin on him. However, it is forbidden to fast on *Eid ul-fitr*, *Eid ul-Adha*, and the three days following *Eid ul-Adha*.[2]
2. Once the time of *Fajr salah* approaches (i.e. dawn) until the time of sunset, a person should make the intention of fasting and abstain from all food, drink, and sexual intercourse. This is known as fasting in the *Shariah*.[3]
3. It is not necessary to make a verbal intention. Instead, if a person intends in his heart to fasting and he does not eat or drink anything, nor does he indulge in sexual intercourse, his fast will be valid. If a person makes a verbal intention by saying: "O Allah! I will fast for Your pleasure tomorrow", or he says the following words in Arabic:

   بِصَوْمِ غَدٍ نَوَيْتُ

   Even then there is no harm in this.[4]
4. A person did not eat nor drink anything the entire day and remained hungry and thirsty from morning till evening[5] However, in his heart he did not form on intention fast but merely abstained from food due to a lack of hunger, or, for some reason or the other he did not get the opportunity of eating anything—in such a case his fast will not be valid. Had he made the intention of fasting in his heart, his fast would have become valid.
5. According to *Shariah*, the time of fasting commences from *subah sadiq*[6] Therefore, as long as the *subah sadiq* time does not expire, eating, drinking, etc. is permissible. Some women wake up early and after having a meal, they make the intention of fasting and sleep away thinking that once the intention is made, eating and drinking is not allowed. They are mistaken. As long as the *subah sadiq* time does not expire, it is allowed to eat and drink[7], whether the intention to fast is made or not.

The Fasts of Ramadhan

1. If the intention to observe the fast of Ramadhan is formed at night, the fast will be valid[8] If the intention was not formed at night and even in the morning one decided not to fast until the day progressed considerably when the person realised

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[1] Sharah Wiqayah V-1, P-304. Radd Al-Muhtar-V-2, P-129. Fatawa Hindiyah V-1, P-12. [2] Sharah Al-Tanweer V-1, P-34. It is reported by Abu Hurayrah ﷺ that the Prophet ﷺ disallowed fasting on the *Eid Al-Fitr* and *Eid Al-Adha*, the two days. (Mu'watta Imam Maalik V-1, P-92. Ahmad.) [3] Fatawa Hindiyah V-1, P-125. [4] Fatawa Hindiyah V-1, P-126. Sharah Al-Tanweer V-2, P-139. [5] Fatawa Hindiyah V-1, P-126. [6] Fatawa Hindiyah V-1, P-125. Radd Al-Muhtar V-2, P-129. [7] *Surah Al-Baqarah*, 2:187. [8] Radd Al-Muhtar V-2, P-135.

that it was not right to leave out a *fard* duty and so formed an intention to fast, even then his fast will be valid. But if he has already consumed some food in the morning, he cannot make the intention of fasting.

2. If a person has not consumed any food or drink[1], then for the fasts of Ramadhan he can make the intention of fasting until one hour[2] before mid-day.
3. For the fasts of Ramadhan, the following intention is sufficient: "I am fasting today" Alternatively, at night one could say: "Tomorrow I will fast"[3]. By making this intention, the fasts of Ramadhan will be valid. When making the intention, a person did not specify as to whether it is a fast of Ramadhan or a *fard* fast, the fast will be valid nevertheless.
4. In the month of Ramadhan, a person made the following intention: "Tomorrow I will keep a *nafl* fast and I will not keep the fast of Ramadhan. I will make *qadha* of this Ramadhan fast at some other time." However it will be regarded as a Ramadhan fast, not a *nafl* fast.[4]
5. A person had missed a few fasts of the previous Ramadhan[5]. The whole year passed without his making *qadha* of these missed fasts as yet. When the next Ramadhan commenced, he made the intention of making *qadha* of those missed fasts, but these fasts will be regarded as if the current Ramadhan and the *qadha* fasts will not be valid. He will have to keep those *qadha* fasts after Ramadhan.
6. A person had taken a vow that if a certain work of his is fulfilled, he will keep one or two fasts for the pleasure of Allah. When the month of Ramadhan commenced, he made the intention of keeping those fasts which he had vowed to keep and not the fast of Ramadhan. Even then, they will be considered as fasts on Ramadhan not that of the vowed fast. The vowed fast will have to be kept after Ramadhan.[6]
   In short, if any other intention is made in the month of Ramadhan, the fast of Ramadhan will be considered. All other fasts will not be valid.
7. If the moon of Ramadhan is sighted on the 29th of *Sha'ban*, commence fasting the following morning. However, if it is not sighted or cannot be sighted because of clouds, do not fast the next morning as long as there is a doubt as to whether Ramadhan has commenced or not. Instead, complete the 30 days of *Sha'ban* and thereafter commence the fasts of Ramadhan.[7]
8. Because of clouds, the moon was not sighted on the 29th of *Sha'ban*[8]. Do not even keep a *nafl* fast the following day. However, if a person is in the habit of fasting on Mondays and Thursdays or any other specific day, and coincidentally that day falls on the 29th, then in such a case it will be preferable to keep this fast. Thereafter, if he receives the news of the sighting of the moon on the 29th[9], the fast of Ramadhan will be fulfilled with that very nafl fast. He does not have to make *qadha* of it.
9. Because of clouds, the moon was not sighted on the 29th of *Sha'ban*. Do not eat or

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[1] Radd Al-Muhtar V-2, P-135. [2] In order to calculate mid-day, one should note the time of *subah sadiq* and the time of sunset. After counting the number of hours between these two times, divide this number in half. If the intention is made within this time, the fast will be valid. If this time has expired, or exceeded the limit, the fast will not be valid. This specification of "one hour" has been made as a precaution. (Imdad Al-Fatawa V-2, P-99 and Tasheeh Al-Aghlat.) [3] Fatawa Hindiyah V-1, P-126. [4] & [5] Radd Al-Muhtar V-2, P-137. [6] Radd Al-Muhtar V-2, P-137. [7] Sharah Al-Bidayah V-1, P-195. [8] Sharah Al-Tanweer and Sharah V-2, P-134. [9] Sharah Al-Bidayah V-1, P-193.

drink anything the following day until an hour before mid-day. If news of the sighting of the moon is received from somewhere, make the intention of fasting. If no news is received, one can commence eating and drinking.[1]

10. The moon was not sighted on the 29th. Do not think that since tomorrow is not Ramadhan, let me keep my *qadha* fast of the previous year, or let me keep the fast that I had vowed to keep. On such a day, it is also *makruh* to keep the *qadha*, *kaffarah*, and *nazr* (vowed) fasts. No fast should be kept on that day. If a person keeps the *qadha* or *nazr* fast, and later he receives the news of the sighting of the moon; even then the fast of Ramadhan will be considered. He will have to repeat the *qadha* or *nazr* fast. If he does not receive any news of the sighting of the moon, the fast will be valid for whatever reason he had kept it (i.e. whether it be a *qadha* or a *nazr* fast).[2]

The Sighting of the Moon

1. The moon of Ramadhan was not sighted because of clouds or some dust in the sky. However, a religious-minded, pious and honest person gives testimony that he has sighted the moon. The sighting of the moon will thus be established irrespective of whether the person is a male or a female.[3]
2. If the moon of *Eid* is not sighted because of clouds, the testimony of one person will not be acceptable irrespective of how reliable a person he may be. Instead, the sighting of the moon will only be established if two reliable, pious men or one reliable, pious man and two reliable, pious women give testimony that they have sighted the moon. If four women alone give testimony, it will not be acceptable.[4]
3. The person who does not abide by religion and continues committing sinful acts, e.g. he does not offer *salah*, does not keep fasts, is in the habit of speaking lies or commits some other sin and does not confine himself to the dictates of *Shariah*; his testimony cannot be relied upon according to the *Shariah*, irrespective of the number of oaths he may take in order to give credence to what he is saying. In fact, if there are several people like him, even then their testimony will not be acceptable.[5]
4. This notion which has become popular among the masses that the day on which the 4th of *Rajab* falls, on that same day the 1st of Ramadhan will fall has no validity in the *Shariah*. If the moon is not sighted, fast should not be kept.[6]
5. Upon seeing the moon, one should not say that the moon appears to be very big and that it appears to be the second moon. This is an evil habit. It is mentioned in a *Hadith* that this is a sign of *qiyamah*. When *qiyamah* will draw near, people will talk in this manner. In short, do not even rely on the size of the moon as to whether it is big or small. Nor should you rely on the Hindus who say that today is *dooj* (the second day of the lunar fortnight) and that the moon will definitely be sighted today. In *Shariah*, all this is regarded as nonsense.[7]
6. If the skies are absolutely clear, even the testimony of several persons will not be acceptable and the sighting of the moon cannot be established. This is irrespective

[1] Radd Al-Muhtar V-1, P-142. [2] Sharah Al-Tanweer V-1, P-141. [3] Fatawa Hindiyah V-1, P-127. [4] Sharah Al-Bidayah V-1, P-262. [5] Sharah Al-Tanweer (different rulings) V-5, P-718. [6] & [7] Sharah Al-Bidayah V-1, P-95.

of whether it is the moon of Ramadhan or the moon of *Eid*. However, if a very large number of people give their testimony that they have sighted the moon to such an extent that the heart feels that such a large number of people cannot be lying and that it is impossible for them to be concocting a story, then only will the sighting of the moon be established.[1]

7. A rumour has spread in the entire city that the moon had been sighted yesterday and that many people had seen it. However, after making many enquiries, not a single person could be found who had actually sighted the moon. Such a rumour cannot be acceptable.[2]
8. A person sighted the moon of Ramadhan[3] Apart from him, no one else in the entire city sighted the moon. Furthermore, this person does not follow the dictates of the *Shariah*. The residents of the city should not fast and cannot rely on this person's testimony. However, this person will have to fast. And if he fasts for the full thirty days and the moon of *Eid* has not been sighted as yet, he will have to keep one additional fast and celebrate *Eid* with the rest of the residents of the city.[4]
9. A person sighted the moon of *Eid* alone and *Shariah* did not accept his testimony. This person cannot celebrate *Eid* as well. He must fast the following day and should not rely on his sighting of the moon, and he should not break his fast.[5]

The *Qadha* or Missed Fasts

1. The fasts that have been missed for some reason or the other have to be kept after Ramadhan as soon as possible. One should not delay in redeeming these missed fasts. It is a sin to delay that unnecessarily.[6]
2. When keeping the *qadha* fasts, it is not necessary to specify the date by saying: "I am keeping a *qadha* fast for so-and-so day". Instead, one should merely redeem the fasts that have been missed. However, if one has missed a few fasts of two Ramadhans and has to keep the *qadha* for both the years, it will be necessary to specify the year for which he is keeping the *qadha*, and form an intention thus: "I am keeping this *qadha* fast for so-and-so year".[7]
3. When keeping a *qadha* fast, it is necessary to make the intention at night (i.e. before *subah sadiq*). If the intention is made in the morning (i.e. after *subah sadiq*), the *qadha* fast will not be valid and it will be regarded as a *nafl* fast. The person will have to keep the *qadha* fast again.[8]
4. The same rule applies to the *kaffarah* fasts, i.e. the intention has to be made at night. If the intention is made the following morning, the *kaffarah* fast will not be valid.[9]
5. When keeping the *qadha* fasts, one has the choice of either keeping them consecutively or at random. Both options are permissible.[10]
6. If a person has not kept the *qadha* fasts of Ramadhan and the following Ramadhan commences without his having made the *qadha*, he should keep the fasts of the present Ramadhan and keep the *qadha* fasts of the previous Ramadhan after *Eid*. However, it is an evil practice to delay in this manner.[11]

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[1] & [2] Sharah Al-Bidayah V-2, P-204. [3] Sharah Al-Bidayah V-1, P-206. [4] Sharah Al-Bidayah V-1, P-206. [5] Sharah Al-Bidayah V-1, P-197. [6] Sharah Al-Bidayah V-1, P-197. [7] Bahr Al-Raiq V-2, P-226. [8] Sharah Al-Tanweer. [9] Sharah Al-Tanweer V-2, P-147. (It is one of the major signs of *qiyamah*.) [10] Sharah Al-Bidayah V-1, P-198. [11] Radd Al-Muhtar V-2, P-151.

7. In the month of Ramadhan a person became unconscious during the day. This unconsciousness continued for more than a day. Apart from the day on which he fell unconscious, he will have to keep *qadha* of all the other days in which he remained unconscious. *Qadha* of the first day on which he fell unconscious is not *wajib* because due to his intention of fasting, that fast has become valid. However, if the person was not fasting on that day, or, if he took some medication on that day and this medication went down his throat, *qadha* of this first day will also be *wajib* on him.[1]
8. If the person fell unconscious at night, it is not *wajib* on him to make *qadha* of the fast of the following day as well. However, he will have to make *qadha* of the remainder of the days in which he remained unconscious. But if he did not make the intention of fasting on that night for the following day, or if he took some medication the following morning, then he will also have to make *qadha* of that first day.[2]
9. If a person remains unconscious for the entire month of Ramadhan, even then he should make *qadha* of these fasts. He should not think that he is absolved from keeping all these fasts. However, if he became a lunatic, and this lunacy remained for the entire month, he does not have to keep *qadha* for any of the days of this Ramadhan. If his lunacy disappears on any day in the month of Ramadhan and he comes back to his senses, he should commence fasting and keep *qadha* of the days in which he experienced this lunacy.[3]

The *Nazr* or Vowed Fasts

1. If a person vows to keep a fast, it becomes *wajib* upon him to fulfil it. If he does not do so he will be sinning.[4]
2. *Nazr* is of two types. One is that the person takes a vow by specifying the day and date by saying: "O Allah! If a particular task of mine is fulfilled today, I will keep a fast for Your pleasure tomorrow." Alternatively, he says: "O Allah! If a certain wish of mine is fulfilled, I will keep a fast on the coming Friday." When taking such a vow, it is permissible to make the intention at night or the following day until an hour before mid-day. In both cases the vow will be completed.[5]
3. A person had taken a vow to fast on Friday[6] When Friday came, he merely made the following intention: "Today I am fasting", without specifying that this is a *nazr* fast. Alternatively he made the intention of keeping a *nafl* fast. Even then, the *nazr* fast will be fulfilled. However, if a person keeps a *qadha* fast on this Friday[7] and forgets to keep the *nazr* fast, or, he remembers but intentionally keeps a *qadha* fast, then in such a case the *nazr* fast will not be fulfilled. Instead, the *qadha* fast will be considered and he will have to repeat the *nazr* fast.
4. The second type of *nazr* is that the person does not specify the day and date. He merely says: "O Allah! If a particular task of mine is fulfilled, I will keep a fast." Alternatively, he did not mention the task but merely said that he will keep five fasts. For such a *nazr*, it is a prerequisite to make the intention at night. If the

[1] Sharah Al-Bidayah V-1, P-197. [2] Fatawa Hindiyah V-1, P-127. [3] Sharah Al-Bidayah V-1, P-206. [4] Sharah Al-Tanweer, Radd Al-Muhtar V-3, P-101. [5] Maraqi Al-Falah in notes to Tahtawi, P-374. [6] Maraqi Al-Falah in notes to Tahtawi P-353. [7] Fatawa Hindiyah V-1, P-126.

intention is made in the morning, the *nazr* will not be fulfilled and this fast will be regarded as a *nafl* fast.[1]

The *Nafl* or Optional Fasts

1. For the *nafl* fast it is permissible to specify the intention by saying: "I am keeping a *nafl* fast", or to merely say: "I am keeping a fast". Both are correct.
2. It is permissible to make the intention for a *nafl* fast until an hour before mid-day[2]. If, for example, until 10am a person did not have the intention of fasting and had not consumed any food or drink until then and thereafter he decided to fast and kept the fast; this fast will also be valid.
3. Apart from the month of Ramadhan, a person may keep *nafl* fasts whenever he wishes. The more he fasts, the greater the reward. However, it is not permissible to fast on the days of *Eid ul-fitr*, *Eid ul-adha*, and the 11th, 12th, and 13th of *Zil Hijjah*. It is forbidden is *haram* to fast on these five days only. Apart from these days, it is permissible to fast on all other days.[3]
4. If a person takes an oath that he will fast on the day of *Eid*, the fast of that day will still not be permissible. In place of that day, he should keep it on some other day.[4]
5. If a person takes an oath that he will fast for the entire year and that he will not leave out a single day, even then he cannot fast on these five days. He should fast on the remainder of the days and then keep *qadha* of these five days.[5]
6. By making the intention of keeping a *nafl* fast, this *nafl* fast becomes *wajib* on the person. If a person makes an intention before *subah sadiq* that he is going to fast today and later (after *subah sadiq*) breaks this fast, it will be *wajib* on him to redeem the fast.[6]
7. A person made an intention at night that he will fast the following day. However, prior to *subah sadiq* he changed his intention and did not fast. *Qadha* will not be *wajib*.[7]
8. It is not permissible to keep a *nafl* fast without the permission[8] of the husband. If the wife fasts without her husband's permission and he orders her to break it, it will be permissible for her to break it. When he permits her, she must make *qadha* of that fast.[9]
9. A guest went to a person's house, or, a person was invited to a meal somewhere. If the person who was invited feels that by his not partaking of the meal, his host will feel insulted or feel ill at heart, it will be permissible to break the *nafl* fast. It is also permissible for the host to break his *nafl* fast on account of the guest.[10]
10. A person made the intention of fasting on *Eid* day and also kept the fast. Even then he should break his fast and *qadha* will not be *wajib* on him.[11]
11. It is *mustahab* to fast on the 10th of Muharram. It is mentioned in a *Hadith* that the

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[1] Maraqi P-377. [2] Sharah Al-Bidayah V-1, P-195. [3] Maraqi Al-Falah P-351. Radd Al-Muhtar V-2, P-134. [4] Sharah Al-Bidayah V-1, P-209. [5] Sharah Al-Bidayah V-1, P-210. [6] Sharah Al-Bidayah V-1, P-205. [7] Fatawa Hindiyah V-1, P-126. (If the intention before *subah sadiq* or in the night.) [8] This rule will only apply if the husband is present at home. If he is away on a journey or gone to work and it is highly improbable for him to return before sunset, she does not have to seek his permission. [9] Sharah Al-Tanweer V-1, P-196. [10] Sharah Al-Tanweer V-1, P-194. In other words, if the guest will feel insulted or ill at heart if the host does not join him for the meal. [11] Sharah Al-Tanweer V-1, P-193, Sharah Al-Bidayah V-1, P-210. Maraqi P-351.

one who fasts on this day will have his sins of the past year forgiven. (In addition to this, it is also *mustahab* to fast on the 9th or 11th. It is *makruh* to fast on the 10th alone.)[1]

12. Similarly, there is also a great reward in fasting on the 9th of *Zil Hijjah*. By fasting on this day, the sins for the past year and the following year are forgiven. If a person fasts from the 1st till the 9th of *Zil Hijjah*, the rewards will be increased manifold.[2]
13. It is more virtuous than other *nafl* to fasts on the 15th of *Sha'ban* and the six days after *Eid ul-Fitr* [3]
14. If a person fasts on the 13th, 14th and 15th of every month, it is as if he has fasted for the entire year. The Prophet ﷺ used to fast on these days. He also used to fast on Mondays and Thursdays. If a person tries to fast on these days, he will also be greatly rewarded.[4]

What Breaks and does not Break a Fast

1. If a fasting person forgetfully eats, drinks or has sexual intercourse, the fast will not break. If he eats and drinks a full-stomach, even then the fast will not break. If he forgetfully eats or drinks several times in the day, the fast will still not break.[5]
2. A person saw a fasting person eating or drinking something. If this fasting person is quite strong and is not greatly affected by fasting, it will be *wajib* to remind him that he is fasting[6]. But if he is a weak person and is greatly affected by fasting, he should not be reminded that he is fasting. Instead, he should be allowed to continue eating.
3. A person slept away during the day. He saw a dream which made *ghusl* (bath) compulsory on him. (i.e. he had a wet-dream) In such a case, the fast does not break.[7]
4. During the day, it is permissible to apply antimony or oil, and to inhale any fragrance. The fast is not affected by such acts irrespective of when this is done. In fact, after applying *surmah*, if the colour of the *surmah* appears in one's saliva or mucus in the nose, even then the fast will not break nor will it become *makruh*.[8]
5. It is permissible for a man to sleep next to his wife, to touch her and to kiss her. However, if, due to the passions of youth, there is the fear that these acts would lead to sexual intercourse, they should be abstained from. It will then be *makruh* to carry out such acts.[9]
6. A fly went down the throat, or some smoke or dust went down the throat on it's own. In such a case, the fast will not break. However, if one did this intentionally, the fast will break.[10]
7. Incense sticks were burnt and the person went and sat near them and inhaled the smoke. The fast will break. In the same way, the fast breaks by smoking cigarettes, cigars, etc. Apart from this smoke, it is permissible to inhale the fragrance of perfumes which do not have any smoke.[11]

[1] Maraqi P-350. [2] Fatawa Hindiyah V-1. P-130. [3] Fatawa Hindiyah V-1, P-130. Maraqi P-350. 'Other *nafl* fasts' here refers to those days for which no virtue is specified. [4] Fatawa Hindiyah V-1. P-130. Maraqi P-350. [5] Sharah Al-Bidayah V-1. P-199. Sharah Al-Tanweer V-2. P-155. Fatawa Hindiyah V-1. P-130. [6] Bahr V-1. P-271. Fatawa Hindiyah V-1. P-130. Sharah Al-Tanweer V-1. P-155. [7] Sharah Al-Bidayah V-1. P-199. [8] Maraqi P-361. [9] Sharah Al-Tanweer V-2. P-181. [10] & [11] Sharah Al-Tanweer V-2. P-156.

8. A fibre of meat or fragments of betel-leaf, etc. was stuck in the teeth. Due to cleansing the teeth, this fibre released itself from in between the teeth and the person ate it. However, he did not remove it from his mouth. It went down his throat on its own. If this fibre is less than the size of a gram-seed, the fast will not break. If it is equal to or more than the size of a gram-seed, the fast will break. However, if the person removed this fibre from his mouth and then swallowed it, his fast will break irrespective of what size it was.[1]
9. By swallowing one's saliva, the fast does not break irrespective of the amount swallowed.[2]
10. After eating some betel-leaves, the person washed and gargled his mouth thoroughly. Despite this, the redness of the saliva did not disappear. There is no harm in this. The fast will still be valid.[3]
11. *Ghusl* became compulsory at night. However, the person did not have a bath and only took a bath during the day. The fast will be valid. In fact, even if he does not bath the entire day, the fast will still be valid. However, he will still be sinning for not bathing.
12. A person sniffed in such a way that the mucus of his nose went down his throat. His fast will not break. Similarly, the fast does not break by sniffing and swallowing the saliva that is in the mouth.[4]
13. A person placed betel-leaves in his mouth and slept away. His eyes only opened the following morning. His fast will not be valid. He will have to make *qadha* of this fast but there will be no *kaffarah* on him.[5]
14. While rinsing the mouth, water went down the throat and the person knew that he was fasting. His fast will break, *qadha* will be *wajib*, but there will be no *kaffarah* on him.[6]
15. A person vomitted unintentionally. The fast will not break irrespective of the amount. However, if he vomitted intentionally, his fast will break if the vomit was a full-mouth. But if it is less than a mouth full, the fast will not break.[7]
16. A small amount of vomit came out but it returned down the throat on its own. The fast will not break. However, if the person swallows it intentionally, his fast will break.[8]
17. A person ate a pebble, a piece of steel or some other object which is not normally eaten nor is it consumed for medicinal purposes. His fast will break but there will be no *kaffarah* on him. And if he eats or drinks something that is normally consumed, or, it is not normally consumed but is used for medicinal purposes, his fast will break and *qadha* and *kaffarah* will be *wajib* on him.[9]
18. When a person has sexual intercourse, the fast will break, *qadha* will become *wajib*, and it will also be *wajib* to observe *kaffarah*. Once the head of the penis enters the vagina, the fast breaks and *qadha* and *kaffarah* become *wajib*, whether ejaculation takes place or not.[10]
19. If the man inserts the head of his penis into the anus of the woman, even then, the

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[1] Sharah Al-Tanweer V-2. P-179. [2] Tahtawi. Sharah Al-Maraqi P-362. [3] Sharah Al-Tanweer V-2. P-157. [4] Sharah Al-Tanweer V-2. P-161. [5] Maraqi Al-Falah. Marginal notes to Tahtawi P-362. [6] & [7] Sharah Al- Tanweer. Radd Al-Muhtar V-2. P-162. [8] & [9] Sharah Al-Tanweer V-2. P-178. [10] Sharah Al-Bidayah V-1. P-201.

fast of both the man and woman will break. *Qadha* and *kaffarah* will also be *wajib* on them.[1]

20. When a fast is broken[2], *kaffarah* only becomes *wajib* when the fast of Ramadhan is broken. *Kaffarah* does not become *wajib* by breaking any other fast irrespective of the manner in which the fast is broken. This applies even if the fast is a *qadha* of a Ramadhan fast. However. if the intention was not made at night (i.e before dawn) for such a fast, or, a woman gets her menses on that very day after breaking her fast; then by breaking the fast, *kaffarah* will not become *wajib*.[3]
21. While fasting, a person took snuff, put some oil in his ears or took an enema without taking any medicine orally. The fast will break. However, only *qadha* will be *wajib* and not *kaffarah*. If he puts water in his ears, the fast will not break.[4]
22. While fasting, it is not permissible for a woman to insert any medicine, oil, etc. in her vagina. If she inserts any medicine into the vagina, the fast will break, *qadha* will be *wajib* but not *kaffarah*.[5]
23. Because of some reason, the doctor inserts his finger into the vagina, or, the woman inserts her own finger[6]. Then, he or she removes part of the finger or the entire finger and then reinserts the finger. The fast will break but *kaffarah* will not be *wajib*. If the finger was not reinserted, the fast will not break. However, if the finger was wet or moist before inserting it the first time, and then it is inserted, the fast will break the first time it is inserted.
24. Blood comes out from the mouth. It is then swallowed together with saliva. The fast will break. However, if the quantity of blood is less than that of the saliva and its taste is not felt when it goes down the throat, the fast will not break.[7]
25. If a person tastes something with his mouth and thereafter spits it out, the fast will not break. However, it is *makruh* to do so unnecessarily. But if one's husband is very hot-tempered and there is the fear that if the salt or water content in the gravy is not in order, he will become extremely angry, it is allowed to taste and will no longer be *makruh*.[8]
26. It is *makruh* to soften any food with one's mouth and feed it to a child. However, if this becomes necessary and there is no alternative, it will not be *makruh*.[9]
27. It is *makruh* to cleanse the teeth with coal or tooth-powder. If any of these things go down the throat, the fast will break. It is permissible to clean the teeth with a *miswak*, whether it is a dry *miswak* or a fresh one. If the *miswak* is obtained from the *neem* (margosa) tree and one perceives it's bitterness in the mouth, even then it will not be *makruh* to use such a *miswak*.[10]
28. A woman was sleeping or lying down unconscious. A person came and had sexual intercourse with her. Her fast will break, *qadha* will become *wajib* but she does not

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[1] Sharah Al-Bidayah V-1. P-201. Sharah Al-Tanweer V-2. P-172. (Although the ruling is stated here, it should be noted that anal intercourse is *haram* (forbidden). (Translator). [2] Sharah Al-Bidayah V-1. P-202. [3] Sharah Al-Tanweer V-2. P-172. (*Kaffarah* will become *wajib* if the intention was made at night or, if a woman gets her menses on the day in which she broke her fast. (Translator). [4] Sharah Al-Bidayah V-1. P-202. [5] Sharah Al-Tanweer V-2. P-161. This entire ruling applies to women only. If a man inserts oil or any other substance into his penis, the fast will not break. [6] Fatawa Hindiyah V-1. P-131. Sharah Al-Tanweer V-2. P-58. [7] Fatawa Hindiyah V-1. P-131. Sharah Al-Tanweer V-1. P-357. [8] Fatawa Hindiyah V-1. P-128. Sharah Al-Tanweer V-2. P-179. [9] Durr Mukhtar V-2. P-179. [10] Fatawa Hindiyah V-1. P-148. (N 128). Sharah Al-Tanweer V-2. P-180. See Imdad Al-Fatawa (V-2, P-115) for an elucidatim of this issue. (It is also *makruh* to cleanse teeth with tooth-paste while one is fasting.)

have to give any *kaffarah*. As for the man, *qadha* and *kaffarah* will be *wajib* on him.❶

29. A person ate something forgetfully and thought that since he has eaten, his fast is now broken. He therefore ate something intentionally. His fast will now break, *qadha* will be wajib on him, but not *kaffarah*.❷
30. A person vomited involuntarily and thought that his fast is now broken. He therefore consumed some food. His fast will break, *qadha* will be *wajib*, and not *kaffarah*.❸
31. A person applied antimony, underwent bloodletting or applied some oil and then thought that his fast has broken because of any of these causes. He therefore ate some food intentionally. In this case, both *qadha* and *kaffarah* will be *wajib* on him.❹
32. If a person's fast happens to break in the month of Ramadhan, he cannot eat or drink anything for the rest of the day. It is *wajib* on him to abstain from consuming anything for the rest of the day just like a normal fasting person.❺
33. A person had no intention of fasting on any day in the month of Ramadhan. He therefore continued to eat and drink all day. *Kaffarah* will not be *wajib* on such a person. *Kaffarah* only becomes *wajib* when one makes an intention to fast and then breaks the fast.❻

Sahri and *Iftar*

1. It is *sunnah* to take *sahri* (predawn meal). If a person is not hungry, he should at least eat a few dates or anything else no matter how little it may be. If he does not want to have anything at all, he should at least drink some water.❼
2. A person did not take *sahri*. He merely woke up and ate some betel-leaves. He will still receive the reward of *sahri*.❽
3. As far as is possible, *sahri* should be delayed. However, it should not be delayed to the extent that the time of dawn commences and one begins to have a doubt in one's fast.❾
4. A person took *sahri* very early but then he continued having some betel-leaves, tobacco, tea, water, etc. until just before dawn. When there was a little time left, he gargled his mouth. He will still get the reward of delaying his *sahri*, and the same rule will apply as that which was mentioned with regard to delaying the *sahri*.
5. If one'e eyes did not open for *sahri* and all the members of the household fell asleep, they should fast despite not having taken *sahri*. To leave out the fast on account of that is a sign of lack of dedication and also a major sin.❿
6. As long as it is not dawn and the time of *Fajr salah* does not commence, the explanation of which has passed in the chapter on the times of *salah*, it is permissible to continue with the *sahri*. Once this time expires, *sahri* is not

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❶ Sharah Al-Tanweer V-2, P-167, Radd Al-Muhtar. ❷ Fatawa Hindiyah V-1, P-132, Durr Mukhtar V-1, P-163. ❸ Fatawa Hindiyah V-1, P-132. ❹ Fatawa Hindiyah V-1, P-132. ❺ Tahtawi P-395. ❻ Sharah Al- Bidayah V-1, P-206, Durr Mukhtar V-2, P-165. ❼ & ❽ Bahr Al-Raiq, Sharah Kanz Al-Daqaiq V-2, P-292. Anas ﷺ said that the Prophet ﷺ said at the time of *sahri*, "O Anas, I intend to fast. Get me something to eat." So, he brought him some dates and a vessel with water. (Nasa'i P-305). ❾ Maraqi Al- Falah, notes to Tahtawi P-397. ❿ This statement is very clear and needs no explanation.

permissible.[1]

7. A person woke up a bit late and thought that there is some time left. On this assumption, he took *sahri*. Later he learnt that he had actually taken *sahri* after dawn. His fast will not be valid. He should make *qadha* but *kaffarah* will not be *wajib*. However, he should still abstain from eating or drinking anything and remain like any normal fasting person.
   In the same way, if a person thinks that the sun has set and opens his fast and thereafter the sun appears, his fast will break. He will have to make *qadha* of this but there will be no *kaffarah* on him. After having learnt that the sun has not set as yet, he should abstain from consuming anything until sunset.[2]
8. If a person gets delayed in waking up for *sahri* to such an extent that he is in doubt as to whether there is any time left or not, it will be *makruh* to consume anything. If he eats or drinks anything at such a time, he has committed an evil act and sinned. Later, if he learns that it was already the time of dawn, he will have to keep *qadha* of that fast. But if he does not learn anything and remains in doubt, it will not be *wajib* to keep the *qadha* fast. However, caution demands that he keep that *qadha* fast.
9. When a person is sure that the sun has set, it is *mustahab* for him to open his fast immediately. It is *makruh* to delay in opening the fast.[3]
10. One should delay in opening the fast on a cloudy day. When one is sure that the sun must have definitely set, then only should one open one's fast and make *iftar*. Do not depend on watches and clocks until and unless your heart is at ease because it is possible that the watch is incorrect. In fact, even if the *azan* is heard from somewhere and there is still a doubt as to whether the time is really up or not, even in such a case it is not permissible to open the fast.[4]
11. It is preferable to open the fast with dates. If these are not available, any other sweet substance will suffice. And if even that is unavailable, open the fast with water. Some men and women open their fast with rough salt and regard this to be an act of reward. This is an incorrect belief.[5]
12. As long as there is a doubt as to whether the sun has set or not, it is not permissible to make *iftar*.[6]

Kaffarah

1. The *kaffarah* for breaking fasts of Ramadhan is that the person must fast for two consecutive months. It is not permissible to keep a few fasts, stop fasting for a few days, and recommence fasting. If for some reason or the other[7], one or two fasts in-between are missed out, then the fast for two months will have to be restarted. However, the fasts that a woman misses due to her menses, are forgiven and the *kaffarah* is not defected. However, once she is purified from her menses, she should immediately recommence with the fasting and complete the sixty days.[8]

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[1] Sharah Al-Bidayah V-1, P-407. Radd Al-Muhtar V-1, P-183. Al-Qur'an 2:187. [2] Kanz. Marginal notes to Bahr V-2, P-291. [3] & [4] Sharah Al-Tanweer. Radd Al-Muhtar V-1, P-683. [5] *Hadith* narrated by Anas ﷺ in Abu Dawood and Tirmizi. "The Prophet ﷺ used to break his fast before *salah* with some fresh dates, but if there were no fresh dates, he had few dry dates, and if there were no dry dates, he took some mouthfuls of water." (Abu Dawood, English Translation V-2, P-646.) [6] Sharah Al-Bidayah V-1, P-208. [7] Al-Bahr Al-Raiq V-2, P-277. [8] P-366.

2. If a few fasts are missed because of *nifas* (lochia), and the full sixty days could not be kept consecutively, the *kaffarah* will still not be correct. The fasts will have to be started all over again.[1]
3. If a few fasts of *kaffarah* are missed due to some problem or sickness, even then the fasts will have to be restarted once the person is cured from that sickness.[2]
4. If the month of Ramadhan comes in-between the *kaffarah* fasts, the *kaffarah* will not be valid.[3]
5. If a person does not have the strength to keep the fasts, he should feed sixty poor persons twice a day with a full meal. They must be allowed to eat as much as possible.[4]
6. If there are a few children included among these poor persons, this will not be permissible. One will have to feed additional poor persons in place of these children.[5]
7. If there is bread made of wheat, it is permissible to feed it to them even if it is dry. If the bread is made of barley, millet, corn, etc. they should also be given some gravy with which they could eat the bread.[6]
8. If the person does not feed them with any food, but instead he gives grain to sixty poor persons, this will also be permissible. He should give each poor person grain equal to the value of *sadaqatul fitr* (which is approximately one and a half to two kilos of wheat). Rules concerning *sadaqatul fitr* will *Insha Allah* be discussed in the chapter on *zakah*.[7]
9. It is also permissible to give money equal to the value of the grain.[8]
10. If a person asks someone else to fulfil this *kaffarah* on his behalf by feeding sixty poor persons and the person fulfils his request or he gives the grain, the *kaffarah* will be fulfilled. But if the person gives the *kaffarah* without being asked to do so, it will not be valid.[9]
11. If a person feeds one poor person for sixty days every morning and evening, or continues giving him grain of the value in money for the next sixty days, the kaffarah will be valid.[10]
12. If the person did not feed the poor person for sixty consecutive days, but missed out a few days in between, there is no harm in this. This is also permissible (as long as he completes the sixty days).[11]
13. If a person gives the poor person grain that will last him for sixty days at one time, the *kaffarah* will not be valid. Similarly, if he gives one poor person sixty times in one day, it will still be regarded as giving for one day only. He will then have to give to 59 additional poor persons. The same rule applies when giving money. That is, it is not permissible to give money to one poor person in one day as a compensation for more than one fast.[12]
14. If he gives a poor person *kaffarah* that is less than the *sadaqatul fitr*, the *kaffarah* will not be valid.[13]

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[1] & [2] Sharah Al-Tanweer V-2, P-957. [3] Sharah Al-Tanweer V-2, P-957. [4] Sharah Al-Tanwer V-2, P-659. That is, they must eat in such a way that no hunger remains. [5] Radd Al-Muhtar V-2, P-659. [6] Fatawa Hindiyah V-1, P-151. [7] & [8] Fatawa Hindiyah V-1, P-150. [9] Sharah Al-Tanweer, Radd Al-Muhtar V-2, P-961. [10] Fatawa Hindiyah V-1, P-151, V-2, P-960, Sharah Al-Tanweer. [11] Maraqi P-367, Sharah Al-Tanweer V-2, P-363. [12] Fatawa Hindiyah V-1, P-151, Sharah Al-Tanweer V-2, P-960. [13] Bahr Al-Raiq V-4, P-108.

15. If a person breaks a few fasts in the same Ramadhan, only one *kaffarah* will be *wajib*. But if two fasts are for the Ramadhans of two different years, he will have to give *kaffarah* for each fast.[1]

Conditions which Permit the Breaking of the Fast

1. A person suddenly falls ill and fears that if the fast is not broken his life will be in danger or that his health will deteriorate[2]. In such a case it is allowed to break the fast. For example, a person experiences severe pains in the stomach and becomes extremely restless, or he was bitten by a snake. In such instances, it is permissible to break the fast and take some medicine. Similarly, if a person feels extremely thirsty[3] and fears for his life, it is again permissible to break the fast.
2. A pregnant woman encounters certain difficulty and thereby fears for her or her child's life. She is permitted to break her fast.[4]
3. On account of her being preoccupied in cooking, a woman feels extremely thirsty and she feels so restless that she fears for her life[5] She is allowed to break the fast. But if she intentionally carried out such strenuous work which caused her to feel this way[6], she will be sinning.[7]

Conditions which Permit One not to Fast

1. A person experiences a sickness[8] which could be aggravated by fasting and he fears that if he had to fast, his sickness would worsen or that his recovery would be delayed or that he would die. In all these instances he should not fast. Once he recovers from his sickness, he must keep *qadha* for the fasts which he missed. However, this concession cannot be obtained by mere thinking and the fast cannot be left out merely on this basis. Instead, when a pious Muslim doctor[9] says that fasting would be detrimental to the sickness, only then will it is allowed to leave out a fast.
2. If the doctor is a *kafir* or he is not religiously minded, his advice cannot be relied upon. One cannot leave out a fast merely on his advice.[10]
3. If the doctor did not say anything, and the person has some past experience or noticed certain signs whereby his heart says that fasting will be detrimental to his health, he should not fast. But if he has no past experience, nor does he know anything about this sickness, then his mere thinking is not considered. If a person breaks his fast without consulting a pious doctor or without having any past experience, he will have to give *kaffarah*. And if he does not fast at all, he will be sinning.
4. A person recovered from his sickness but continued feeling weak and he feels that if he fasts, he will fall ill again. He is allowed not to fast.
5. If a person is travelling, he is allowed not to fast. He must redeem of the missed

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[1] Sharah Al-Tanweer, Radd Al-Muhtar V-2, P-17. [2] Fatawa Hindiyah V-1, P-133. [3] Maraqi Al-Falah. Marginal notes on Tahtawi P-384. Alternatively, he feels extremely hungry and fears for his life. It is permissible to break the fast in such a case. [4] Fatawa Hindiyah V-1, P-133. [5] Tahtawi P-398. [6] Sharah Al-Tanweer V-1, P-176. [7] However, it is permissible to break the fast even in this instance. [8] Radd Al-Muhtar, Sharah Al-Tanweer V-2, P-185, 186. [9] Alternatively, if a person is sure that his health will deteriorate based on his past experience of a similar sickness, then he is also allowed to leave out a fast. See ruling number 3 for a further explanation. [10] Radd Al-Muhtar V-2, P-187.

fast whenever possible. "Travelling" in this context is the same as that mentioned in the chapter on offering *salah* while travelling, i.e. one must have the intention of travelling approximately 77 kilometres or more.[1]

6. If a traveller will not experience diffficulties by fasting, e.g. he is travels by train and hopes to reach his destination by the evening or has the necessary items of comfort during the course of the journey, in such a case it is preferable to fast even though he is still regarded as a traveller. But if he does not fast despite these comforts, then there is no sin on him. However, he will be deprived of the virtue of fasting in the month of Ramadhan. If a person experiences difficulties because of fasting during the course of his journey, it is better not to fast.[2]
7. A person did not fast due to some sickness and passed away in that very sickness, or a traveller did not fast and passed away before he could reach his destination or before he could return home, in both cases, they are absolved from redeeming fasts and will not be taken to task for this on the day of judgement, because they did not get the opportunity to redeem the missed fasts.[3]
8. A person missed 10 fasts throug of sickness. Then his health returned to normal for 5 days but he passed away. However, he did not redeem any of the missed fasts in these 5 days. He will therefore be accountable for 5 days of missed fasts and will be absolved from the other 5 days. If he returned to normal for 10 days but did not redeem the 10 fasts which he had missed, he will be accountable for all 10 days. It is therefore necessary for the person to advise his near ones before he may pass away to pay fidyah on his behalf for all the fasts which he missed, if he has any money to be given as *fidyah*[4] The rulings related to *fidyah* will be mentioned in a later chapter Insha Allah.
9. Similarly, if a traveller misses a few fasts and dies after reaching his home, he will be accountable only for the number of days that he survived at his house. It is also necessary on this person to make a bequest that *fidyah* be paid on his behalf. If the number of fasts missed are more than the duration of his stay at home, there is no accountability for the number of fasts which exceed the duration of his stay at home.[5]
10. During the course of his journey, a person stopped over at a place with the intention of staying there for 15 days or more. It will not allowed to him to miss any fast because he is no more a traveller according to *Shariah*. However, if he made the intention of stopping over for less than 15 days, it will be permissible for him not to fast.[6]
11. A pregnant or a breast-feeding woman is excussed from fasting if she fears her child's life or her own. She must make *qadha* of the missed fasts at a later date. However, if her husband is wealthy and he can afford to pay a wet nurse to breast-feed his child, she is not permitted to miss any fast on account of breast-feeding unless the child refuses to drink the milk of anyone other than its mother's in which case she will be allowed, it will be permissible for the woman not to fast on account of breast-feeding.[7]
12. A wet nurse accepted the job of breast-feeding before Ramadhan. When Ramadhan

[1] & [2] Sharah Al-Tanweer V-2, P-188. [3] & [4] Sharah Al-Tanweer V-2, PP-188, 189. [5] Fatawa Hindiyah V-1, P-33. [6] Sharah Al-Tanweer V-2, P-190. [7] Radd Al-Muhtar V-2, P-186.

commenced, she feared over the life of the child by her fasting. It will also be permissible for this wet nurse not to fast.[1]

13. A woman experienced menstruation *haidh* or gave birth and was therefore in a state of lochia. As long as the state of menses or lochia remains, she is not allowed to fast.[2]
14. If a woman becomes pure from her menses or lochia during the night, she should not miss the fast of the following day. Even if she did not have a bath at night, she should fast and have a bath in the morning. If a woman becomes pure after dawn, she is not permitted to form the intention to fast. Also it will not be permissible for her to eat or drink anything. She will have to spend her entire day like normal fasting persons.[3]
15. Similarly, when a person accepts Islam during the day or reaches the age of puberty during the day, he should abstain from eating or drinking anything for the rest of the day. If such a person eats or drinks something during the day, *qadha* fast will not be *wajib* on him.[4]
16. A traveller had the intention of not fasting. However, he reached his home one hour before noon, or, one hour before noon he made the intention of staying over at a place for 15 days or more. In addition to this, he had not consumed any food or drink since dawn. Such a person should make the intention of fasting and fast for the rest of the day.[5]

Fidyah (Compensation or Ransom)

1. The person who is extremely old and does not have the strength to fast, and the person who is extremely ill and does not have any hope of recovering nor the strength to fast will have to give grain to a poor person equivalent to the amount stipulated for *sadaqatul fitr* in place of every fast that such people miss. Alternatively, they could feed one poor person with two complete meals for each fast that they miss. In the *Shariah* this is known as *fidyah*. It is also permissible for such persons to give the value of the grain in cash.[6]
2. It is also allowed to distribute this grain of *fidyah* among several poor persons.[7]
3. If the old person happens to regain some of his strength, or the sick person recovers from his illness, they will have to keep *qadha* for all the fasts which they had missed. As for the *fidyah* which they had paid, they will be rewarded separately for that.[8]
4. A person had to keep *qadha* of several fasts. At the time of death he made a bequest that *fidyah* be paid in place of all his missed fasts. This fidyah will have to be paid by his inheritors from his wealth. After paying for the deceased person's funeral arrangements, his debts, etc. if one third of his left over wealth is sufficient to pay the *fidyah*, then it will be *wajib* to pay this *fidyah*.[9]
5. If the person did not make a bequest but his inheritors paid the *fidyah* out of their own wealth, even then one should have the hope that this act will be accepted by

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[1] Radd Al-Muhtar V-2. P-186. [2] & [3] Sharah Al-Bidayah V-1. P-607. [4] Sharah Al-Bidayah V-1. P-205. [5] Sharah Al-Bidayah V-1. P-205. [6] Sharah Al-Tanweer V-2. P-191. [7] Radd Al-Muhtar V-2. P-192. [8] Fatawa Hindiyah V-1. P-133. [9] Sharah Al-Tanweer V-2. P-188. If the one third of his wealth is not sufficient, whatever can be paid as *fidyah* should be paid.

Allah and that He will not take him to account for the missed fasts. It should be borne in mind that it is not permissible for the inheritors to pay the *fidyah* from the deceased person's wealth if the latter did not make a bequest in that respect. Similarly, if the *fidyah* is more than one third of his wealth, then despite his making a bequest in this regard, it will not be permissible to utilise the balance of his money without the permission and consent of all the inheritors. If all the inheritors express their consent and happiness, it will be permissible to pay the *fidyah* in both cases. However, it should be remembered that the consent of immature inheritors is not considered in *Shariah*. If the mature inheritors separate their inheritance and pay the *fidyah* from their share, it will be permissible to do so.[1]

6. The same rules will apply if a person had several *salahs* which he had to make *qadha* of and made a bequest that *fidyah* be paid for the *salah* that he missed.[2]
7. The *fidyah* that will have to be paid for each missed *salah* will be the same as that paid for each missed fast. *Fidyah* will have to be paid for the five *fard salahs* plus the *Witr salah*: totalling six *salahs* a day. According to this calculation, approximately 12 kilos of grain will have to be paid.[3]
8. A person had not paid his *zakah*. By his making a bequest, the paying of this *zakah* will become *wajib* on his inheritors. If the person did not make a bequest but his inheritors[4] paid the *zakah* on his behalf on their own then their payment is not proper *zakah*.[5]
9. It is not permissible for the inheritors to offer *qadha salah* or keep *qadha* fasts on behalf of the deceased. If they do so, the deceased will not be absolved of his accountability to Allah.[6]
10. It is not permissible to miss out the fasts of Ramadhan without any valid reason. To do so is a major sin. A person should not be under the misconception that he will keep *qadha* of the missed fast at a later date. It is mentioned in a *Hadith* that if a person misses a single fast of Ramadhan and thereafter fasts the entire year as a compensation for that one missed fast, he will not receive the reward that he would have received for that one fast of Ramadhan.[7]
11. If a person does not fast on a particular day, he should not eat or drink in the presence of others, nor should he inform anyone that he is not fasting on that day, because to commit a sin (is one thing) and to expose it is also a sin. He will be sinning two-fold if he discloses to others that he does not fast. It is wrong to think that when we cannot conceal anything from Allah, why should we conceal it from others? In fact, even the person who does not fast due to some valid excuse, should not inform others, nor should he eat or drink in their presence.[8]
12. When a young boy or girl becomes capable of fasting, they should also be commanded to fast. When they reach the age of ten, they should be beaten and made to fast. If they cannot keep all the fasts, they should be made to keep as many as possible.[9]

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[1] Sharah Al-Tanweer V-2, P-189. [2] Sharah Al-Tanweer V-1, P-766. [3] Sharah Al-Tanweer V-2, P-191. [4] This will become *wajib* on his inheritors after paying for his funeral arrangements, debts, etc. and there is sufficient money from one third of his wealth. The rules that have been mentioned for *fidyah* on missed fasts will apply over here as well. [5] Sharah Al-Tanweer, Radd Al-Muhtar V-2, P-191. However, it is preferable for the inheritors to pay the *zakah* on his behalf. Allamah Shami رحمة الله عليه has written that if the inheritors pay on behalf of the deceased person despite his not making a bequest to this effect, it will be considered to be fulfilled. [6] Sharah Al-Bidayah P-205. [7] Jami' Al-Fawa'id V-1, P-160. [8] Radd Al-Muhtar V-1, P-171. [9] Sharah Al-Tanweer V-2, P-172.

13. When an immature girl or boy keeps a fast and breaks it later, they should not be made to keep *qadha* of it. However, if they commence offering a *salah* and break it, they should be made to repeat that *salah*.[1]

I'tikaf

Before the end of the 20th day of Ramadhan until the moon of *Eid ul-fitr* is sighted, the act of sitting at the place where one offers one's *salah* at home[2] and engaging in worship is known as *i'tikaf*[3]. There is great reward in this *i'tikaf*. Once a woman commences with *i'tikaf*[4], she can only leave that place for the purpose of relieving herself or for the purpose of food and drink. If there is someone who could bring the food and drink, she cannot leave that place even for the purpose of food and drink[5]. She should remain in that place all the time and sleep there as well. It is preferable not to remain idle[6]. Instead, she should occupy herself in the recitation of the Qur'an, offering nafl *salahs*, engaging in the remembrance of Allah, etc. If a woman experiences *haidh* or menses, she should abandon her *i'tikaf*[7]. *I'tikaf* in such a state is not permissible[8]. While in a state of *i'tikaf*, it is not permissible for a woman to have intercourse with her husband, to sleep with him, cuddle or fondle him, etc.[9]

The Virtues of Fasting

1. The Prophet ﷺ said[10]: "The sleep of a fasting person is regarded as an act of worship, his remaining silent is regarded as a *tasbeeh*[11], the reward for his good deeds is multiplied, his supplications are accepted[12], and his sins are forgiven."
2. It is mentioned in a *Hadith*[13] that fasting is a shield and a strong fortress in order to save oneself from hell. In other words, just as a person seeks refuge in a strong fortress or by means of a shield from an enemy, in the same way, one gets salvation from hell by fasting. By fasting, a person's power of committing sins gets weak, and his power to do good gets stronger. When a person fasts in the proper manner and implements all the etiquette of fasting, he will free himself of sins and gain salvation from hell.
3. It is stated in a *Hadith* that fasting is a shield as long as it is not destroyed by lies and backbiting[14]. In other words, fasting works as a shield as explained above on the condition that the person abstains from sinning. If a person fasts and still speaks lies, backbites, and commits other sins, then although he will be absolved of the *fard* of fasting, he will be committing a major sin. Furthermore, he will be deprived of the blessings of fasting.
4. A *Hadith* tells us that fasting is a shield. The person who awakens in the morning

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[1] Radd Al-Muhtar V-2, P-172, Sharah Al-Tanweer V-1, P-205. The reason for this difference is that there is much difficulty in keeping a *qadha* fast while there is no difficulty in offering a *qadha salah*. (Translator). [2] This is applicable to women. Men have to sit in a mosque in which the five times *salah* is offered with congregation. [3] Sharah Al-Tanweer. Radd Al-Muhtar V-2, P-206. Rasa'il Al-Arkan P-231. [4] Maraqi, marginal notes to Tahtawi P-383. [5] Sharah Al-Tanweer. Radd Al-Muhtar V-2, P-216. [6] Sharah Al-Tanweer V-2, P-217. [7] Sharah Al-Tanweer V-2, P-208. [8] However, once the woman is purified from her menses or *nifas*, she will have to make *qadha* of her *i'tikaf*. This *qadha* will only be for the day on which she was overcome by menses or *nifas*. If she makes *qadha* of that *i'tikaf* after Ramadhan, she will have to fast on that day as well. But if she makes *qadha* of that *i'tikaf* in Ramadhan, then the fast of Ramadhan will suffice for her *qadha i'tikaf*. [9] Maraqi P-284. [10] Bayhaqi. [11] That is, when the fasting person remains silent, he receives the reward of reciting *Sub'hanAllah* which means: Glory be to Allah. [12] In other words, fasting has a special influence in the acceptance of supplication. [13] Bayhaqi. [14] Tabarani.

in a state of fasting should not commit any act of ignorance. If someone approaches him in an ignorant way, he should not reply to him in the same ignorant manner nor should he address him disrespectfully. Instead, he should inform him that he is fasting. "By him in Whose Him is the life of Muhammad ﷺ is the smell that emanates from the mouth of a fasting person is more beloved to Allah than the fragrance of musk." In other words, on the day of judgement, the smell that emanates from the mouth of a fasting person will be replaced with a fragrance even better than musk[1] This fragrance will emanate from the mouth of the fasting person and it will be most beloved to Allah. This foul smell that emanates from a fasting person in this world will actually be a source of attaining that fragrance in the hereafter.

5. A *Hadith* tells us that at the time of opening the fast, the person is permitted to make a supplication whose acceptance is promised.[2]
6. According to a *Hadith* that the Prophet ﷺ addressed two persons saying: "You should fast because fasting is a shield that saves one from hell and from the difficulties of time[3] " In other words, one will be saved from hell and also from the difficulties and calamities of this world.
7. According to another *Hadith*[4] "On the Day of Judgement, three persons will not have to give an account of the food that they ate, immaterial of what they ate as long as it was lawful. They are: the fasting person, the person who takes *sahri*, and the person who is stationed on the borders of the Islamic state safeguarding it from being invaded by the disbelievers." This is a great concession for these three persons that they have been absolved from giving an account of their eating. It should be borne in mind that inspite of this concession, one should not spend much money and time in preparing exquisite meals because it turns one away from the remembrance of Allah and gives impetus to one's power of committing sins. One should value the bounties that Allah has blessed one with and the best way of showing gratitude to Allah is that one should obey all His commands and orders.
8. A *Hadith* tells us that the person who feeds a fasting person at the time of opening fast will receive the same reward as that of the fasting person without there being any decrease in the reward of the fasting person. In other words, through the mercy and generosity of Allah, both of them will receive the same reward. This will apply even if the person feeds him with a very simple or insignificant meal, merely giving him some water to drink.[5]
9. A *Hadith* says that Allah multiplies the rewards of His pious servants by ten times to 700 times except for the reward of fasting for there is no limit for the reward of fasting. As regards fasting, Allah says: "It is for Me alone and I will give the reward for it." From this we can gauge how great the reward of fasting is that there is no limit to the rewards. Allah will give the reward for fasting Himself and will not delegate this task to the angels. Glory be to Him for attaching such importance to this little effort on our part. However, it should be borne in mind that all these virtues and benefits of fasting will only come into effect when we fulfil this duty as it ought to be fulfilled, and only when we abstain from speaking lies, backbiting, and all other sins. In the month of Ramadhan, some people leave out their *salah*

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[1] Nasa'i. [2] Haakim. [3] Ibn Najjar. [4] Tabarani. [5] Ahmad.

completely while others miss out the *Fajr salah*. In doing so, they are depriving themselves of the numerous blessings and rewards of fasting. One should not have this misconception that fasting is more virtuous than *salah* because *salah* is the most virtuous of all the different acts of worship. The meaning of this *Hadith* is that there is a very great reward for fasting and it does not mean that fasting is the most virtuous act of worship[1]. The *Hadith* continues that there are two times of extreme happiness for the fasting person. The first time of happiness is when he opens his fast and the second time is on the day of judgement. That is, when he meets Allah, as mentioned in other *Ahadith*.[2]

10. It is stated in a *Hadith* that on the first night of Ramadhan the doors of heaven are opened. These doors remain open right till the end of Ramadhan. There is no Muslim who offers *salah* in any of the nights of this month except that he receives 2500 rewards for every raka'h that he offers. In addition to this, Allah will construct a palace of rubies. This palace will have sixty doors. Each of these doors will have a golden chamber which will be decorated with rubies.

    When the person keeps the first fast of Ramadhan, all the minor sins that he had committed during the past year since the first fast of the last Ramadhan will be forgiven. In addition to this, 70 000 angels will make supplication for his forgiveness daily from morning till sunset. For every raka'h of *salah* that he offers in Ramadhan, whether it be during the day or at night, he will be rewarded with a tree in Paradise. The shade of this tree will be such that a traveller travel beneath it for a journey of 500 years. (yet not come out of it).[3]

    How great is the virtue of fasting! O Muslims! Never allow yourself to miss any fast. In fact, if you have the strength, then keep *nafl* fasts as well. Show total love for Allah who is so Merciful that He is rewarding us so abundantly in exchange for a little effort on our part. At least make Allah your beloved for your own benefit in that you will receive the abundant benefits of Paradise.

11. It is stated in a *Hadith* that Paradise is decorated from the beginning of the year till the end of the year especially for Ramadhan. In addition to this, the large eyed Hoors of Paradise decorate and beautify themselves from the beginning of the year till the end of the year especially for the fasting persons. When Ramadhan commences, Paradise says to Allah: "O Allah! Enter your pious servants into me in this month." As for the large eyed *Hoors*, they say: "O Allah! Appoint husbands for us from among your pious servants."

    The person who did not slander anyone in this month and did not consume any intoxicants shall have all his sins wiped out. As for the one who slanders someone or consumes any intoxicant, all his good deeds for the past year will be wiped out. In other words, he will be committing a major sin. It should be remembered that just as rewards are multiplied in a holy month, punishment is also increased if a sin is committed in a holy month. One should ponder over the warning in this *Hadith*.

    Fear the month of Ramadhan because it is the month of Allah. In this month, Allah has ordered His servants to emulate His practice by abstaining from food and drink. Since Allah is pure from food and drink all the time, this month of Ramadhan has

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[1] It is not unknown that a partial excellence does not over-shadow, complete excellence which belongs to *salah*. [2] Khateeb. [3] Bayhaqi.

been specially attached to Him. As for the other months, they all belong to Him as well. Allah has given you eleven months in which you can eat, drink, and indulge in other lawful pleasures. He has set aside just one month for Himself in which He has ordered you to abstain from food, drink, and other lawful pleasures. Therefore, fear the month of Ramadhan, for most certainly, it belongs to Allah.[1]

Obey Allah in this month and abstain from sins. Although obedience to Allah is necessary all the time, its importance is stressed in particular places such as Makkah and Madinah and at particular times such as in the month of Ramadhan. Special attention should be paid to abstaining from sins at such places and at such times because just as rewards are multiplied at these times and places, so too is punishment.

12. It is mentioned in a *Hadith* that when food is presented to you at the time of *iftar*, then prior to opening your fast you should recite the following supplication:

    بِسْمِ اللهِ وَالْحَمْدُ لِلّٰهِ اَللّٰهُمَّ لَکَ صُمْتُ وَعَلٰی رِزْقِکَ اَفْطَرْتُ وَعَلَیْکَ تَوَکَّلْتُ سُبْحَانَکَ وَبِحَمْدِکَ تَقَبَّلْ مِنِّیْ اِنَّکَ أَنْتَ السَّمِیْعُ الْعَلِیْمُ○

    "In the name of Allah. All praise is due to Allah. O Allah! I have fasted for Your pleasure. it is with Your sustenance that I am opening my fast, and I have placed complete trust in You. Glory be to You and praise be to You. Accept this fast from me for most surely You are All-Hearing, All-Knowing."[2]

13. It is mentioned in a *Hadith* that when you open your fast, it is preferable to open it with dry dates because there is a lot of blessing in this. If you do not have dates, open your fast with water because water is a great purifier[3]. In certain *Ahadith* it is also mentioned that the fast should be opened with milk.
14. It is mentioned in a *Hadith* that the person who keeps fast for 40 days solely for the pleasure of Allah shall have whatever supplication he makes to Allah accepted. In other words, this person will become so beloved in the sight of Allah that whatever supplication he makes will be accepted by Allah if He feels that it will be to the benefit of that person. The respected *sufis* رحمة الله عليهم, have laid down a system of cutting off all relations with this world for forty days and engaging in worship of Allah in a mosque. In addition to this, the person must fast for these forty days while he is in mosque. By doing this, the person will benefit tremendously and will also develop the strength to do good deeds. Through the blessing of this, he will receive special knowledge from Allah and he will also be blessed with a deep understanding of things.
15. It is mentioned in a *Hadith* that the person who fasts on Thursdays, Fridays and Saturdays of every sacred month, he will receive the reward of engaging in worship for 700 years. There are four months which are sacred. They are: *Rajab*, *Zul Qa'dah*, the first ten days of *Zul Hajjah*, and *Muharram*. However, it should be borne in mind that it is forbidden to fast on the 10th, 11th, 12th and 13th of *Zul Hajjah*.
16. It is mentioned in a *Hadith* that the person who keeps three fasts in the sacred months, on Thursday, Friday and Saturday, he will receive the reward of engaging

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[1] Bayhaqi. Ibn Asakir. [2] Dara Qutni, narrated by Anas ﷺ. [3] Khazeemah.

in worship for two years. That is, on the day of judgement it will be written in his book of deeds that he had worship for two years in return for these three days of fasting.

The Virtues of *I'tikaf*

1. We learn from a *Hadith* that the person who sits in i'tikaf during the last ten days of Ramadhan will receive the reward of performing two *Hajj* and two *Umrahs*.[1]
2. A *Hadith* says that the person who sits in *i'tikaf* with the firm conviction that it is religious worship and he hopes to receive its rewards[2], all his past minor sins will be forgiven.
3. It is mentioned in a *Hadith* that protecting the borders of the Islamic state takes a full forty days. When a person safeguards the Islamic state for forty days without occupying himself in any business transactions and without involving himself in any innovations, he will be completely purified from his sins just as when his mother had given birth to him. In this *Hadith*, protecting the borders of the Islamic state has been used as an example of that person who leaves all the different areas of the Islamic state and lives on the borders of the Islamic state where he fully occupies himself in *salah*, fasting and other acts of worship. He uses all the means to protect himself externally and internally and also to safeguard himself from sinning. The sins mentioned in the *Hadith* refer to minor sins. This system of forty days is the same system of "forty days" that is common among the *sufis*.[3]

The Virtues of *Laylatul Qadr*

Allah says in the Qur'an:

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ٥

"The night of power is better than a thousand months."

This means that the reward for engaging in worship in this night is so great that if a person had to engage in worship for a thousand months apart from this night, he will not receive the same reward as that of engaging in worship in this one night.

In explaining the reason for the revelation of this verse, Imam Suyuti رحمة الله عليه in his book "*Lubabun Nuqool*" that once the Prophet ﷺ mentioned a person from among the Banu Isra'eel who had waged jihad in the path of Allah for 1000 months. Upon hearing this, the Sahabah were astonished and at the same time they became very despondent on the basis that how will they ever be able to accomplish such a feat. So Allah revealed the following verses:

إِنَّآ أَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ وَمَآ أَدْرٰكَ مَا لَيْلَةُ الْقَدْرِ ط لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ٥

"Most certainly, We have revealed it (the Qur'an) in the Night of Power. And what will make you realise of what the Night of Power is? The Night of Power is better than a thousand months." (97: 1-3)

In other words, this night is better than the thousand months which that person had spent in the path of Allah.

It is mentioned in another *Hadith* that there was a person from the Banu Isra'eel who used to engaged himself in worship of Allah from the evening till the following morning.

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[1] Bayhaqi. [2] Daylami. [3] Tabarani. Ibn Abu Shaybah. Daylami.

And from the morning till the evening he used to wage *jihad* in the path of Allah. He did this continuously for a thousand months. So Allah revealed this verse: لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ "The Night of Power is better than a thousand months." That is, this night is better than the thousand months which the person had spent in worship and *jihad*.

Dear brothers and sisters![1] Value this night and just imagine the great reward one receives for a little effort. Supplications are readily accepted on this night. If you cannot remain awake the entire night, then stay awake for a part of the night. Do not deprive yourself completely through sheer laziness.

1. It is mentioned in a *Hadith* that this month of Ramadhan has dawned upon you. In it is a night which is better than a thousand months. The person who deprives himself of the blessings, obedience and worship of this night has in fact deprived himself of all good. And only an extremely bereft person can do that. He is an extremely deprived person for foregoing such a golden opportunity.[2]
2. It is mentioned in a *Hadith* that if Allah wanted, he would have informed us as to when this night will fall but because of some wisdom known only to Him, He did not inform us. So search for this night in the last seven nights of Ramadhan. In other words, there is a high possibility of experiencing this night in one of these seven nights. Searching for this night means that we have to remain awake and engage ourselves in worship in these seven nights, perhaps we will be blessed with this night.[3]
3. It is mentioned in a *Hadith* that *laylatul qadr* occurs every Ramadhan.[4]
4. It is mentioned in a *Hadith* that *laylatul qadr* occurs on the 27th night of Ramadhan.[5]

There are many differences in opinion as to when *laylatul qadr* occurs. The popular opinion is that it occurs on the 27th night of Ramadhan. However, if a person has the strength and determination to do so, he should engage in worship in the last ten days of Ramadhan. When searching for laylatul qadr in these ten nights, it is not necessary that the person will see or notice something. Whether he sees something or not, he should continue with his worship and thereby gain all the blessings. This is the object of *laylatul qadr*, i.e. the person must earn all the blessings and rewards that have been mentioned. To see or notice something is not the aim and objective.

The Virtues of *Taraweeh*

It is mentioned in a *Hadith* that Allah has made fasting in the month of Ramadhan *fard* upon you, and standing in *salah* at night *sunnah* upon you. The person who fasts during the day and stands in *salah* at night, believing both these acts to be the requisites of religious and at the same time seeking the rewards for these acts, then this fasting and this *salah* will wipe out all his past minor sins.[6]

In this context, standing in *salah* refers to the *Taraweeh salah*. A person should try and do as much good as possible in the month of Ramadhan. By fulfilling a *fard* act in this month, one receives the reward of fulfilling 70 *fard* acts. By fulfilling a *nafl* act in this month, one receives the reward of fulfilling one *fard* act.

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[1] Lubad Al-Nuqool. Ibn Abu Hatim, narrated by Mujahid. [2] Ibn Majah. [3] Al-Haakim. [4] Abu Dawood. [5] Abu Dawood. [6] Nasa'i. Bayhaqi.

The Virtues of Remaining Awake During the Nights of *Eid*

It is mentioned in a *Hadith* that the heart of the person who remains awake during the nights of *Eid ul-Fitr* and *Eid ul-Adha* will not be dead on the day when all hearts will be dead.[1]

In other words, his heart will be safeguarded from the fears of the day of judgement, the day on which people will be in turmoil when they see the trials and tribulations of that day.

RECITING THE QUR'AN WITH CORRECT PRONUNCIATION[2]

It is *wajib* to make efforts in reciting the Qur'an with correct pronunciation (*tajweed*). It is a sin to display complacency and laziness in this regard. There are many rules of *tajweed*. However, we will mention those that are necessary and simple. You should take extreme care in differentiating the following letters and pronouncing them correctly:

(a) ا – ع – ء
(b) ت – ط
(c) ث – س – ص
(d) ح – ہ
(e) د – ض
(f) ذ – ظ – ز

ت is not read with a full mouth, but ط is read with a full mouth. ث is soft, while س is hard. ص is read with a full mouth. ض is pronounced with the side of the tongue touching the left side of the jawtooth. It is wrong to pronounce it with the front teeth. It is necessary to practice pronouncing this letter repeatedly. ذ is soft, while ز is hard. ظ is read with a full mouth.

1. The following letters are always read with a full mouth:

خ – ص – ض – ط – ظ – غ – ق

2. When there is a *tashdîd* (ّ) on a noon and *mîm*, you should read it with *ghunnah*. In other words, read the letter through your nose to the extent that it takes to read an *'alif*.
3. If a letter has a *fathah* (َ), *kasrah* (ِ), or *dammah* (ُ) and there is no *'alif*, *wâw*, or *yâ* after it; then do not read it by lengthening its pronunciation as is the habit of many girls. It is wrong to read it in this way. For example, it is wrong to read اَلْحَمْدُ as اَلْحَمْدُوْ, or مٰلِکِ as مٰلِکِیْ, or اِیَّاکَ as اِیَّاکَا. Wherever the *'alif*, *wâw*, or *yâ* is written, do not shorten it. In brief, you should be particularly careful in differentiating between shortening and lengthening.
4. The *dammah* (ُ) should be pronounced with a slight tinge of *wâw*, while the

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[1] Tabarani.
[2] Such things as were either difficult to comprehend or very obvious have not been mentioned.

kasrah (ـِ) should be pronounced with a slight tinge of *yâ*.

5. If there is a *sukûn* on the *nûn* and it is followed by one of the following letters, then you should read it with *ghunnah*❶ The letters are:

ت ث ج د ذ ز س ش ص ض ط ظ ف ق ک

Examples:

اَنْتُمْ —— مِنْ ثَمَرَةٍ —— فَاَنْجَيْنَاكُمْ —— اَنْدَادًا —— اَنْذَرْتَهُمْ
اَنْزَلَ —— مِنْسَاَتَهٗ —— نَنْشُرُ —— لَمَنْ صَبَرَ —— مَنْضُوْدٍ
فَاِنْ طِبْنَ —— فَانْظُرْ —— يُنْفِقُوْنَ —— مِنْ قَبْلِكَ —— اِنْ كُنْتُمْ

6. Similarly, if any letter has two *fathahs*, two *kasrahs*, or two *dammahs* whereby they produce the sound of a *noon*, and this letter is followed by any of the above mentioned 15 letters, then you should also read it with *ghunnah*.

Examples:

جَنّٰتٍ تَجْرِيْ —— جَمِيْعًا ثُمَّ اسْتَوٰى
مِنْ نَّفْسٍ شَيْئًا —— رِزْقًا قَالُوْا —— رَسُوْلٌ كَرِيْمٌ

You can search for similar examples.

7. If a *nûn* has a *sukûn* and it is followed by a *râ* or *lâm*, then that *nûn* is not pronounced and it is completely assimilated into the *râ* and *lâm*. For example,

مِنْ رَّبِّهِمْ وَلٰكِنْ لَّا يَشْعُرُوْنَ

8. Similarly, if any letter has two *fathahs*, two *kasrahs*, or two *dammahs* whereby they produce the sound of a *nûn*, and this letter is followed by a *râ*, or *lâm*; even then that *nûn* is not pronounced and it is completely assimilated into the *râ* and *lâm*. For example,

غَفُوْرٌ رَّحِيْمٌ —— هُدًى لِّلْمُتَّقِيْنَ

9. If there is a *sukûn* on a *nûn* and it is followed by a *bâ*, then that *nûn* will be pronounced like a *mîm* and *ghunnah* will also be made. For example,

اَنْۢبِئْهُمْ

will be read as,

اَمْبِئْهُمْ

Similarly, if any letter has two *fathahs*, two *kasrahs*, or two *dammahs* whereby they produce the sound of a *nûn*, and this letter is followed by a *bâ*, even then that *nûn* will be read as a *mîm*. For example,

اَلِيْمٌۢ بِمَا

will be read as,

اَلِيْمُمْ بِمَا

❶ Only a teacher can teach it practically; hence, it should be learnt from a teacher.

In some copies of the Qur'an, a small *mîm* is written above that letter, while other copies do not have it written. Whatever the case may be, wherever this combination is found it will be pronounced as suggested above.

10. If there is a *sukûn* on a *mîm* and it is followed by a *bâ*, then make *ghunnah* on that *mîm*. For example,

يَعْتَصِمْ بِاللّٰهِ

11. If a letter has two *fathahs*, two *kasrahs*, or two *dammahs* and the letter following it has a *sukûn*, then in place of reading the two *fathahs*, one *fathah* will be read and the *'alif* that is written will not be read, instead, the reader will read a *nûn* that has a *kasrah* and join it to the letter that has got a *sukûn*. For example,

خَيْرًا الْوَصِيَّةُ

will be read as,

خَيْرَ نِالْوَصِيَّةُ

Similarly, instead of reading two *kasrahs*, he will read one *kasrah* and join it with a *nûn*. For example,

فَخُوْرٍ الَّذِيْنَ

will be read as,

فَخُوْرِ نِالَّذِيْنَ

Similarly, instead of reading two *dammahs*, he will read one *dammah* and join it with a *nûn*. For example,

نُوْحٌ ابْنَهٗ

will be read as,

نُوْحُ نِابْنَهٗ

In some copies of the Qur'an, a small *nûn* is written inbetween the two letters. But if it is not written in any particular copy, this rule should still be followed.

12. If there is a fathah or *dammah* on the *râ*, it should be pronounced with a full mouth. For example,

رَبِّ الْعَالَمِيْنَ — اَمْرُهُمْ

But if there is a *kasrah* below the *râ*, it should be pronounced lightly. For example,

غَيْرِ الْمَغْضُوْبِ

If there is a *sukûn* on the *râ*, then look at the letter preceding it. If the preceding letter has a fathah or *dammah*, then pronounce that *râ* with a full mouth. For example,

اَنْذَرْتَهُمْ مُرْسَلٌ

But if the preceding letter has a *kasrah*, then pronounce that *râ* lightly. For

example,

لَـــمْ تُنْـذِرْهُـمْ

There are certain places where this rule does not apply, however, you will not understand them now. In most places, the abovementioned rules apply, therefore read them as mentioned.

13. If the *lâm* in:

اَللّٰهُ ـــ اَللّٰهُمَّ

is preceded by a letter that has a *fathah* or *dammah*, then pronounce the *lâm* with a full mouth. For example,

خَتَمَ اللّٰهُ   فَزَادَهُمُ اللّٰهُ   وَاِذْ قَالُوْا   اللّٰهُمَّ   اَلْحَمْدُ لِلّٰهِ

But if it is preceded by a *kasrah*, then pronounce the *lâm* lightly. For example,

اَلْحَـــمْدُ لِلّٰهِ

14. Wherever you find a *tâ marbûta* (ة) whether it is written separately or joined to another letter, (ـة) and you wish to stop at that *tâ marbûta*, then it will be pronounced as a *hâ*. For example,

قَسْـــوَةٌ

will be read as,

قَسْـــوَهْ

Similarly,

اٰتُوا الزَّكٰوةَ ـــ طَيِّبَةً

will also be read according to the above rule.

15. If a letter has two *fathahs* and you wish to stop at that letter, then an *'alif* will be recited after that letter. For example,

نِـــدَآءً

will be read as,

نِـــدَآءَا

16. Wherever you find this sign (~) in the Qur'an, you should elongate that word. For example, in the following word you should read the *'alif* by adding several other *'alifs* to it:

وَلَا الضَّـــآلِّيْنَ

You should read the *wâw* by adding several other *wâws* to it:

قَالُوْآ اَنُؤْمِـنُ

You should read the *yâ* by adding several other *yâs* to it:

فِيْٓ اٰذَانِهِمْ

17. If you see any of the following signs, you should stop.

م — ط — ۃ — قف — ل

If you see any of the following signs, you should pause without breaking your breath. Then, continue with your recitation.

س — سکتہ — وقفہ

If you see three dots thus. ∴ written twice in one verse, you have the choice of stopping at any one of the two places. If you stop at the first place then do not stop at the second place, or vice versa.
Where you see a (لا) written, do not stop over there. If any other signs are written anywhere, you have the choice of either stopping or not stopping. If there are two signs written, one above the other, then act according to the sign that is written on top.

18. When a letter has a *sukûn* and it is followed by a *tashdîd*, the first letter will not be read. For example, in the following words, the *dâl* will not be read:

قَدْ تَبَيَّنَ

In the following words, the *tâ* will not be read:

قَالَتْ طَّآئِفَةٌ

In the following words, the *tâ* (ط) will not be read:

لَئِنْ بَسَطْتَّ

In the following words, the *tâ* will not be read:

اَثْقَلَتْ دَّعَوَ اللّٰهَ

اُجِيْبَتْ دَّعْوَتُكُمَا

In the following words, the *qâf* will not be read:

اَلَمْ نَخْلُقْكُّمْ

However, if this letter which has a *sukûn* is a *nûn*, or is pronounced as a *nûn* on account of two *fathahs*, two *kasrahs*, or two *dammahs*; and the following letter is a *yâ* or *wâw* which has a *tashdîd*; then in such a case, a tinge of the *nûn* will remain in the pronunciation and the sound of the *nûn* will be created from the nose. For example:

مَنْ يَّقُوْلُ

ظُلُمَاتٌ وَّرَعْدٌ

19. In *surah Hûd*, verse 41, the *kasrah* on the letter *râ* in the following word will not be pronounced like other *râs*. Instead, it will be pronounced with *'imâlah. 'Imâlah* means to pronounce an *'alif* so that its sound resembles the sound of a *yâ* and to pronounce a *fathah* to resemble the sound of *kasrah*[1]. The word is:

مَجْـرٖيٰهَـا

20. In *surah al-Hujurât*, verse 11, the letter *sîn* in the following words is not joined to any letter and the *lâm* following it is joined to the next *sîn*. Based on this,

بِئْسَ الْاِسْمُ

is read as,

بِئْسَ لِسْـمُ

21. In *surah Âal 'Imrân*, verse 1, the *mîm* is joined to the *lâm* and when pronounced will produce the sound "*mîmal*". It is wrong to pronounce it as "*mîm mal*". The words are:

مِيْمَلْ مِيْمْ مَلْ

22. There are certain places in the Qur'an, which are pronounced in a certain way and in other situations they are pronounced in another way. You should bear these places in mind. Extract these places from the Qur'an and teach them to the girls and womenfolk. They are:

(a) Wherever the word (أَنَا) appears in the Qur'an, the *'alif* that follows the *nûn* is not pronounced. Only the first *'alif* and the *nûn* is pronounced. It is read in this way:

أَنَ

(b) In *surah al-Baqarah*, verse 245, the word يَبْصُطُ is written with a *sâd* but pronounced as a *sîn*. In most copies of the Qur'an, a small *sîn* is written above the *sâd*. Even if it is not written, the *sîn* should still be pronounced. Similarly, in *surah al-'A'râf*, verse 69, the word بَصْطَةً is written with a *sâd* but pronounced as a *sîn*.

(c) In *surah Âal 'Imrân*, verse 144, in the word أَفَائِنْ an *'alif* is written after the *fâ*, however, this *'alif* is not pronounced. This word is read as:

أَفَـئِنْ

(d) In *surah 'Âal 'Imran*, verse 158, in the words لَاْ اِلَى اللّٰهِ the *'alif* after the first *lâm* is written, but only one *'alif* is pronounced in the following way:

لَاِلَى اللّٰهِ

(e) In *surah al-Ma'idah*, verse 29, in the word تَبُوْءَا the *'alif* is written after the *hamzah*, but not read. Instead, it is read in the following way:

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[1] It will be pronounced like the English word "rare".

نَبَـؤُا

(f) In *surah al-'A'raf*, verse 103, in the word مَلَا۠ئِهٖ an *'alif* is written after the *lâm*. This *'alif* is not read. Wherever else in the Qur'an this word may appear, it will not be read. Instead it will be read as:

مَـلَـئِهٖ

(g) In *surah at-Tawbah*, verse 47, in the word لَا۠اَوْضَعُوْا an *'alif* is written after the *lâm 'alif* (لَا), however, this *'alif* is not read. Instead it is read as:

لَاَوْضَعُوْا

(h) In *surah Hûd*, verse 68, in the word ثَمُوْدَا۠ an *'alif* is written after the *dâl*, but it is not read. Instead, it is read as:

ثَمُوْدَ

Similarly, in *surah an-Najm*, verse 51, in the same word, an *'alif* is written after the *dâl* but not read.

(i) In *surah ar-Ra'd*, verse 30, in the word لِتَتْلُوَا۠ an *'alif* is written after the *wâw*, but not read. Instead, it is read as:

لِتَتْلُوَ

(j) In *surah al-Kahf*, verse 14, in the word لَنْ نَدْعُوَا۠ an *'alif* is written after the *wâw*, but not read.

Similarly, in *surah al-Kahf*, verse 23, in the word لِشَا۠ىْءٍ an *'alif* is not read. Instead, it is read as:

لِشَيْءٍ

(k) In *surah al-Kahf*, verse 38, in the word لٰكِنَّا۠ an *'alif* is written after the *nûn*, but not read. Instead, it is read as:

لٰكِنَّ

(l) In *surah an-Naml*, verse 21, in the word لَا۠اَذْبَحَنَّهٗ an *'alif* is written after the *lâm*, but not read. Instead, it is read as:

لَاَذْبَحَنَّهٗ

(m) In *surah as-Sâffât*, verse 68, in the word لَا۠اِلَى الْجَحِيْمِ two *'alifs* are written after the first *lâm*. However, only one of the two *'alifs* is read. It is read as:

لَاِلَى الْجَحِيْمِ

(n) In *surah Muhammad*, verse 4, in the word لِيَبْلُوَا۠ an *'alif* is written after the *wâw*, but not read.

Similarly, in verse 31 of the same *surah*, in the word نَبْلُوَا an *'alif* is written after the *wâw*, but not read.

(o) In *surah ad-Dahr*, verse 4, in the word سَلَاسِلَا an *'alif* is written after the second *lâm*, but not read. Instead, it is read as:

سَلَاسِل

Similarly, in verse 15 and 16 of the same *surah*, the word قَوَارِيرَا has been mentioned twice and in both places an *'alif* has been written after the second *râ*. Most of the people reading these words, stop at the first word and do not stop at the second word. When reading in this manner, the rule is that the *'alif* should be pronounced when reading the first word, and should not be pronounced when reading the second word. If someone does not stop at the first place, but stops at the second place, then even in this second place he should not pronounce the *'alif*. That is, irrespective of whether he stops at the second place or not, the *'alif* will not be read. If he stops at the first place, he must pronounce the *'alif*, if not, he must not pronounce it. (*Jamal Al-Qur'an*)

Note: At the beginning of *surah at-Tawbah*, *Bismillahir Rahmanir Rahim* is not written. The rule with regard to this is that if someone is reciting the verses before this *surah* and intends to continue reading, then upon reaching the beginning of this *surah*, he should not read *Bismillah*. That is, he should commence this *surah* without reading *Bismillah*. However, if a person commences his recitation at this *surah*, or recites a part of it, stop reciting and thereafter recommences with his recitation; then in both these cases he must read *Bismillah*.

Special Advice to the Teacher: Teach all these rules one after the other, and teach them over several days by applying them in quarter *juz* or half *juz* at a time. Also ensure that the students practice on them.

The Virtues of Reciting the Qur'an

1. We are told in a *Hadith* that when anyone of you wishes to converse with his Creator, he should recite the Qur'an[1] In other words, reciting the Qur'an is like conversing with Allah. The wealthiest people are those who carry the Qur'an and in whose hearts Allah has placed the Qur'an[2] This means that there is no one wealthier than the person who reads the Qur'an and practices upon it. Through the blessings of practising upon it, Allah grants the person internal wealth and external prosperity. Hasan Basri رحمة الله عليه relates that there was a man who came constantly to Sayyidina 'Umar ﷺ for his worldly needs. So Sayyidina 'Umar ﷺ ordered this person to go and read the book of Allah (i.e. the Qur'an). This person went away and 'Umar ﷺ did not see him again. Later, when he met him, 'Umar ﷺ complained to him saying: "I was searching for you, where did you disappear?" When a man frequently visits someone and then he suddenly stops visiting him, the latter worries about him. He replied: "I have found in the book of Allah that which has made me self sufficient and independent of 'Umar[3]." In other words, I have found such a verse in the Qur'an through which my eyes have turned away from the creation and I have begun to place my complete trust in Allah. I came to you for my

[1] Khateeb. Daylami. [2] Ibn Asakir from Abu Zarr ﷺ. [3] Ibn Abu Shaybah as narrated by Al-Hasan.

worldly needs, now why should I come? The man most probably referred to the following verse and other verses which contain a similar subject matter:

وَفِى السَّمَآءِ رِزْقُكُمْ وَمَا تُوْعَدُوْنَ ۝

"And in the heaven is your sustenance and that which you are promised (also comes from the sky)." (Al-Zariyat, 51:22)

In other words, your sustenance and all your other needs have been provided by Us, so what is the need to turn to others?

2. It is mentioned in a *Hadith* that the most virtuous form of worship is the recitation of the Qur'an[1]. That is, after all the *fard* acts, the recitation of the Qur'an is the most virtuous of all the *nafl* acts.
3. We are told in a *Hadith* "You should honour those who have memorized the Qur'an. The person who honours them has in fact honoured Me[2]." And it is obvious that it is *wajib* to honour Him.
4. It is mentioned in a *Hadith* that the best among you is the one who learns the Qur'an and teaches it.[3]
5. A *Hadith* tells us that on the day of judgement, the parents of the person who learns the Qur'an and practices on its injunctions shall be made to wear a crown, the light of which will be brighter than the light of the sun which illuminates your homes in this world.[4]
   If the person's parents will be accorded such a high status, what do you think of one who practices on the laws and injunctions of the Qur'an?
6. It is stated in a *Hadith* that one who recites the Qur'an and thinks to himself that someone else has been granted a bounty greater than the bounty of being able to recite the Qur'an; then without doubt he has despised something that Allah has elevated, and elevated something that Allah regards as despicable and insignificant. It is not befitting of a person who knows the Qur'an to speak in harsh terms with one who addresses him harshly and disrespectfully and he should not speak ignorantly with one who addresses him ignorantly. Instead, he should forgive him and overlook his faults out of honour and respect for the Qur'an.[5]
   Thus, it is necessary for the 'ulama and those learned in the Qur'an to regard the knowledge of the Qur'an as the greatest and the most virtuous. If they attach more importance to any worldly thing other than the knowledge of the Qur'an then they have in fact despised something that Allah has elevated. And if you despise something that the ruler has elevated, it is regarded as a major crime. It is also necessary on those learned in the Qur'an to abstain from conversing with people in an ignorant and disrespectful manner because the honour and respect of the Qur'an demands this from them. If anyone behaves ignorantly with them, they should forgive him.
7. The Prophet ﷺ said: "The Qur'an is more beloved to Allah than the heavens, the earth and whatever is in between them." In other words, the status of the Qur'an is higher than the entire creation, and Allah loves the Qur'an the most.
8. According to a *Hadith* the person who teaches a single verse to anyone becomes his

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[1] Kanz Al-Ummal. [2] Daylami. [3] Ibn Muradawiyah. Ibn Furays. [4] Abu Dawood and others. [5] Khateeb.

teacher. It is not befitting for the student to abstain from helping his teacher at the time of need. Nor should he give preference to anyone other than his teacher if the other person is not higher in status than his teacher. If the student commits any of these acts, he has in fact broken one of the circles of Islam[1]. If he does that, he has put into Islam a great evil and abstained from fulfilling a great order of *Shari'ah*. The consequences of this is that there is a fear that he will be punished in this world and in the Hereafter.

9. It is mentioned in a *Hadith* that the Prophet ﷺ said: "The person who does not respect the elderly, does not show mercy to the young and does not fulfil the rights of the *'alim* (scholar) is not from my *'ummah*."
   The person who recites the Qur'an and teaches it is also included in this *Hadith*. The meaning of this *Hadith* is that the person who has any of these qualities is out of the community the Prophet ﷺ and his faith is very weak. It is therefore necessary to respect the old, be merciful towards the young, and honour, respect and serve the *'ulama*.
10. A *Hadith* says that the person who reads the Qur'an, understands its meanings and commentary, and yet does not practice on it, has made his abode in hell[2]. Thus, it is a major sin to read the Qur'an and not practice on it. However, ignorant people should not rejoice under the assumption that they have not studied the Qur'an so if they do not practice on it there is no harm. This is because an ignorant person will receive a double punishment: one for not seeking knowledge, and the other for not practising.
11. A *Hadith* tells us that the Prophet ﷺ was told: "A certain person recites the Qur'an the entire night but in the morning he goes around stealing." He said, replied: "Very soon, his recitation of the Qur'an will stop him from stealing." That is, through the blessing of this recitation, he will abandon this habit of stealing.
12. Sayyidina Ali ﷺ has narrated that the Prophet ﷺ said: "The person who reads the Qur'an, memorizes it, considers its lawful to be lawful and its unlawful to be unlawful, Allah will admit him into Paradise and accept his intercession for ten persons from his family who were originally condemned to hell and upon whom hell had become *wajib*.[3]
13. It is mentioned in a *Hadith* that the person who listens to a single letter of the Qur'an while he is in a state of *wudu*, 10 rewards will be written in his favour, 10 sins will be wiped out, and his status will be elevated by 10. The person who recites a single letter of the Qur'an while he is sitting down[4] and offering his *salah*, 50 rewards will be written in his favour, 50 sins will be wiped out, and his status will be elevated by 50. The person who recites a single letter of the Qur'an while standing shall have 100 rewards written in his favour, 100 sins wiped out, and his status elevated by 100. Allah will write one supplication in favour of the person who recites the Qur'an and completes it. This supplication will be accepted immediately or after some time.[5]

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[1] Ibn Murdawiyah. Ibn Najjar as narrated by Abu Umamah. [2] Abu Nu'aym. [3] Ahmad. Tirmizi. Ibn Bal'ah. [4] Here it refers to a *nafl salah* because it is not allowed to offer a *fard salah* sitting without a valid reason. If a person sits and offers a *fard salah* with a valid reason, he will receive the reward of offering his *salah* while standing. If he offers a *nafl salah* sitting because of a valid reason, he will receive the reward of standing and offering his *salah* while standing. If he offers a *nafl salah* sitting because of a valid reason, he will receive the reward of standing and offering his *salah*. [5] Ibn Adi. Bayhaqi.

14. We are bold in a *Hadith* that the person who recites the Qur'an, praises Allah, invokes blesings on the Prophet ﷺ and asks forgiveness from Allah has in fact asked for success from the right place. He follows the appropriate method of making a supplication whereby it is hoped that it would be readily accepted. In this context, praising Allah means that one should say "*Alhamdulillah*" or words that have a similar meaning. To make supplication in this way after having recited the Qur'an has a special effect in the acceptance of supplications as is apparent from this *Hadith*.[1]
15. It is stated in a *Hadith* that you should teach *surah al-Waqi'ah* to your women-folk because it is the *surah* of wealth[2]. In other words, by reciting this *surah*, one becomes wealthy and all the necessary expenses can be paid easily. Apart from this, one is endowed with internal "wealth" as well. As mentioned in another *Hadith*, "The person who recites *surah al-Waqi'ah* every night will never experience any shortage in his sustenance." Since women are weak-hearted, they become extremely distressed at the slightest hardship. It is for this reason that they have been specifically mentioned. On the whole, this *surah* is beneficial to all those seeking wealth; whether they be male or female.
16. The best reciter of the Qur'an is he who when he is heard, you get the impression that he is fearing Allah[3]. He reads with attention and concentration similar to that of a frightened person speaking in the presence of a king or ruler, ever on-guard that he does not say or do anything out of place.
    The best way of reciting the Qur'an is for the person to make *wudu*, sit in the direction of the *qiblah* with humility, and begin his recitation thinking that he is conversing with Allah. If he understands the meaning of the words, he should ponder over the meanings. Wherever the words of mercy are mentioned, he should ask for Allah's mercy. Wherever His punishment is mentioned, he should seek refuge in Allah from His punishment. On completing his recitation, he should praise Allah, invoke blessing on the Prophet ﷺ seek forgiveness, ask for any of his other needs, and then invoke blessings on the Prophet ﷺ at the end. While reciting the Qur'an, as far as is possible, do not allow other thoughts to enter the mind. If you happen to think of something, do not worry about it, it will disappear on its own. When reciting the Qur'an, try and wear clean clothes.

HAJJ

If a person has wealth more, than his basic necessities and which will be sufficient for him to make the onward and return journey for *Hajj*, then *Hajj* becomes fard upon him. There are great virtues in performing *Hajj*. The Prophet ﷺ said: "There is nothing in return for a *Hajj* that is free of sins and evils except Paradise[4]." Similarly, great rewards have been mentioned for performing *umrah*. The Prophet ﷺ said: "*Hajj* and *umrah* wipe out sins just as a furnace removes the rust that has settled on steel."[5]

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[1] Bayhaqi. [2] Daylami. [3] Kanz Al-Ummal. [4] *Hadith* narrated by Abu Hurayrah ؓ in Bukhari, Muslim (Mishkat P-221). "An *umrah* is an expiation for sins committed between it and the next but a *Hajj* that is free of sins and evils will get no less a reward than Paradise." [5] Related by Ibn Mas'ood ؓ and Umar ؓ. (Tirmizi, Nasa'i, Abu Dawood, Ahmad, Ibn Majah, Mishkat P-222).

Severe warnings have been mentioned with regard to one who does not perform his *Hajj* although it is *fard* upon him. The Prophet ﷺ said: "The person who has food, drink, and the means of transportation in order to undertake the journey of *Hajj* and still does not go, Allah has no concern if he dies as a Jew or a Christian[1]." He has also said that the abandoning of *Hajj* is not the way of Islam.

1. *Hajj* is *fard* at least once in a life time[2]. If a person performs the *Hajj* several times, the first one will be regarded as *fard* and the rest will be regarded as *nafl Hajj*. There is also great reward in offering *nafl Hajj*.
2. *Hajj* that is offered before one can reach the age of maturity is not considered[3]. If a person is rich, *Hajj* will become fard upon him once he reaches the age of maturity. The *Hajj* that he performed before maturity will be regarded as nafl *Hajj*.
3. *Hajj* is not fard on a blind person no matkr how rich he may be.[4]
4. Once *Hajj* becomes *fard* on a person, it becomes *wajib* on him to go for *Hajj* in that very year. It is not permissible to delay in performing the *Hajj* without a valid reason. It is also not permissible for a person to think that he is still young and that there is still plenty of time to perform the *Hajj*. If a person delays in performing his *Hajj* and performs it after a few years, his fard duty will be fulfilled but he will still be regarded as a sinner.[5]
5. If a woman is going on *Hajj*, it is necessary for her to be accompanied by her husband or some other *mahram*. It is not permissible for her to go on *Hajj* without a *mahram*. However, if a woman lives within 77 kilometres of Makkah, it is not necessary for her to go with her husband or a *mahram*.[6]
6. If the *mahram* has not reached the age of maturity, or he is so irreligious that he cannot be trusted even with his mother, sister, etc. it is be permissible to travel with such a *mahram*.[7]
7. Once a woman finds a reliable *mahram*, her husband cannot prevent her from going on *Hajj*. Even if he prevents her from going, she should not pay any heed to him and she should continue on her journey.[8]
8. A girl who is on the verge of reaching the age of maturity cannot go for *Hajj* without a *shar'ee mahram*. She cannot go alone.[9]
9. If a *mahram* takes a woman for her *Hajj*, all his expenses will have to be borne by the woman. It is *wajib* upon her to pay him for all his expenses.[10]
10. If a woman cannot find a suitable *mahram* throughout her life, she will not be sinful for not performing her *Hajj*. However, at the time of her death it is *wajib* on her to make a bequest that *Hajj* be performed on her behalf. After her death, her inheritors should find someone to perform the *Hajj* on her behalf. The expenses for this *Hajj* should be paid from the money that she left behind. In this way she will be absolved of the duty of performing *Hajj*. This type of *Hajj* is known as *Hajj badal*.[11]
11. If *Hajj* was *fard* on a person but he delayed performing it until such a time that he became blind or became so sick that he is unable to undertake the journey, then he will also have to make a bequest for *Hajj badal*.[12]

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[1] Narrated by Ali ﷺ. (Mishkat P-222). [2] Sharah Al-Bidayah V-1, P-213. [3] Sharah Al-Bidayah V-1, P-213. In other words, the *fard* will not be fulfilled. This does not mean that the person will not be rewarded. In fact, there is a great reward for offering *nafl Hajj*. [4] Shami V-2, P-278. Sharah Al-Bidayah V-1, P-314. [5] Sharah Al-Bidayah V-1, P-214. [6] Sharah Al-Bidayah V-1, P-251. [7], [8] & [9] Sharah Al-Bidayah V-1, P-215. [10] Sharah Al-Bidayah V-1, P-215. [11] & [12] Radd Al-Muhtar V-2, P-135 & P-389.

12. If a person dies, leaving behind so much of wealth that after paying all his debts, there is sufficient money to pay for the *Hajj badal* from one third of his wealth, then it is *wajib* on the inheritors to fulfill his bequest for *Hajj badal*. But if the money is so little that *Hajj badal* cannot be made from one third of his wealth, then the person's relatives[1] should not undertake to have the *Hajj* performed. The inheritors could also take the entire one third for the purpose of *Hajj badal* and supply the balance of the money from their own side so that the *Hajj badal* could be made. In other words, they should not give more than one third from the wealth of the deceased person. However, if all the inheritors happily agree to give their share of the inheritance for the performance of *Hajj badal*, it will be permissible to use more than one third of the wealth of the deceased. However, the permission of immature inheritors is not recognised by *Shari'ah*. Therefore, no money should be taken from their share.[2]
13. A person made a bequest for *Hajj badal* but died afterwards. However, the wealth that he left behind was very little and *Hajj badal* could not be made from the one third. In addition to this, the inheritors refused to forego their shares in order for the *Hajj badal* to be performed. Bearing all this in mind, if the *Hajj* is not performed, there will be no sin on the deceased.[3]
14. The same rule applies to all bequests. If a person had many fasts to keep, many *salahs* to make *qadha* of or some *zakah* to be given, he therefore made a bequest for all this and died, then all these payments will have to be made from the one third. It is not permissible to use more than one third without the permission of all the inheritors.[4]
15. If a person did not make a bequest for *Hajj badal*, it will not be permissible to do so by using the money which he had left behind. But if all the inheritors agree to this, it will be permissible. Insha Allah, the obligation of *Hajj* will be fulfilled. But it should be borne in mind that the permission of an immature inheritor is not recognised.[5]
16. If a woman is in her *iddah* (waiting period), she cannot go for *Hajj*.[6]
17. If a person has sufficient funds for the onward and return journey to *Makkah* but not sufficient enough to visit Madinah as well, *Hajj* will still be *fard* upon him. Many are of the incorrect opinion that as long as you do not have sufficient funds to go to Madinah as well, *Hajj* does not become *fard*. This notion is absolutely wrong.[7]
18. When a woman is in her *ihram*, she cannot cover her face in such a way that the piece of cloth touches her face. These days, a latticed screen or fan is available for this purpose. It should be tied to the face with the screen in line with the eyes and with the *hijab* or veil worn loosely above it. This is permissible.[8]

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[1] In other words, the inheritors should not have the *Hajj* performed from that city or town where they live. Instead, they should have the *Hajj* performed from such a place whereby the one third wealth which the deceased left behind will be sufficient. For example, the wealth which the deceased had bequested for the *Hajj* is sufficient for the performance of *Hajj* from Jeddah and not from South Africa. In such a case the inheritors should give that amount of money to a person who is going for *Hajj* from South Africa and thereafter organize with someone in Jeddah to perform the *Hajj* on behalf of the deceased from there. [2] Fatawa Hindiyah V-1, P-167. [3] & [4] Sharah Al-Tanweer V-2, P-639. [5] Radd Al-Muhtar V-2, P-392. [6] It is immaterial whether the *iddah* is because of death of husband or because of divorce. Fatawa Hindiyah V-1, P-141. Sharah Al-Tanweer V-2, P-236. [7] Fatawa Hindiyah V-1, P-140. [8] Ghuniyah Al-Nasik P-49.

19. The rules and regulations of *Hajj* cannot be understood and remembered without really going on *Hajj*. On going for *Hajj*, one is taught all the rites of *Hajj*, etc. We therefore do not feel it necessary to enumerate these rules and regulations. Similarly, the method of performing *umrah* can be learnt by going to *Makkah*.

The Visit to Madinah

If it is possible, a person should go to Madinah and visit the blessed grave of the Prophet ﷺ and the *Masjid Nabawi*. This could be done before or after performing *Hajj*. With regard to visiting Madinah, the Prophet ﷺ has said: "The person who visits me after my demise will receive the same blessings as the person who visited me during my lifetime[1]." He also said: "The person who goes for *Hajj* and does not visit me has demonstrated great impoliteness towards me." With regard to *Masjid Nabawi*, the Prophet ﷺ has said: "The person who offers one *salah* in it shall get the reward of offering 50,000 *salahs*[2]." May Allah bless us with this opportunity and may He grant us the success to carry out good and pious deeds. *Aameen*.

The Virtues of *Hajj*

1. It is mentioned in a *Hadith* that the angels shake the hands of those pilgrims who go for *Hajj* by some means of transport, and they embrace those who go for *Hajj* on foot.[3]
2. According to a *Hadith* that when a person goes for *Hajj* on a camel, for every step that the camel takes the person will receive 70 rewards. And the person who goes for *Hajj* on foot will receive 700 rewards for every step that he takes[4] Although the *Hadith* mentions "camel", the same will apply to other forms of transportation.
3. It is mentioned in a *Hadith* that the person who goes for *Hajj* and the person who is waging *jihad* are actually the guests of Allah. If they make any supplication to Him, He accepts it. If they seek forgiveness from Him, He grants it.[5]
4. It is mentioned in a *Hadith* that the person who performs his *Hajj* will intercede on behalf of 400 family members on the day of judgement. Apart from this, he will be purified of all his sins just as he was pure of sins when his mother had given birth to him[6] This is on the condition that his *Hajj* is accepted. It is therefore incumbent on a person to ensure that this great worship be accomplished through lawful earnings and that all the rites are fulfilled in the best manner possible. O Allah! Bless me with such a *Hajj* as well. *Aameen*.
   The forgiveness of sins as mentioned in the above *Hadith* does not apply to huquq (duties and obligations) such as those forms of worship which one has to redeem of or debts which one has to fulfil because these are not sins but ***huquq*** (rights).
5. It is stated in a *Hadith* that the person who goes on *Hajj* with unlawful wealth, and then recites the following supplication:

لَبَّیْکَ اللّٰھُمَّ لَبَّیْکَ

O Allah! I have presented myself over here in obedience to Your command.

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[1] Maraqi Al-Falah P-405. [2] *Hadith* in Ibn Majah (Mishkat P-64). Its remaining words describe the *salah* at Masjid Al-Haram as fetching a reward of 100,000 *salahs*. [3] Ibn Majah. [4] Tabarani. [5] Ibn Majah. [6] Bazzar.

(Which is among the supplications that have to be recited during Hajj) Allah replies by saying:

لاَ لَبَّيْكَ وَلاَ سَعْدَيْكَ وَحَجُّكَ مَرْدُوْدٌ عَلَيْكَ

"I do not accept your *labbayk* nor your *sa'dayk*. And your *Hajj* has been flung back onto your face."

In other words, you have not presented yourself over here in obedience to My command. For, if you had presented yourself in obedience to My command, you would have spent your lawful wealth and come. Your Hajj is not accepted because you have come to this great and pure place of Mine with your filthy wealth. You will not be fully rewarded although you will be absolved of your *fard* duty.[1]

6. A *Hadith* says that when you meet a pilgrim, offer *salam* to him, shake his hands, and ask him to make supplication for forgiveness on your behalf. You should do this before he can even enter his house, i.e. the moment he returns from *Hajj*. You should ask him to make this supplication for you because his sins have been forgiven. The person who returns from *Hajj* is an accepted person in the sight of Allah. There is, therefore, great hope in his supplication being accepted. Inform him of whatever supplication you wish him to make on your behalf irrespective of whether it is for this world or for the hereafter. However, you should do this before he can reach his house.

QURBANI— SACRIFICE

There is very great merit in *qurbani* (sacrifice). The Prophet ﷺ said[2]: "During the days of *qurbani*, Allah does not like any act more than *qurbani*. In the days of *qurbani*, the act of *qurbani* surpasses all other acts[3] of piety. At the time of sacrificing the animal, this noble act is accepted by Allah before the blood of the animal can touch the ground. Therefore, make *qurbani* happily and open-heartedly." The Prophet ﷺ also said[4]: "For every hair that is on the sacrificial animal, one reward is recorded for the person making the *qurbani*." Glory be to Allah! Can there be a reward greater than this, that a person receives hundreds and thousands of rewards for just one single *qurbani*! If a person had to count the strands of wool on a sheep from morning till evening he will not be able to complete the count. Just try and imagine the innumerable rewards for one single *qurbani*. Piety demands that even if qurbani is not *wajib* on a person, he should make it in order to receive such great rewards. If the day of *qurbani* passes, when will one ever get an opportunity like this again, and how will he be able to receive such innumerable rewards so easily? If Allah has blessed a person with wealth, then apart from making *qurbani* for himself, he should also make *qurbani* for his relatives such as his parents who have passed away so that their souls will also be amply rewarded. One should also try and make *qurbani* on behalf of the Prophet ﷺ, his wives, on behalf of one's spiritual guides, etc. If all this is not possible, one should at least make on

[1] Sheerazi, Abu Matee'. [2] *Hadith* narrated by Sayyidah Ayshah رضي الله عنها (Mishkat P-128). [3] That is, the best of all deeds other than the *fard*. [4] Narrated by Zayd Ibn Arqam رضي الله عنه that the Companions رضي الله عنهم asked him about it and he said, "It is the *sunnah* of your father, Ibrahim عليه السلام" and the rest of the *Hadith* is in the body (Mishkat P-129.)

one's own behalf because *qurbani* is *wajib* on the person who is wealthy and is blessed with everything. If he does not make *qurbani* despite all this wealth, who can be more unfortunate than him? Apart from this, he will also be regarded as a sinner.

Once the sacrificial animal has been laid down towards the *qiblah*, the following supplication should be recited:❶

اِنِّیْ وَجَّهْتُ وَجْهِیَ لِلَّذِیْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِیْفًا وَّمَآ اَنَا مِنَ الْمُشْرِکِیْنَo اِنَّ صَلَاتِیْ وَنُسُکِیْ وَمَحْیَایَ وَمَمَاتِیْ لِلّٰہِ رَبِّ الْعَالَمِیْنَo لَا شَرِیْکَ لَهٗ وَبِذٰلِکَ اُمِرْتُ وَاَنَا مِنَ الْمُسْلِمِیْنَ اَللّٰهُمَّ مِنْکَ وَلَکَo

He should then say:

بِسْمِ اللّٰہِ اَللّٰہُ اَکْبَرُ

And then slaughter the animal. After slaughtering the animal, the following supplication should be recited:

اَللّٰهُمَّ تَقَبَّلْهُ مِنِّیْ❷ کَمَا تَقَبَّلْتَ مِنْ حَبِیْبِکَ مُحَمَّدٍ وَّخَلِیْلِکَ اِبْرَاهِیْمَ عَلَیْهِمَا الصَّلٰوۃُ وَالسَّلَامُ.

1. *Qurbani* is *wajib* on the person upon whom *sadaqatul fitr* is *wajib*❸. If the person does not have wealth which equals the *nisab* of *sadaqatul fitr*, *qurbani* will not be *wajib* on him. But if he makes *qurbani* despite it not being *wajib* on him, he will be greatly rewarded.
2. *Qurbani* is not *wajib* on a traveller.❹
3. The time of *qurbani* commences from the day of *Eid ul-adha*, i.e. the 10th of *Zil Hijjah* until the sunset of the 12th of *Zil Hijjah*. *Qurbani* could be made on any of these three days. However, the best day for qurbani is the day of *Eid ul-adha*, followed by the 11th and then the 12th of *Zil Hijjah.*❺
4. It is not permissible to make *qurbani* prior to the *Eid salah*❻. *Qurbani* should be made when the people have finished offering their *Eid salah*. However, it is permissible for those who live in the villages and on farms to make their qurbani from the commencement of *Fajr* time❼. But the inhabitants of cities and towns should make their *qurbani* after the *Eid salah*.
5. If a city dweller sends his sacrificial animal to the village or farm, it will be permissible for this *qurbani* to be made before the *Eid salah* even if this person is still in the city. Once the sacrificial animal is sent to the village, it becomes permissible to sacrifice it before the *Eid salah*. Once it has been slaughtered, the person can bring it back and consume its meat.❽
6. It is permissible to make *qurbani* on the 12th of *Zil Hijjah* provided this is done before sunset. It is not permissible to make the *qurbani* once the sun has set.❾
7. *Qurbani* could be made at any time between the 10th and 12th of *Zil Hijjah*. One has the choice of making it at night or during the day. However, it is not good to make the *qurbani* at night as there is the danger of not cutting one of the veins and thereby making the *qurbani* invalid.❿

❶ As narrated by Jabir رضی اللہ عنہ. (Mishkat P-128). ❷ If he is sacrificing for some one else, he must take his name here after replacing منی with من. ❸ Sharah Al-Tanweer V-5, P-304. ❹ Sharah Al-Bidayah V-4, P-443. ❺ & ❻ Sharah Al-Bidayah V-4, P-443. ❼ While it is obvious that they may offer the *qurbani* after the *Eid* prayers if they so choose. ❽ Sharah Al-Bidayah V-4, P-443. ❾ & ❿ Fatawa Hindiyah V-6, P-198.

8. A person was a traveller on the 10th, 11th, and 12th but returned before sunset on the 12th. Or, he made the intention of staying at a place for more than 15 days. In each case, *qurbani* will be *wajib* on him. Similarly, *qurbani* was not *wajib* on a person who did not have the *nisab* which makes *qurbani wajib*. However, he received some money before sunset on the 12th. *Qurbani* will therefore become *wajib* on him.[1]
9. It is best to make one's *qurbani* with one's own hands. However, if a person cannot slaughter an animal, he should appoint someone to do so and also present himself at the time when the animal is being slaughtered. But if a woman cannot be present there due to *hijab*, then there is no harm in her not being present when her animal is being slaughtered.[2]
10. At the time of slaughtering the animal, it is not necessary to make a verbal intention or supplication. If the person has the intention in his heart that he is making *qurbani* and thereafter makes *qurbani* after having said *Bismillahi Allahu Akbar*, the *qurbani* will be valid. But if the person remembers the supplication that has been mentioned above, it will be best to make it.[3]
11. *Qurbani* is only *wajib* on one's own behalf. It is not *wajib* on behalf of one's children. In fact, if one's immature children are rich, even then qurbani is not *wajib* on their behalf—neither from one's own wealth nor from their wealth. If a person makes *qurbani* on their behalf, it will be considered to be an optional (*nafl*) *qurbani*. However, this *qurbani* will have to be made from one's own wealth. Under no circumstances should it be made from their wealth.[4]
12. The following animals may be offered in *qurbani*: goats, sheep, bulls, buffaloes, camels. The females of each could also be used for *qurbani*. *Qurbani* of any other animal is not allowed.[5]
13. Seven people may take shares from one bull, buffalo or camel. However, the condition for this is that no person's share should be less than one seventh of the total. In addition to this, the intention of all of them should be that of *qurbani* or *aqeeqah* and no one should have the intention of merely consuming the meat. If anyone's share is less than one seventh, the *qurbani* of all seven persons will not be valid.
14. If less than seven persons share one bull, e.g. if six persons share one animal and none of their shares is less than one seventh, this *qurbani* will be valid[6]. But if eight persons share one animal, the entire *qurbani* will be invalid and no one's share will be accepted.[7]
15. A person purchased a bull for the purpose of *qurbani*[8]. At the time of purchasing the animal, he made the intention that if anyone wishes to share the animal with him he will allow them to do so. Later, a few people joined him in sharing the bull. This *qurbani* will be valid. But if at the time of purchasing the animal, he did not intend sharing it with anyone else and decided to keep the entire animal for himself, then it will not be good to share the animal with anyone else. If this person

[1] Fatawa Hindiyah V-6, P-197. [2] Fatawa Hindiyah V-2, P-201. [3] Radd Al-Muhtar V-5, P-304. [4] Fatawa Hindiyah V-6, P-197. [5] Fatawa Hindiyah V-6, P-199. The *qurbani* of any of these three kinds is allowed, (sheep, cows, camels). [6] Fatawa Hindiyah V-6, P-204. [7] Sharah Al-Tanweer V-5, P-308. [8] Sharah Al-Bidayah V-4, P-443. Radd Al-Muhtar V-5, P-309.

does happen to share the animal with someone else, we will have to see if this person who originally purchased the animal for himself is a rich person or a poor person. If he is a rich person and *qurbani* was *wajib* on him, it is permissible to do so. But if he is a poor person and *qurbani* was not *wajib* on him, it is not allowed to him to share this animal with anyone else if he did not make the intention to do so at the time of purchasing the animal.[1]

16. A sacrificial animal got lost. The person therefore purchased another animal[2]. But he also found the first animal. If this happened to a rich person, the *qurbani* of only one[3] animal is *wajib* on him. But if this happened to a poor person, the *qurbani* of both animals will be *wajib* on him.[4]
17. If seven persons share one animal, the meat should be equally distributed by weighing it in the proper manner. It should not be distributed by mere estimation[5]. If the meat is not properly weighed and there is a difference in the amount of shares, this will be regarded as interest[6] and also a sin. However, if the head, hooves and skin are also shared, it will be permissible to give less meat to the one who received the head, feet or skin. If a person receives the same amount of meat as the others and also receives the head, feet or skin, this will also be regarded as interest and a sin.
18. A goat that is less than a year old is not permissible[7]. When it completes a full year, *qurbani* of it will be permissible. Bulls and buffaloes have to be at least two years old. Camels have to be at least five years old. Sheep that are fat and healthy and appear to be one year old and if kept with one year old sheep cannot be distinguished, then in such a case a sheep that is even six months old can be used for *qurbani*. But if this is not the case, then the sheep will have to be at least one year old.
19. An animal that is blind or more than one third of its eye sight is lost[8], or one third

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[1] In other words, it is not permissible for a poor person to share his animal with anyone else if he did not make the intention to do so at the time of purchasing the animal. But if he shares his animal with someone else, then the *qurbani* of all those with whom he shared the animal will be valid and there will be nothing wrong with their *qurbani*. However, it is *wajib* on the poor person to pay "*daman*" for each of the persons with whom he shared the animal. That is, he will have to make *qurbani* for each of the persons with whom he shared the animal. This is, if there is still time to do so within the days of *qurbani*. But if the days of *qurbani* have expired, he will have to give the value of those shares as charity to poor people. (Alamgiri V-5, P-337). [2] Sharah Al-Bidayah V-4, P-446. [3] He could make *qurbani* of any of the two animals. However, if he makes *qurbani* of the second animal, he will have to see whether it was cheaper or more expensive than the first animal. If the second animal was cheaper, he will have to calculate the difference and it will be *mustahabb* upon him to give this difference as charity. [4] This ruling may apparently seem to be in favour of the rich person when in actual fact it ought to have been in facvour of the poor person. The reason for it being *wajib* upon the poor person to make *qurbani* of both the animals is similar to that of a person offering *nafl salah*. Prior to offering a *nafl salah*, this *salah* is only optional on the person. If he offers it, well and good. If not, there will be no sin upon him whatsoever. But the moment he commences his *nafl salah*, it becomes *wajib* upon him so much so that if he were to break it, he will have to make *qadha* of it as well. Similarly, in this ruling, *qurbani* was not *wajib* on the poor person. By his purchasing one animal, he has made the *qurbani* of one animal *wajib* upon him. When he purchased the second animal, he thus made the *qurbani* of the second animal *wajib* upon himself as well. Therefore, the *qurbani* of both animals is *wajib* upon him. (See Imdad Al-Fatawa V-3, P-489.) [5] Sharah Al-Tanweer V-5, P-310. [6] The giving and receiving of interest are both *haram* and therefore both parties are sinful. As for the one who receives more meat, it will not be permissible to even consume that extra meat. [7] Sharah Al-Tanweer V-6, P-314. Bahr V-2, P-216. Radd Al-Muhtar P-28. [8] Radd Al-Muhtar V-5, P-316.

or more of its ear is cut off, or one third or more of its tail is cut off cannot be used for *qurbani.*[1]

20. An animal that is lame and only walks on three feet without placing the fourth foot on the ground or places it's fourth foot on the ground but does not walk with it cannot be used for *qurbani.* But if it uses it's fourth foot as a support and walks in a lame fashion, it's *qurbani* will be valid.[2]
21. An animal that is extremely frail to such an extent that there is no meat on its bones cannot be used for *qurbani.* But if an animal is not so frail and is merely thin by nature, then the *qurbani* of such an animal will be valid. However, it is best to use an animal that is strong and healthy.[3]
22. *Qurbani* of an animal that has no teeth at all is not permissible. But if a few teeth have fallen off and a major portion of the teeth are still intact, then such an animal will be permissible.[4]
23. *Qurbani* of an animal that was born without ears is not permissible. However, if an animal has very small ears, it will be permissible to make *qurbani* of it.
24. It is permissible to make *qurbani* of an animal that was born without horns or an animal whose horns were broken off. However, if the horns are removed from their roots, such an animal cannot be used for *qurbani.*[5]
25. The *qurbani* of castrated goats, sheep, etc. is permissible. An animal that is mangy (afflicted with a skin disease) can also be used for *qurbani.* However, if this animal has become absolutely frail due to this manginess, then it cannot be used for *qurbani.*[6]
26. If an animal was purchased for *qurbani* and later it developed a certain defect whereby *qurbani* is not permissible, another animal should be purchased in place of this animal. However, if a poor person upon whom *qurbani* was not *wajib* purchased such an animal, he does not have to purchase another animal. He could use the same animal that he had originally purchased.[7]
27. The meat of *qurbani* may be consumed by oneself, given to one's friends and relatives, and also to the poor and needy. It is best to give at least one third away as charity. One should not give less than one third. However, if a person gives even a very little amount to the poor, there will be no harm in this.[8]
28. The skin of the animal could be given as it is, or one could sell the skin and give the money derived from it as charity to the people who are entitled to receive *zakah.* Furthermore, the money should be given exactly what he received. It is not good to use that money for some other purpose even if one gives the same amount at a later time though, if he does so, his obligation is fulfilled.[9]
29. The amount received for the skin cannot be used for the upkeep of a mosque or any other noble deed. It will have to be given in charity.
30. The skin of the *qurbani* could be used for one's personal use, e.g. it could be used to make a water bag, leather socks, *musallah* (prayer rug), etc.[10]
31. No meat, fat or scraps of meat should be given to those who help in the skinning

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[1] Fatawa Hindiyah V-6, P-200. [2] Radd Al-Muhtar V-5, P-316. [3] Fatawa Hindiyah V-6, P-200. [4] Sharah Al-Tanweer V-5, P-316. [5] Radd Al-Muhtar V-5, P-315. [6] Sharah Al-Tanweer V-5, P-315. [7] Sharah Al-Tanweer V-2, P-317. [8] Sharah Al-Tanweer V-5, P-320. [9] Sharah Al-Tanweer V-5, P-321 (Details in Imdad Al-Fatawa V-3, P-389.) [10] Sharah Al-Tanweer V-5, P-321.

and cutting of the animal as a form of payment. They should be paid separately for the work which they have done.[1]

32. The strings, ropes, chains, etc. of *qurbani* should be given in charity.[2]
33. *Qurbani* was not *wajib* on a person. However, he purchased an animal with the intention of *qurbani*. *Qurbani* now becomes *wajib* on him.[3]
34. *Qurbani* was *wajib* on a person. However, he did not make *qurbani* so much so that the three days of *qurbani* also expired. He should therefore give the value of one goat or sheep in charity. But if he bought a goat and did not sacrifice it within those three days, he should give that very goat as it is in charity. That is, he should give it without slaughtering it.[4]
35. A person took an oath that if a certain work of his is fulfilled, he will make a *qurbani*. If his work is fulfilled, *qurbani* will become *wajib*[5] on him irrespective of whether he is a poor or a rich person. The meat of such a *qurbani* will have to be given to the poor. The person cannot consume it himself nor can he give it to any rich people. If he happens to consume some of that meat or gives some to any rich person, he will have to give that same amount in charity again.[6]
36. If a person makes *qurbani* on behalf of a dead person out of his own will in order to consign reward to the deceased person, it will be permissible for this person to consume the meat himself, feed others, and also distribute it to whomsoever he wishes. In other words, he can use it as he would with his own *qurbani*.[7]
37. However, if a deceased person had made a bequest that *qurbani* be made on his behalf from his wealth, and *qurbani* was made according to this wish of his, it will be *wajib* to give all the meat in charity.[8]
38. If a person is not present and someone makes *qurbani* on his behalf without his instructions[9], this *qurbani* will not be valid. And if a share was included in an animal on behalf of a person without his instructions, the *qurbani* of all the other shares will also not be valid.[10]
39. If someone entrusts his animal to a person to care of it, he does not become the owner of the animal which continues to remain under the ownership of the first man. Therefore, if anyone purchases it from the person who is taking care of the animal, the *qurbani* will not be valid. If one wishes to purchase such an animal, one should go to the original owner.[11]
40. There are several persons sharing one animal and they do not wish to divide the animal among themselves. Instead, they decide to distribute the entire animal among the poor, friends, relatives, or wish to use it for cooking and feeding. It will be permissible for them to do so. However, if they wish to distribute it amongst themselves, they will have to do so justly and on an equal basis.[12]
41. It is not permissible to give the value of the skin as a form of payment to anyone because it is necessary to give it in charity.[13]

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[1] Sharah Al-Tanweer V-1, P-121. [2] Radd Al-Muhtar V-5, P-341. [3] Fatawa Hindiyah V-6, P-196. [4] Sharah Al-Tanweer V-5, P-314. [5] & [6] Sharah Al-Tanweer V-5, P-312. [7] & [8] Radd Al-Muhtar V-5, P-328. This *qurbani* will have to be made during the days of *qurbani*. However, if the people of a particular place or region refer to any slaughter as *qurbani* and the person who took this oath also meant this general meaning of "slaughter" then in such a case he will not be bound to make it in the days of *qurbani*. He could make it at any time during the year. [9] & [10] Fatawa Hindiyah V-6, P-202. [11] Fatawa Hindiyah V-5, P-271. [12] Radd Al-Muhtar V-5, P-310. [13] Sharah Al-Tanweer V-5, P-321.

42. It is permissible to give the meat of *qurbani* to non-Muslims on condition that it is not given as a form of payment.[1]
43. The *qurbani* of a pregnant animal is permissible. If it's young one comes out alive, it will be necessary to slaughter it as well.[2]

Aqeeqah

1. When a boy or girl is born to anyone, it is advisable to name the child on the seventh day and to observe its *aqeeqah*. Through the *aqeeqah*, the child is safeguarded from all types of dangers and calamities.[3]
2. The method of *aqeeqah* is that if a boy is born, two goats or two sheep should be slaughtered. If a girl is born, one goat or one sheep should be slaughtered. If one wishes to take a share in a bull that is being slaughtered for *qurbani*, then two shares should be taken for a boy and one share for a girl. Furthermore, the child's head should be shaved, the hair should be weighed, and gold or silver equal to the weight of the hair should be given in charity. If one wishes, saffron could be applied to the child's head.[4]
3. If one does not observe the *aqeeqah* on the seventh day, one should remember the seventh day (when making the *aqeeqah* in the future[5]). The method of calculating the seventh day is that the day that the child is born, aqeeqah should be made the following week but one day before that. For example, if the child is born on a Friday, *aqeeqah* should be made on the following Thursday. If the child was born on a Thursday, *aqeeqah* should be made on the following Wednesday.
4. The custom of slaughtering the animal to coincide exactly with the barber's shaving machine on the child's head is baseless. According to *Shari'ah*, it is allowed to slaughter the animal either before shaving the head or after. It is wrong to follow customs that have no basis in *Shari'ah*.[6]
5. The animal that cannot be used for *qurbani* cannot be used for *aqeeqah* as well. If an animal is permissible for *qurbani*, it is permissible for aqeeqah as well.[7]
6. The meat of *aqeeqah* could be distributed raw, cooked, or it could be prepared as a meal and people could be invited to join in the meal.[8]
7. It is permissible for the parents, grand parents, etc. to consume the meat of *aqeeqah*.[9]
8. A person does not have sufficient wealth. He therefore makes *aqeeqah* of only one animal on behalf of his son. There is no harm in doing so. If a person does not make *aqeeqah* at all, there is no harm in this as well.[10]

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[1] Fatawa Hindiyah V-6, P-301. [2] Radd Al-Muhtar V-5, P-315. [3] Radd Al-Muhtar V-5, P-328. [4] Radd Al-Muhtar V-5, P-328. [5] This means that if a person does not make *aqeeqah* on the seventh day, he should try and remember the actual day on which the seventh day falls (whether Monday, Tuesday, etc.). When he decides to make the *aqeeqah*, he should try and make it on that specific day even if it be after several months or years. [6] Muqadmat Ibn Rushd V-2, P-20. Although both are permissible, according to Hadrat Ata' رحمة الله عليه, it is preferable for the head to be shaven before the animal can be slaughtered.
[7] Radd Al-Muhtar V-5, P-320. [8] Radd Al-Muhtar V-5, P-328. [9] This is affirmed by Mawlana Muhammad Is-haq Dahlawi. [10] Alamgiri V-6, P-24. It is narrated by Ibn Abbas رضي الله عنه that the Prophet ﷺ sacrificed a ram on the seventh day for both Hasan and Husayn رضي الله عنهما (Abu Dawood, Mishkat P-363. Nasa'i says two rams each.) It is reported by Buraydah رضي الله عنه, "When a boy was born to one of us in the pre-Islamic days he sacrificed a sheep and smeared his head with its blood but when Islam came we sacrificed a sheep on the seventh day, shaved his head and smeared it with saffron." (Abu Dawood.)

The Method of Slaughtering an Animal

1. The method of slaughtering an animal is that the animal should be placed on the ground with the face towards the *qiblah*[1]. The person should take a sharp knife, recite *Bismillahi Allahu Akbar* and cut the neck of the animal in such a manner that four veins (or passage ways) are cut off[2]. They are: the air passage, the gullet, and the two jugular veins which are on either side of the gullet and the air passage. If only three out of these four are cut, the slaughter will be valid and the animal will be *halal* (lawful). If only two of the four are cut, the animal will be considered to be dead and it will not be permissible to consume the meat of such an animal.
2. At the time of slaughtering the person intentionally did not take the name of Allah. The animal will be considered to be dead and it will be *haram* (forbidden) to consume it. But if a person forgets to take the name of Allah the animal will be *halal* (lawful).[3]
3. It is *makruh* to slaughter an animal with a blunt knife as this causes much suffering to the animal. It is also makruh to begin skinning, cutting, breaking the hands and feet of the animal before it can become cold (meaning, before it can become lifeless). Similarly, it is *makruh* to continue cutting the animal's neck after having cut the four passage ways.[4]
4. At the time of slaughtering a fowl, it's entire neck got cut off. It is permissible to eat such a fowl, and not *makruh*. However, it is *makruh* to slaughter the fowl in such a manner, although consuming it is not *makruh*.[5]
5. Slaughtering of an animal by a Muslim is permissible under any condition. This is irrespective of whether the Muslim is a male, a female, in a state of purity or in a state of impurity. In all conditions, an animal slaughtered by a Muslim is *halal* (lawful). An animal slaughtered by a non-Muslim is *haram* (forbidden).[6]
6. It is permissible to slaughter an animal with any sharp object such as a sharp stone, a sharp cane, a sharp bamboo, etc.[7]

LAWFUL AND UNLAWFUL
(Business Transactions and Others)

Halal and *Haram*

1. It is not allowed to eat animals and birds that hunt their prey or eat filthy things. For example, it is forbidden to eat lions, wolves, jackals, cats, dogs, monkeys, hawks, falcons, vultures, etc. Those animals that do not fall under this category are halal. For example, it is lawful to eat parrots, mynahs, doves, sparrows, quails, wild ducks, pigeons, antelopes, buck, ducks, rabbits, etc.[8]
2. It is not permissible to eat badgers, lizards, tortoises, turtles, wasps, mules, donkeys, etc. It is not permissible to eat the meat of a female ass nor is it permissible to drink her milk. It is permissible to eat the meat of horses, but

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[1] Durr Mukhtar V-5, P-289. Alamgiri V-6, P-193. [2] Hidayah V-4, P-435. Durr Mukhtar V-3, P-287. [3] Hidayah V-4, P-433. [4] Durr Mukhtar V-5, PP-288, 289. [5] Hidayah V-4, P-432. [6] Sharah Al-Tanweer V-5, P-289. [7] Hidayah V-4, P-436. [8] Alamgiri V-2, P-194.

preferable to abstain from it[1]. Among the sea animals, only fish are allowed. All other animals of the sea are forbidden.[2]

3. It is allowed to eat fish and locusts without slaughtering them. Apart from these two animals, it is not allowed to eat any animal that has not been slaughtered in the Islamic way. It is forbidden to eat an animal that has died a natural death.[3]
4. It is not proper to eat a fish if it dies naturally and begins to float on the surface of the water.[4]
5. It is lawful to eat the tripe of *halal* animals. It is neither forbidden nor *makruh*.[5]
6. If a few small ants die in anything, it will not be permissible to eat that thing without first removing those dead ants. If one or two ants go down the throat, one will get the sin of eating a dead animal. Some people eat wild figs together with the little worms that are found inside thinking that by eating these wild figs they will not be afflicted by evil eyes or evil gazes. This is forbidden and they will get the sin of eating a dead animal.[6]
7. It is not permissible to purchase and eat meat that is sold by a Hindy (non-Muslim) even if he claims that he had it slaughtered by a Muslim. However, if the Muslim who slaughtered it remains in the presence of the non-Muslim all the time until all the meat is sold, it will be permissible to consume such meat. Or, the person who slaughtered the meat could call another Muslim to keep watch over it until all the meat is sold. At no time should any Muslim absent himself from that meat.[7]
8. A fowl or chicken that eats a lot of filthy things should be encaged for three days and only after that should it be slaughtered and eaten. It is *makruh* to eat such a fowl without encaging it for three days.[8]

Intoxicants[9]

1. All alcoholic drinks are forbidden and impure[10]. The same rule applies to toddy (a drink that is made by adding hot water and sugar to whisky, rum, or brandy). It is not permissible to consume these alcoholic drinks even as a source of medication. In fact, it is not allowed even to apply medicines that contain alcohol.[11]
2. Apart from alcohol, it is permissible to consume all other intoxicants on the condition that they are consumed only for medication. Furthermore, only that amount will be allowed which does not intoxicate the person. If a person consumes an amount that intoxicates him, it will become unlawful upon him. It is also permitted to apply medicines that contain such intoxicants. Such intoxicants[12] are: opium, nutmeg, saffron[13], etc.
3. It is permissible to consume toddy and alcohol that has turned into vinegar.[14]
4. Some women give opium to their children in an effort to stop them crying and putting them off to sleep. This is forbidden.[15]

[1] Hidayah V-4. P-439. [2] Hidayah V-4. P-430. However, this is according to the Hanafi School of Thought. [3] Durr Mukhtar V-5. P-300. [4] Durr Mukhtar V-5. P-299. [5] Shami V-5. P-202. Fatawa Hammadiyah V-3. P-105. P-84. Fatawa Rashidiyah V-2. PP-138. 139. See also Imdad Al-Fatawa V-4. P-102. [6] Radd Al-Muhtar V-5. P-299. Tahtawi. [7] Radd Al-Muhtar V-5. P-337. [8] Sharah Al-Tanweer V-5. P-333. [9] Details of intoxicants may be found in the (Urdu) Supplement on medicinal herbs. [10] Al-Hidayah V-4. P-489. Durr Mukhtar V-5. P-443. [11] Sharah Al-Tanweer V-5. P-444. [12] Radd Al-Muhtar V-5. P-453. [13] Saffron can be used for cooking purposes on condition that an amount which would cause intoxication is not used. [14] Sharah Al-Bidayah V-4. P-496. [15] Sharah Al-Tanweer V-5. P-462.

Gold and Silver Utensils

It is disallowed to eat or drink from gold and silver utensils[1] In fact, it is not permitted to use items made of gold or silver for any purpose. For example, it is not permissible to:

(i) eat and drink from gold or silver utensils,
(ii) clean the teeth with a toothpick made of gold or silver,
(iii) sprinkle rose water with a gold or silver utensil,
(iv) to keep antimony in a gold or silver utensil or apply it with a gold or silver stick,
(v) to use a gold or silver containes for *itar* (perfume),
(vi) to keep betelleaves in a container made of gold or silver,
(vii) apply oil that is kept in a gold or silver utensil,
(viii) lie or sleep on a bed whose legs are made of gold or silver,
(ix) look in a mirror that is framed in gold or silver.

All these things are forbidden. If a mirror[2] has been framed in this way solely for decoration, it will be permissible to display such a mirror. However, at no time should one look into such a mirror. In short, it is not permissible to use anything that is made of gold or silver.

Clothing and *Hijab*

1. We are not allowed to adorn boys with bracelets, necklaces, and other types of jewellery[3], or make them wear silk, amulets (*ta'wiz*) that are wrapped in silk, gold or silver[4], or clothing that has been dyed with safflower or saffron. In short, whatever is disallowed to men, is disallowed to young boys too[5]. If the woof[6] is made of yarn and the warp[7] is made of silk, it is permissible to make them wear such clothing. Similarly, if the fur of velvet is not made of silk[8], it is allowed to wear it. Such clothing can be worn by men as well. If the border of the garment is of silk, it is permissible to make boys wear such clothing as long as the border is not more than four fingers in width.
2. A cap or any other garment which has gold or silver embroidery work done on it will only be permissible for boys if the embroidery is not very dense[9]. If the embroidery is so dense that only the embroidery and not the cloth is visible from a distance, then it is not allowed to make boys wear such garments. Similar is the case with silk embroidery. If it is very dense, it is not allowed to make boys wear it.
3. Wearing very flimsy clothing such as muslin, lace, and other similar fabrics with which lingerie is made is not any different than remaining naked. A *Hadith* tells us that women who wear such flimsy clothing will be regarded as naked on the day of judgement[10] It will be more deplorable if the dress and head gear are both made of such flimsy fabric.
4. Women are not allowed to adopt the dress and appearance of men, nor are men allowed to adopt the dress and appearance of women. The Prophet ﷺ has cursed such men and women.[11]
5. Women are allowed to wear jewellery. However, it is better not to wear too much

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[1] Sharah Al-Tanweer V-5. P-323. [2] Fatawa Hindiyah V-6. P-223. [3] Sharah Al-Tanweer V-5. P-356. [4] Sharah Al-Tanweer V-5. P-351. [5] Fatawa Hindiyah V-6. P-221. [6] Threads that cross the warp. [7] Threads that run lengthwise on a cloth. [8] Sharah Al-Tanweer V-5. P-334. [9] Radd Al-Muhtar V-5. P-345. [10] Bukhari. [11] Radd Al-Muhtar V-5. P-415.

of jewellery[1]. A woman who wears very little jewellery in this world will be given a lot of jewellery in the hereafter. They are allowed to wear tinkling jewellery such as those that are worn around the ankles, little girls are also disallowed to wear such jewellery. It is also allowed to wear jewellery that is made with anything other than gold or silver. For example, it is permissible to wear jewellery that is made with brass, gilt, tin, etc. However, rings made of anything other than gold or silver are not allowed.[2]

6. Women are ordered to cover their bodies from head to toe, and not to expose their bodies to *ghayr mahram*[3]. However, it is permissible for an old woman to expose her face, palms, and feet below the ankles but not to expose the rest of her body. At times the head covering drops slightly and she goes in the presence of *ghayr mahram* in this way. This is not allowed. Not a single strand of hair should be exposed in the presence of *ghayr mahram*. In fact, the hair that falls off her head while combing her hair, and the nails which she has clipped should be left in such a place where *ghayr mahram* will not be able to see them. If a woman is not cautious in this regard, she will be sinful. Similarly, it is not allowed to a woman to let any part of her body touch any part of a man's body. This rule applies to men as well.[4]
7. A young woman is not allowed to expose her face in the presence of *ghayr mahram*, nor should she stand in a place where she could be observed. Thus the custom of exposing a bride's face in public where all men can see her is also disallowed. It is a major sin.
8. If a woman's face, head, chest, arm or calf are exposed to her *mahram*, there is no sin on her[5]. However, her stomach, back, and thighs should not be exposed to her *mahram* as well.
9. A woman is disallowed to expose her body from her navel till below her knees even before another woman. It is some women who bath naked among other women. It is a very shameless this and it is a forbidden act. It is also forbidden to compell a woman to expose her self and to bathe her on the ceremonies to mark the sixth day and the fortieth day after child birth. She should never expose her body from her navel till below the knees.[6]
10. If there is a dire need, she is allowed to expose that part of her body which is necessary to expose[7]. For example, if a woman has a boil on her thigh, it will be permissible for her to expose just that area where the boil is situated. Under no condition should she expose more than that area. This could be done by wearing a very old trousers or garment and cutting that area of the garment where the boil is situated. The doctor can then inspect that area. However, she is not allowed to show that area to anyone other than the doctor. This applies equally whether the

[1] Ibn Zybayr said that a woman freed slave took his daughter to Umar bin Al-Khattab ﷺ wearing bells on her legs. Umar ﷺ cut them off sayings that the Prophet ﷺ had said. "There is a devil with every bell." (Mishkat P-379.) . [2] Fatawa Hindiyah V-6, P-222. Men are not allowed to wear rings unless they are made of silver. Rings made of anything other than silver like steel, copper etc. are *makruh* for men and women both. The silver rings for men must not be less than 4.5 *masha* (a *masha* = 16 grams.) [3] Sharah Al-Tanweer V-1, P-441, V-2, P-362. [4] Sharah Al-Tanweer V-5, P-366. [5] Durr Mukhtar V-5, P-361. This rule applies if these parts become exposed unintentionally. If the woman feels that she is not safe from the desires of her *mahram* as well, it is not permissible to expose even these. [6] Durr Mukhtar V-5, P-365. [7] Alamgiri V-6, P-220. Durr Mukhtar V-5, P-64.

doctor is a male or a female. But if this boil or wound is not in the area between the navel and below the knees, it is allowed to expose it to another woman. In the same way, at the time of some inspection, it will only be permissible to expose that part which is necessary. The same rule applies to a mid-wife and at the time of need and during child birth or at the time of taking some medicine, it is allowed to expose the body to her, but only what is necessary. A woman should not be completely naked. The method of doing this is to wrap a of cloth sheet around the body and whenever the need arises, she may open the sheet for the mid-wife. The thighs and private parts should not be exposed. Apart from the mid-wife, no one else is allowed to see her body. To be completely naked and to sit or lie down in the presence of all the other women is absolutely forbidden. The Prophet ﷺ said: "Allah's curse is on one who looks at the *satr* of another person; and the one who exposes their *satr* to others[1] " One has to be very cautious with regard to such issues.

11. During pregnancy, if the midwife wishes to inspect the stomach, the woman is not allowed to expose her body below her navel. She should cover herself with a sheet of cloth or something for it is not allowed to expose the area below the navel even to a mid-wife. and to one's family members.
12. One is not allowed to touch those parts of the body which one is disallowed to look at[2] Therefore, for a masseuse (female who massages) is not allowed to massage the thighs, etc. even if she puts her hands beneath the clothing whilst massaging. However, she may wear a glove and massage the thighs by pulling her hand beneath the clothing.
13. It is *wajib* to make *hijab* with the disbelieving women who come into one's home[3]. This also applies to maids and domestic servants who are not Muslims. The *hijab* before them is the same as that which is made with *ghayr mahram* males, except that the face, wrists, and feet may be exposed to them. The head should also be covered. Remember this rule very well because the majority of women do not act according to the rules laid down by *Shari'ah* in this regard. In other words, do not expose the head, the entire hands and the calves in front of them. If the midwife is a disbeliever, then at the time of delivery, it is allowed to expose the private parts, but she is disallowed to look at the other parts of the body (because there is no need for her to do so).
14. A woman may expose her entire body to her husband[4] and he may expose his entire body to her. However, it is not good to do so unnecessarily.
15. Just as it is not permissible for a woman to appear in the presence of a man or to expose her body in front of him, it is also not permissible for a woman to look at a man[5] Some women are under the misconception that although it is not permissible for men to look at them, it is permissible for them to look at men. This is absolutely wrong. To stand at the door way and look at men, to look at them from an elevated place, to come in the presence of the bridegroom, etc. are all not permissible.

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[1] This *Hadith* is narrated by Al-Hasan and transmitted in Mishkat P-270. [3] Durr Mukhtar V-5, P-361.
[2] Alamgiri V-6, P-219. Durr Mukhtar V-5, P-366. [4] Alamgiri P-219. [5] Durr Mukhtar V-5, P-365.

16. It is not permissible to sit or lie down with a *ghayr mahram* in solitude or in private❶. Even if both man and woman are sitting separately at a distance, it will not be permissible to do so in private.
17. Just as it is not permissible to expose oneself in the presence of a *ghayr mahram* male, it is also not permissible to expose oneself in the presence of one's spiritual guide❷. Similarly, an adopted son is regarded as a *ghayr mahram.* By adopting him, he does not become one's real son. *Hijab* has to be made with him just as with a *ghayr mahram* male. *Hijab* is to be observed with all one's *ghayr mahram* relatives. These include, the husband's younger and elder brothers, sister's husband, husband of the husband's sister, and also one's cousins whether they are the children of one's maternal or paternal uncles and aunts.
18. It is not permissible for women❸ to come in the presence of hermaphrodites, castrated persons, and even blind persons.❹
19. It is shameless and prohibited act for some offer their hands to bangle-vendors (and jewellers) so that they may pass the bangles through their hands.

Rules Concerning Hair

1. It is *sunnah* to grow one's hair on the entire head till the ear lobes or slightly below them❺. If a person wishes to shave his head, it is *sunnah* to shave the entire head. It is also permissible to merely clip the hair. However, it is not permissible to clip all the hair and leave the front portion long, as is the fashion today. Similarly, it is also not permissible to shave a portion and leave another portion long. From this we deduce that it is not permissible to sport the babri hairstyle (or to cut the hair in the shape of a cap or to shape the front part of the hair).
2. If the hair has been lengthened considerably, it is not permissible to tie it into a tail like women.❻
3. It is unlawful for women to shave the hair on the head. The *Hadith* has cursed such women.❼
4. It is *sunnah* to clip the moustache to such an extent that it is clipped to the skin. There is a difference of opinion with regard to shaving the moustache. According to some it is a *bid'ah*, while others have permitted it. Caution demands that one does not shave it.❽
5. It is allowed to lengthen the moustache on the sides on the condition that the area above the lips is not lengthened.❾
6. It is forbidden to shave the beard. However, it is permissible to clip it if it is longer than the length of one fist. Similarly, it is permissible to clip it on all the sides in such a way that it becomes neat and straight (provided it is beyond one fist).❿

❶ Durr Mukhtar V-5. P-362. Uqbah Ibn amr ﷺ reported that the Prophet ﷺ said. "Avoid going in where women are." A man asked him about the relatives of her husband and he said, "They are death." (Bukhari, Muslim. Mishkat P-208). ❷ Durr Mukhtar V-5, P-362. ❸ Durr Mukhtar V-5. P-368. ❹ It is reported by Umm Salamah رضي الله عنها that she was with the Prophet ﷺ and Maymunah رضي الله عنها when Ibn Umm Maktum ﷺ approached and came in to visit him, so he told them to veil themselves. She said, "Messenger of Allah, is he not blind and unable to see us?" The Prophet ﷺ said. "Are you blind and unable to see him?" (Ahmad, Tirmizi. Abu Dawood. Mishkat P-268.) ❺ Radd Al-Muhtar V-5. P-402. Fatawa Hindiyah V-4, P-238. ❻ Durr Mukh- tar V-5, P-205. Fatawa Hindiyah V-4, P-308. ❼ Ibid. ❽ Radd Al-Muhtar V-5, P-401. ❾ Radd Al-Muhtar V-5, P-40. Fatawa Hindiyah V-4, P-239. ❿ Radd Al-Muhtar V-5, P-401. Fatawa Hindiyah V-4, P-239. It is *wajib* to grow a beard. A person who shaves his beard is not eligible to give witness. Beard is. the adornment of men and all Prophets عليهم السلام grew it. It is *wajib* to keep it to the length of a fist and four fingers but a sin to keep it less than that.

7. It is permissible to clip the hair and straighten the hair line that grows on the cheeks. Similarly, it is also permissible to straighten and cut the eyebrows a wee bit.[1]
8. The hair on the throat should not be shaven. However, it has been related from Abu Yusuf رحمة الله عليه that there is no harm in this.[2]
9. Shaving the hair of the lower lip is regarded as a *bid'ah* by the jurists. Therefore this should not be done. Similarly, they have said that it is *makruh* to remove the hair that is on the nape of the neck.[3]
10. It is not allowed to pluck out grey hairs merely for the purposes of beautification. However, it is better for the mujahidin to do so in order to instil fear and awe in the hearts of the enemy.[4]
11. The hair of the nose should not be tweezed out. Instead, it can be clipped.[5]
12. While it is permitted to remove the hair that is on the chest and back, it is not good to do so.[6]
13. It is preferable for men to remove the hair of the pubes from just below the navel onwards[7] When shaving, they should commence from below the navel. It is also permissible to use sulphurate of arsenic and other preparations (such as hair-removing creams, etc.) to remove the hair of the pubic region. As for women, the *sunnah* method is that they should remove the hair of the pubic region by pinching it out or tweezing it out and that they should not use a shaving machine.
14. It is preferable to remove the hair of the arm pits by tweezing them. However, it is permissible to shave them.[8]
15. As for the hair of the balance of the body, it is permissible to shave it or retain it.
16. It is also *sunnah* to clip the nails of the feet. However, it is *mustahab* for the person who is engaged in *jihad* not to clip his moustache and nails.[9]
17. It is preferable to clip the finger nails in the following order: commence with the index finger of the right hand until you reach the little finger. Thereafter, commence with the little finger of the left hand until you reach the thumb of the left hand. Then, complete by clipping the thumb of the right hand. As for the toe nails, commence with the little toe of the right foot and end with the little toe of the left foot. This is the preferable method. However, it is permissible to clip in any way that may be contrary to this method.[10]
18. Clipped nails and hair should be buried. If they are not buried, they should at least be kept in a safe place. However, they should not be kept in any impure, dirty place as there is the fear of falling ill.[11]
19. It is not good to bite the finger nails as this is a cause of leprosy.[12]
20. It is *makruh* to trim the hair, clip the nails and remove pubic hair while one is in a state of impurity.[13]
21. It is preferable to remove the pubic hair, hair of the armpits, nails, to have a bath and cleanse oneself at least once a weak. It is best to do all this on a Friday before

[1] Fatawa Hindiyah V-4, P-239. [2] Fatawa Hindiyah V-4, P-239. [3] Radd Al-Muhtar V-5, P-401. Fatawa Hindiyah V-4, P-239. [4] Alamgiri V-4, P-240. [5] Radd Al-Muhtar V-5, P-401. Fatawa Hindiyah V-4, P-239. [6] Radd Al-Muhtar V-5, P-401. Fatawa Hindiyah V-4, P-239. [7] Radd Al-Muhtar V-5, P-401. [8] Durr Mukhtar V-5, P-401. [9] Durr Mukhtar V-5, PP-399, 400. [10] Radd Al-Muhtar V-5, PP-399, 400. [11] Radd Al-Muhtar V-5, P-399. Fatawa Hindiyah V-4, P-239. [12] It is medically bad and must be avoided. [13] Fatawa Hindiyah V-4, P-239.

going for the Friday *salah*. If one cannot do this on a weekly basis, he should carry it out every fortnight. If not, at least every forty days. There is no concession beyond forty days. If forty days expire and the person does not carry out the above, he will be committing a sin.[1]

Miscellaneous Rulings

1. It is *mustahab*[2] to remove the hair of the pubic region and the armpits once a week. If one does not remove these hairs weekly, one should at least remove them every fortnight. If one cannot even do this, one should remove them before forty days. If a person leaves these hairs for more than forty days, he will be sinning.
2. It is *makruh* for women[3] to call their husbands and parents by name as this shows disrespect. However, certain occasions may demand that they be called by name. In such circumstances it will be permissible to call both the husband and parents by name. Under all conditions and in all circumstances, one should always be mindful of being respectful to one's husband and parents.
3. It is not allowed to burn any living creature[4], e.g. it is not allowed to smoke bees in order to get rid of them. It is also not allowed to catch bugs, flies, mosquitoes, etc. and to throw them into a fire. However, if there is no other way of getting rid of them, it will be allowed to do so, e.g. at times it is difficult to get rid of bees. In such a case, it is permissible to smoke them. It will also be permissible to get rid of bedbugs by pouring boiling water on the bed if there is no other way of getting rid of them.
4. It is not permissible to take bets[5], e.g. a person says: "If you eat a full kilo of sweets, I will give you Rs.1. But if you cannot do that, you will have to give me Rs.1." In other words, it is not allowed to take twosided bets. However, onesided bets are permissible.
5. When two persons are talking in privacy, one should not go and sit near them[6]. It is a major sin to try and listen to their conversation. It is mentioned in a *Hadith* that on the day of judgement, boiling lead will be poured into the ears of the person who tries to listen to the private conversation of others despite their disapproval. We learn from this that it is a major sin to spy on the bride and bridegroom or to try and listen to their private conversation.
6. It is not allowed to the wife[7] or husband to discuss or announce the private affairs and conversations that transpired between herself and her husband. A *Hadith* tells us that Allah becomes extremely angry when a person discusses or mentions all that transpired between him and his wife.
7. It is not allowed to joke with a person to such an extent that he feels insulted or

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[1] Fatawa Hindiyah V-2. P-238. Radd Al-Muhtar V-5. P-21. [2] Durr Mukhtar V-5. P-401. Men are to clip their moustaches etc. Nail-clipping is also included. However. if a person has made the intention of making *qurbani*. it is *mustahabb* that he does not remove these hairs in the first ten days of Zul Hijjah. He should only remove them after having completed his *qurbani*. But if these hairs have grown considerably long, there will be no harm in removing them in the first ten days of Zul Hijjah. If the person had not removed these hairs for the last forty days, it will be *wajib* upon him to remove them. [3] It is also *makruh* for men to call their parents by their names. Durr Mukhtar V-5. P-414. [4] Alamgiri V-6. P-240. [5] Durr Mukhtar V-5. P-397. [6] *Targheeb wa Tarheeb*. notes to Mishkat P-474. [7] *Hadith* narrated by Abu Sa'eed in *Targheeb wa Tarheeb*. The same applies to a husband. He should not speak about his wife.

angered by the joke[1]. One should only joke to the extent that the other person laughs and is amused.

8. One is not allowed to wish for death[2] or to curse oneself when afflicted by any problem or calamity.
9. We are not permissible to play dice games[3], cards, etc. If these are played for money, they will be regarded as gambling and will therefore be absolutely *haram* (forbidden).
10. Once boys reach the age of ten, they should not be allowed to sleep or lie down next to their sisters, brothers or mothers[4] Once girls reach the age of ten, they should not be allowed to sleep or lie down next to their brothers and fathers. However, the son can sleep next to his father and the daughter can sleep next to her mother.
11. When a person sneezes, he should say *Alhamdulillah*[5] It will be *wajib* on the person who hears him saying *Alhamdulillah* to say *Yarhamu kumullah*. If the latter person does not say this, he will be sinful. Upon hearing this reply, the person who sneezed should say *Yaghfirullahu lana wa lakum*. However, it is not *wajib*, but *mustahab* on the person who sneezed to give this reply.
12. After sneezing, a person said *Alhamdulillah* which was heard by several persons. It will not be *wajib* on all of them to give a reply to it[6] If one of them gives a reply, it will be sufficient. However, if none of them gives a reply, all will be sinful.
13. If a person sneezes continuously, it will be *wajib* to say *Yarhamu kumullah* up to three times and not more.[7]
14. When a person mentions the name of the Prophet ﷺ, hears it or reads it, it becomes wajib upon him to send salutations to the Prophet ﷺ[8]. The person will be sinning if he does not do so. But if his name is mentioned several times, it will not be *wajib* to invoke blessings each time. It will be sufficient to invoke it once. But if a person moves from his place and takes his name or hears it again, it will be *wajib* to invoke the blessings again.
15. It is not permissible to shave the head of a child in such a way that a certain portion is entirely bald and another portion is left long. Either shave the entire head bald or leave all the hair unshaven.[9]
16. It is not permissible for women to apply perfumes or any other fragrant creams, lotions, etc. in such a way that *ghayr mahram* get the smell of the fragrance.[10]
17. It is not allowed to give clothing to anyone which one is not allowed to wear e.g. the husband must not purchase clothing for his wife which she is not permitted to wear. Similarly, a tailor is not allowed to sew clothing which is not permissible for Muslims to wear.[11]
18. One is not allowed to read short stories, novels, novels based on love and beauty which are of a fictitious nature. It is also not allowed to look at books and magazines that have pictures of men and women in shameless clothing or no

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[1] Alamgiri V-6, P-234. [2] Durr Mukhtar V-5, P-414. [3] Durr Mukhtar V-5, P-389. [4] Durr Mukhtar V-5, P-376. [5] Alamgiri V-2, P-218. [6] Shami V-5, P-409. [7] Alamgiri V-6, P-218. [8] Alamgiri V-6, P-210. Likewise when Allah is mentioned, it is *wajib* to say *Ta'ala Shanuhu*, or a similar expression of respect. (Alamgiri.) [9] Shami V-5, P-402. [10] Abu Musa quoted the Prophet ﷺ as saying, "Every eye is adulterous and the woman who passes by a people while she has applied scent is like so-and-so (meaning adulterous). (Abu Dawood, Targheeb P-359). [11] Shami V-5, P-386.

clothing at all on to read books containing love poems. Books and magazines of this sort should not even be purchased. If they are found in the possession of one's children, they should be burnt.[1]

19. It is also *sunnah* for women to offer *salam*, shake-hands, embracing each other. They should adopt these Islamic customs among themselves.[2]
20. If a person is a guest at someone's house, he should not give any food or anything else to a beggar from his host's house without the permission of the latter.[3]

Lost Items on Finding

1. If a person finds an item on the road, pathway or a public gathering, he is forbidden to pick it up and keep it for himself[4] Similarly, if he invites some guests to his house for a meal or some other reason and one of the guests leaves some of his personal possessions behind, it is forbidden for him to pick it up and keep it for himself. If he decides to pick it up, he should do so with the intention of looking for it's owner and returning it.
2. If a person finds something and does not pick it up, there will be no sin on him[5]. However, if he finds it at a place where there is the fear that if he does not pick it up, someone else will pick it up and will not return it to it's owner, then it becomes *wajib* on this person to pick it up and return it to it's owner.
3. Once a person finds a lost item and picks it up, it becomes his responsibility to search for it's owner and to return it to him[6]. If he picks it up and replaces it from where he found it or takes it away with him without looking for it's owner, he will be committing a sin, irrespective of whether he found it at a safe place where he did not fear it getting lost or he found it at an unsafe place, whether it was *wajib* upon him to pick it up or not. The same rule will apply in both cases, once he picks it up: it becomes *wajib* upon him to search for it's owner and he should not replace it at the place where he found it.
4. When a person finds an article, he must search for it's owner and announce the lost item in all the public places that are frequented by men and women[7]. If a woman cannot go to a gathering in which there are men, she should send her husband or another male to go and announce the item that has been found. The person should clearly announce that he has found a particular item and that the owner should come and claim it. However, he should not mention exactly what he has found so that a cheat does not come and claim it falsely. Instead, he should merely give a vague description of it. For example, he must say that he has found some jewellery, clothing or a wallet. Once the claimant comes and gives a clear description of that jewellery, clothing or wallet, he should give to him.
5. If the person searches extensively for the owner or advertises it properly and still does not find it's owner to such an extent that he has no hope of finding him, he should give that item in charity[8]. If the person is poor himself, he can keep it for his personal use. If the owner comes and claims his item after the person had given it in charity, he (i.e. the owner) can demand the value of the lost item as

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[1] Shami V-5, P-417. [2] The Prophet ﷺ said, "When a Believer meets another, salutes him and shakes his hands, their sins are removed as the leaves of trees fall down." (Tabarani, Bayhaqi, Shami V-5, P-375). [3] Alamgiri V-6, P-229. [4] & [5] Sharah Al-Tanweer V-3, P-491. [6], [7] & [8] Fatawa Hindiyah V-3, P-171.

compensation. If he sanctions giving it in charity, he will receive the reward for that.

6. If a domesticated pigeon or parrot falls in one's yard or house, it will be *wajib* on the person to search for its owner[1] It is forbidden to keep it for himself.
7. If mangoes, guavas or any other fruit is lying fallen in someone's yard or orchard, it is forbidden to pick it up and eat it[2] However, if an item is of so little value that no one really searches for it, nor does anyone feel offended if it is taken and eaten, it will be permissible to pick up such an item and keep it for oneself. For example, if a person finds a piece of fig or a handful of gram, there will be no harm in picking up such items.
8. If buried treasure is found in a house or in a jungle, the same rules as those mentioned above will apply. That is, the person cannot keep it for himself. He will have to search for its owner. If the owner is not found, it will have to be given in charity. If he himself is poor, he can keep it for himself.[3]

Waqf (Endowments)

1. There is great reward in endowing one's building, property, orchard, etc. in the name of Allah[4]. This is referred to as *waqf*. Such possessions should be made waqf for the benefit of the poor and needy. For example, a person could stipulate that all the income of a particular building should be distributed among the poor. Or all the fruit that is produced from a particular orchard should be given to the poor. He could also stipulate that a certain house of his be used by the poor. This act of endowing a particular property or building is such that the person will continue reaping rewards as long as that property or building is in use. This could continue until *qiyamah*[5]. As long as the poor and needy are benefiting from it, the rewards for this act will continue to be written in this person's book of deeds.
2. When endowing anything, one should ensure that he appoints a pious and religious person to oversee all the affairs of that property or building[6]. This person should ensure that all the income of that property or building is spent as stipulated by the person who had made it waqf. It should not be spent in the wrong avenues.
3. Once a particular thing has been made waqf, it no longer remains in the ownership of that person. Ownership of that thing is now transferred to Allah. It cannot be sold or given to anyone. No one can interfere with it. It will have to be used for the purpose for which it was made waqf and cannot be used in any other manner.[7]
4. It is not allowed to use anything that belongs to the mosque for one's personal use. For example, one cannot use its bricks, clay, lime, timber, stones, etc. for one's personal use no matter how old and valueless it may have become. However, it could be sold and the money could be used for the mosque.[8]
5. When endowing anything, it is allowed to make the following condition: "As long as I am alive, I will use a portion of the income or the entire income for my personal use. After my death, it must be given in such and such good and noble

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[1] Alamgiri V-3, P-173. [2] Alamgiri V-3, P-171. [3] Alamgiri V-3, P-198. However, if the owner comes and claims that buried treasure and does not agree to it being given in charity or for the person using it for himself, then the person will have to return that treasure. [4] Alamgiri V-3, P-198. [5] All such deeds that are continuous in nature fetch a perpetual reward. [6] Alamgiri V-3, P-219. Shami V-3, P-394. [7] Hidayah V-2, P-216. [8] Hidayah V-2, P-617.

cause." If a person makes a condition of this nature, it will be allowed and lawful for him to use the income of that thing for his personal purposes and needs. This is also a good method of securing oneself from any future difficulties or financial problems and at the same time receiving the reward for endowing his property. Similarly, a person could make the following condition: "Whatever income is derived from this property, a certain percentage of it should be given to my children first. Whatever remains, should be given in such and such good and noble cause." Such a condition is valid, and the children will receive whatever has been stipulated for them.[1]

Buying and Selling

1. When a person says: "I have sold this item for so much" and another person says: "I have bought it", that item will be sold and the person who purchased it will be its owner. If the seller decides not to sell or the purchaser decides not to buy it, they will not be able to do so. The former will have to hand it over and the latter will have to accept it. This act of selling an item is known as a sale.[2]
2. A person says: "I have sold this item to you for Rs.2." The other person replies: "I accept", "I am happy with that price" or "Okay, I've taken it." By replying in any of these ways, the item will be sold. Now, neither does the seller have the choice of not handing over the item nor does the buyer have the choice of not purchasing it. However, this rule will only apply when this conversation takes place between both parties in one place or in one sitting. If one of them says: "I have sold this item to you for Rs.4" and the other person remains silent on hearing this price, stands up from his place, goes away to buy the item from someone else or goes away for some other reason, and in carrying out all these actions he changed his place and then he replies: "Okay, I'll buy it for Rs.4", in such a case that item will not be considered to be sold. However, if, the seller, grocer, etc. says: "Okay, I give it to you" or "Okay, take it", in such a case it will be sold.
   Similarly, if the seller, grocer, etc. stands up or goes away for some other work, and the buyer says: "Okay, I've taken it", even then it will not be regarded as sold. In short, if both the parties reach an agreement in one place, only then will the item be considered to be sold.[3]
3. A person says: "Give me this item for Re.1." The other person replies: "I've given it." In saying this, the sale will not take place. However, if thereafter, the buyer again says: "I've taken it", it will be sold.[4]
4. A person says: "I am taking this item for Re.1" and the other person replies: "Take it"; the sale will take place.[5]
5. After checking the price of an item, a person handed the money to the seller and took the item away. The seller accepted the money happily. The seller did not say verbally for how much he sells the item nor did the buyer say that he was buying it. In such a case, by merely taking an item and handing over the money for it, the item is considered to be sold and the sale is valid.[6]

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[1] Hidayah V-2, P-618. Durr Mukhtar. Radd Al-Muhtar V-3, P-598 and P-676. [2] Sharah Al-Bidayah V-3, P-24. [3] Sharah Al-Bidayah V-3, P-25. [4] Fatawa Hindiyah V-4, P-2. Radd Al-Muhtar V-4, P-13. [5] Fatawa Sirajiyah P-26. [6] Sharah Al-Bidayah V-3, P-25.

6. A hawker sold guavas. Without asking him anything, the person took out four big guavas from his basket and placed Re.1 in the hawker's hand. The hawker accepted this money happily. This sale is valid even if they uttered no words.[1]
7. A person said: "I am selling this string of pearls for Rs.10." The buyer replied: "I've taken five from the string of pearls" or "I've taken half the string of pearls." As long as the seller does not agree, the sale will not take place[2] This is because, he offered the entire string of pearls for sale and as long as he does not agree, the buyer does not have the right to buy a part of it and leave out the other part. If she wishes to purchase it, she will have to buy the entire string. However, if the seller says: "I am selling each pearl for Re.1", and the person says that he has taken five pearls, then five pearls will be considered to be sold.
8. A person is selling four different items and says that he is selling the lot for Rs.4. Without obtaining his agreement, the buyer cannot purchase one or two items and leave out the others because he wishes to sell all the items together. But if the seller gives the price of each item individually, it will be permissible for the buyer to purchase one or two items and leave out the rest.[3]
9. When buying and selling an item, it is also necessary to show the item properly and spell out the terms clearly. The seller should abstain from speaking in vague terms which could result in problems and arguments. Similarly, the price has to be clearly laid down and agreed upon. Even if one of these factors is not made clear and agreed upon, the sale will not be valid.[4]
10. A person purchases an item with money. The seller says: "Hand the money over to me first and then I will give you the item." The buyer replies: "Hand the item over to me first and then I will give you the money." In such a case, the money will have to be given first and then only will the item be given to the buyer. The seller has the right to refuse to hand over the item until he receives the money for it.[5]
    However, if he purchases an item in return for another item, changes money in return for money or a person purchases clothing in return for clothing, and in all these cases this sort of argument takes place, then each one will be asked to place his hand on the others hand and then the exchange will take place.

Finding Out the Price of an Item

1. A person closed the palm of his hand and says: "Give me that particular item for whatever money is in my hand." And it is not known what is in his hand; whether he has dollars, rands, cents, a gold coin, or rupees; whether he has one, two or many. Such a transaction is not permissible.[6]
2. If in a city, two different currencies are in vogue[7], the person will have to inform the seller that he intends buying a particular item with a particular currency. If the person does not inform him and says that he is selling a particular item for a particular price and the buyer says he will take it, then we will have to see which currency is more in use in that place. The currency that is more in use will have to be given as payment. If both the currencies are used equally, the transaction will

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[1] Fatawa Sirajiyah V-2, P-96. [2] Miratul Mu'allah V-1, P-71. [3] Miratul Mu'allah V-1, PP-73, 74. Radd Al-Muhtar V-4, P-26. [4] Miratul Mu'allah V-1, P-83. [5] Sharah Al-Bidayah V-3, P-33. [6] Miratul Mu'allah V-1, P-109. Tahtawi V-2, P-13. [7] Sharah Al-Tanweer V-3, P-26. Durr Mukhtar V-4, P-34.

not be valid and will be *fasid*, i.e. imperfect.

3. A person has some money in his hand, he opens his hand, shows it to the seller and asks him to sell him a particular item for all that money[1]. The seller saw the money in his hand and handed over the item but did not know the exact amount of money that was in the buyer's hand. This transaction is valid.
   Similarly, if the buyer places a heap of money before the seller on a mat, etc. and the latter agrees to sell him the item for that heap of money, the sale is valid even if he does not know the exact amount kept before him..
   In short, once the seller sees the money, it is not necessary to tell him how much money there is. But if he does not see the money with his own eyes, it is necessary to specify the exact amount. A person says: "I will take this item for 10 coins." If in such a case, he does not specify the total amount of money and the matter is not settled, this transaction will not be valid.
4. A person says:[2]
   (a) "Take this item, what is the need to agree on a price? Whatever the price, I will collect it from you. I will not take move from you."
   (b) "You can take this item away. I will find out the price and let you know later."
   (c) "Someone else had taken a similar item. You can pay me whatever that person had paid."
   (d) "Pay me whatever you wish, I will not refuse it. I will accept whatever you give me."
   (e) "Find out the price in the bazar and then pay me whatever the market price is."
   (f) "Go and show this item to a certain person and you can pay me whatever he quotes you."

   The transaction will be invalid in all the above instances. However, if the price of the item is made known at that very place and the cause which had made the transaction invalid is no more found, the transaction will become valid. If the price was made known after there was a change in their places, then the first transaction will be invalid. However, once the price is made known, they can resume the transaction.
5. There is a particular shopkeeper from whom one orders whatever one needs and the goods are delivered to the person's home. Today he might order some betel nut, tomorrow he might order some catechu (a vegetable extract eaten with betel leaves), some other day he might order a few coconuts, etc. and when purchasing these items he did not bother to ask about the price and thought to himself that whenever the account comes he will pay whatever he has to pay. Such a transaction is permissible.
   Similarly, a person sent a prescription to a chemist requesting for some medicine but did not ask for the price thinking to himself that once he recovers from his sickness he will go and pay whatever he is owing. This is also permissible.[3]
6. A person has got Re.1 in his hand and says: "I am buying this item for this Re.1."[4] He has the choice of giving that same Re.1 or he could take out another Re.1 and hand it over to the seller. The only condition is that it must not be counterfeit.

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[1] Bahr V-5. P-275. [2] Radd Al-Muhtar V-4. P-31. [3] Sharah Al-Tanweer V-4. P-18. Radd Al-Muhtar V-4. P-18. [4] Miratul Mu'allah V-1. P-112.

7. A person purchased an item for Re.1. He has the choice of giving a Re.1 coin, two 50 paisa coins, five 25 paisa coins, etc. As long as they total Re.1, the seller cannot refuse to accept that money. However, if the person does not give such coins but gives 1 piece and 2 piece coins, the seller has the right to accept or refuse[1]. If he does not wish to accept any coins, the buyer will have to pay in notes.[2]
8. A person sold a writing case or a suitcase. The key for both these items will also be considered to be sold. He cannot charge separately for the key of the writing or suit case nor can he withhold the key.[3]

Having Knowledge of the Item that is to be Purchased

1. When purchasing dry groceries, seeds, etc. a person has the choice of purchasing it after having it properly weighed or he could say: "I am buying a certain amount of wheat for Re.1."[4] Or, he could purchase it as it is (i.e. without having it weighed nor specifying any amount) and say: "I am buying this heap of wheat for Re.1." No matter how much of wheat may be in that heap, all will belong to him (once he purchases it).
2. When purchasing, mangoes, guavas, oranges, etc. one has the choice of purchasing them by merely counting them or purchasing them in heaps[5]. If a person purchases all the mangoes that are in a basket for Rs.2 without knowing how many there are in it, the transaction will be valid. All the mangoes will belong to him no matter how many there are in that basket.
3. A woman came around selling fruit[6] The person said to her: "Give me some fruit equal to this brick in weight for Re.1." The woman agreed to sell the fruit by using the brick as a weight. However, none of them know the weight of the brick itself. Despite this, the transaction will be valid.
4. A person purchased an entire basket of mangoes, guavas, oranges or any other fruit for Rs.100 on the condition that there are 400 mangoes (or whatever other fruit there may be) in that basket. When the mangoes were counted, there were only 300. The buyer of the mangoes has the choice of taking them as they are or not buying them. If he buys the entire basket, he does not have to give Rs.100. Instead, he will have to pay for only 75% of the total amount. If there are 350 mangoes, he will have to pay for 88% of the total amount. In short, the fewer the mangoes, the lesser he will have to pay.

   If, after counting, more than 400 mangoes come out, the balance will belong to the seller. The buyer does not have the right to take more than 400. But if the buyer purchases the entire basket without specifying how many there are, then whatever number comes out will be his; whether they are more or less.[7]
5. A person purchased a head-covering which is made of such a fabric that if a part of it is torn, the entire garment will become spoilt and useless[8]. At the time of

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[1] This will apply in cases where the denomination of a certain currency is in notes and the buyer is paying in coins. For example, a person has to pay Rs. 10 for a particular item and we know that the Rs. 10 denomination is in the form of a note and not in the form of a coin. In such a case, the seller has the right to refuse if he is being paid in coins which are to the value of Rs. 10. [2] Miratul Mu'allah V-1, P-113. Radd Al-Muhtar V-4, PP-35, 36. [3] Fatawa Qadi Khan. Miratul Mu'allah V-1, PP-104 to 106. [4] Sharah Al-Bidayah V-3, P-27. V-4, P-41. [5] Radd Al-Muhtar V-4, P-41. [6] Sharah Al-Bidayah V-4, P-29. Sharah Al-Tanweer V-4, P-41. [7] & [8] Sharah Al-Bidayah V-3, P-28.

purchasing it, the person made this condition that it is 3 metres in length. When it was measured, it turned out to be less than 3 metres. In such a case, the price of this fabric will not be reduced. Instead, the buyer will have to pay the full price that had been agreed upon. However, in such a case, the only concession that they will have is that despite their agreeing on a price, the buyer has the right to take the item or leave it. If more than 3 metres are found in that length of fabric, it will belong to the buyer. He does not have to pay any additional amount of money for it.

6. A woman purchased two silk belts at night[1]. The following morning she noticed that one of the belts is made of cotton. The transaction with regard to both these belts is not permissible; neither the one made of silk nor the one made of cotton. Similarly, if a person purchased two rings on the condition that they are made of turquoise, and later he learns that one of them is not made of turquoise but of something else, the transaction with regard to both is not permissible. If the person still wishes to purchase one of the two or both of them, then the method of doing this is that they should commence the transaction all over again and then the buyer can purchase whichever one he wants.

Purchasing on Credit

1. It is permissible to purchase an item on credit[2]. However, it is necessary to specify a period of time, i.e. you will pay the amount after 15 days, after one month or after four months—whatever the case may be. If a person does not specify any period but merely says: "I don't have the money now, I will pay you later", this has two aspects to it: (i) He says: "I will purchase this on condition that I will pay you later." In such a case the transaction will be invalid (*fasid*). (ii) If the person does not include this condition in the actual transaction, but after purchasing it he says: "I will pay you later", this will be permissible.

   If he did not mention anything within the transaction nor anything after the transaction[3], the sale will be valid and in both these instances he will have to pay cash for the item. If the seller gives on credit on his own accord, it will be permissible. But if he asks for the money immediately, the person will have to give it.

2. At the time of purchasing an item a person says:[4]

   (a) "Give me that item, once I get my money I will pay it to you."

   (b) "When my brother comes, I will pay you."

   (c) "Once the orchard bears its fruit, I will pay you."

   (d) Or, the seller says: "Take the item now, and you can pay me whenever you wish."

   In all these cases, the transaction will be invalid. One has to specify a period of time and then purchase the item. If the person purchases the item and then says any of the above, the transaction will be valid and the seller has the right to ask for the money immediately. The exception is that the seller cannot demand for the money before the orchard can bear its fruit.

[1] Radd Al-Muhtar V-4. P-84. [2] Sharah Al-Tanweer V-4, P-34. Miratul Mu'allah V-1, P-114. Fatawa Hindiyah V-3. P-3. [3] Radd Al-Muhtar V-2, P-186. [4] Miratul Mu'allah V-1, PP-114, 115. Radd Al-Muhtar V-4. P-31.

3. When paying in cash, the price of 200 grams of wheat is Re.1.[1] But if the person buys on credit, he receives only 150 grams. This transaction is valid on the condition that the buyer is informed of this at that very time.[2]
4. The above rule applies when the seller asked the buyer whether he is going to pay cash or take it on credit[3] When he replied that he is going to pay cash, the seller gave him 200 grams. And when he said credit, the seller gave him 150 grams. But if the seller says: "If you pay cash, this will be the price, and if you take it on credit, this will be the price", then such a transaction will not be valid (since the buyer has not specified his intention of paying cash of taking on credit).
5. A person purchased an item after promising to pay for it after one month[4] On the expiry of one month he went to the seller and told him that he must give him a respite for another 15 days, after which he will pay him his money. If the seller agrees, it will be permissible. However, he also has the right to demand the money immediately.
6. Once the person has the money, it is not permissible to delay in paying[5]. He cannot say: "I won't give you today, I'll give it to you tomorrow", "Don't come to collect it now, come at such-and-such time", "I don't have change now, once I get some change I will pay you". All this is *haram*. Once the person asks for the money, you should make the change and give him his money immediately.
   However, if the person purchases something on credit and promises to pay after a certain period of time, then once the time expires, it will be *wajib* on him to pay the money. It is not permissible to delay or make the person "run" for his money once the specified time expires. But if the person does not have the money nor was he able to obtain it from someone else, then he has no alternative but to pay it the moment he receives the money. Once he receives the money, he cannot delay in fulfilling his debt.

Khiyarush Shart—The Right to Return Goods

1. At the time of purchasing an item[6], a person says: "I have the right to take or return this item within one day, two days or three days. If I wish, I will keep it; if not, I will return it to you." This is permissible. He has the choice of returning the item within the period that he specifies or of keeping it.
2. A person says: "I have the right to take or return this item within three days[7]." Three days expired and this person did not say anything nor did he return it. He will now have to take that item. He does not have the right to return it. However, if the seller permits him to do so, he way return it. He cannot return it without obtaining the consent of the seller.
3. It is not permissible to make such a condition for more than three days. If a person makes a condition for four or five days, we will have to see whether he makes a decision within three days or not. If he returns the item within three days, it will be considered to be returned. If he decides to keep it, the transaction will be valid. If

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[1] Hidayah V-3, P-76. [2] This means they had agreed upon the method of payment in that very place, i.e. whether it will be for cash or on credit. But if they speak in vague terms without the buyer knowing the exact position, it will not be permissible. [3] Fatawa Hindiyah V-3, P-154. [4] Sharah Al-Bidayah V-3, P-76. [5] *Hadith* of Abu Hurayrah ﷺ in Mishkat P-212. [6] Sharah Al-Bidayah V-3, P-34. [7] Miratul Mu'allah V-1, P-141.

three days pass without knowing whether he is going to keep the item or return it, the transaction will become invalid.[1]

4. Similarly, the person selling the item also has the right to say: "I have the choice of taking my item back within three days." This is also permissible.
5. At the time of purchasing an item, a person says: "I have the right of returning this item within three days." The next day he comes and says: "I have decided to keep this item and I am not returning it." Once he says this, his right will be forfeited and he cannot return that item[2]. In fact, even if he goes to his own house and says that he has decided to keep that item, his right will be forfeited. When a person wishes to cancel his transaction or return the item, he will have to do it in front of the seller, he cannot do it behind his back or in his absence.
6. A woman says: "My mother has the right—if she says that I should keep it, I will do so, if not, I will return it[3]." This is permissible. This woman or her mother can return the item within three days. If this woman or her mother come and inform the seller that they have decided to keep the item, this right will now be forfeited and the item cannot be returned.
7. A person takes two or three pieces of cloth and says: "I have the right for three days[4] Whichever one I like, I will pay Rs.10 per piece and keep it." This is permissible and he can select one piece of cloth within three days. But if the person takes four or five pieces of cloth (i.e. more than three) and says that he will select one from them, this transaction will be invalid.
8. A person had stipulated the right to return the item within three days. Thereafter, he began using it at home, e.g. if it is something that is used to cover himself, he began covering himself with it. If it is something that is worn he began wearing it. If it is something to lay out, he began laying it out[5]. In all these cases, the right to return the item will now be forfeited.
9. However, if a person uses an item merely to see whether it is suitable or not, e.g. a woman purchases a dress, sheet of cloth or carpet. Thereafter, she puts on the dress to check whether it fits her well or not and removes it immediately thereafter, wraps the sheet of cloth around her to check whether its length and width is suitable or not, or spreads the carpet to see whether its length and breadth is suitable or not. In all these cases, she still has the right to return these items if she wishes to do so.

Purchasing an Item without Seeing It

1. A person purchases an item without having seen it[6]. This transaction is valid. However, once he sees the item, he has the right to return it or keep it. This is irrespective of whether there is any defect in the item or not. Even if the item is exactly as he had envisaged it to be, he still has the right to return it or keep it.
2. A person sold an item without even looking at it[7]. This person who sells the item does not have the right to take it back after he sees it. Only the buyer has the right of returning an item after seeing it.

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[1] Durr Mukhtar V-4, P-73. [2] Sharah Al-Bidayah V-3, P-37. [3] Sharah Al-Bidayah V-3, P-37.
[4] Sharah Al-Bidayah V-3, P-38. [5] Fatawa Hindiyah V-3, P-29. [6] Sharah Al-Bidayah V-3, P-40.
[7] Sharah Al-Bidayah V-3, P-40.

3. A hawker came selling peas[1]. The top of the heap had all good quality peas. Upon seeing this, the buyer bought the entire basket of peas. However, the peas that were in the bottom of the heap were of an inferior quality. He has the right to return them. However, if all the produce is of the same quality, it will be sufficient to see a few. Once he does this, he forfeits the right to return them irrespective of whether he sees all the produce or not.
4. A person bought guavas, pomegranates, coconuts or anything else which is generally not all the same[2]. As long as the person does not see all the fruit, he will have the right to return them. By his seeing a few of the fruit, he does not forfeit the right to return.
5. If a person purchases something that is to be consumed (either by eating it or drinking it), he does not forfeit his right to return by merely seeing it[3]. He should also taste it[4]. If he does not like it, he has the right to return it.
6. A person had seen an item long ago[5]. He purchased it today but did not look at it at the time of purchasing it (thinking that there is no need to do so since he had seen it previously). When he took it home, it was exactly as he had seen it a long time ago. After seeing it, he does not have the right to return it. However, if, after seeing it after so long, he notices some difference in it, he has the choice of keeping it or returning it.

Defects in an Item

1. When selling an item, it is *wajib* on the person to show all the defects that may be found in it[6]. It is forbidden to conceal the defects and to convince the person into buying such an item.
2. After purchasing an item, a person noticed a defect in it, e.g. a woman notices that a cloth has been eaten up, a shawl has some moths in it or she notices any other defect[7]. She now has the choice of keeping the item as it is, or returning it to the seller. However, if she decides to keep it, she will have to pay the full price of the item. It is not permissible for her to reduce an amount from the total price as a compensation for the defect. But if the seller agrees to reduce the price because of the defect, it will be permissible for her to pay less.
3. A person had purchased some fabric and kept it aside. A child ripped off a corner of that fabric or cut it with a pair of scissors. Thereafter, he noticed that it is damaged from the inside as well and that a rat has eaten it at several places. The person cannot[8] return this item because one additional defect took place at his house (i.e. when the child had cut it). However, he can have the price reduced as a compensation for the defect that took place at the shopkeeper's place (i.e. the several places that had been eaten by a rat). People who know the value of the item should be asked to estimate its present value and the price reduced accordingly.
4. Similarly, if a defect is noticed after a fabric has been purchased and already cut, it cannot be returned but the price will be reduced. However, if the seller says:

[1] & [2] Sharah Al-Bidayah V-3, P-41. [3] Durr Mukhtar V-2, P-102. [4] This rule applies to foods which, if tasted, will not result in any loss being incurred by the owner or seller, e.g. a water-melon that is not cut into pieces as yet does not fall under this rule. [5] Sharah Al-Bidayah V-4, P-43. [6] Sharah Al-Tanweer V-4, P-152. [7] Sharah Al-Bidayah V-4, P-44. [8] Al-Hidayah V-3, P-46. However, if the seller is prepared to accept it, it can be returned to him.

"Return the cut fabric and take a full refund, I am not going to reduce the price", he has the right to ask for it and the buyer cannot refuse to return it.[1]

If the fabric has been cut and also sewn and thereafter a defect is noticed, the price will be reduced as a compensation for the defect. In such a case, the seller cannot ask for his fabric to be returned.

If the buyer sells that fabric to another or cuts it with the intention of sewing something for her immature child and at the same time making a firm resolution of giving it to the child[2], and then a defect is noticed, then the price cannot be reduced. But if she cut it with the intention of sewing something for her mature child, the price can be reduced.

5. A person purchased eggs and paid a certain price per egg[3]. When the eggs were broken, all of them turned out to be rotten. The buyer can take all his money back and it will be regarded as if he did not purchase the eggs at all. If a few turn out to be rotten, he can claim the money for those that are rotten.

   If a person purchases several eggs which have all been priced together (i.e. he does not pay a certain price per egg), then we will have to see how many rotten eggs come out from the entire lot. If five or six eggs are rotten out of a total of 100 eggs, it will not be considered. But if more than this turns out to be rotten, he can claim the money for those that are rotten.

6. A person purchased cucumbers, sweet-melons, water-melons, pumpkins, almonds, walnuts, etc. When they were cut open or broken open, he noticed that they are rotten. In such a case, check whether they could be used, or they are so bad that they are absolutely useless and have to be thrown away. If they are absolutely useless, this transaction will not be valid and the person must claim all his money back. But if they can be used in some way, he must pay the market value of such items. The full price will not be paid.[4]

7. If, out of 100 almonds, four or five are rotten[5] it will not be considered. But if more than these turn out to be rotten, the person has the choice to reduce the price accordingly.

8. A person purchased 150 grams of wheat for Re.1 or 100 grams of ghee for Re.1. A portion of both these items was good, while the balance turned out to be bad. It is not permissible to keep the good and return the bad. If he decides to keep them, he will have to keep all. And if he decides to return them, he will have to return all. However, if the seller agrees to take back all the bad and give you the good, it will be permissible to do so. The buyer cannot do this without the consent of the seller.[6]

9. When there is any defect in an item, the person will only have the right to return it when it is established that he is in no way willing to retain the defective item[7]. However, once a person agrees to purchase an item after seeing the defect, he does not have the right to return that item. But if the seller takes it back happily, it is

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[1] Al-Hidayah V-3, P-46. [2] That is, with the intention of making the child the sole owner of the outfit that will be sewn. [3] Hidayah V-3, P-48. [4] Sharah Al-Tanweer P-117. [5] Shami V-2, P-132. The jurists have limited up to six out of 100. However, it is not their intention to limit. The best way of limiting is according to the number that is generally overlooked in a particular society. If it exceeds that number, the person will have the right to claim a reduction. [6] Sharah Al-Bidayah V-3, P-51. [7] Hidayah V-3, P-51. Durr Mukhtar V-4, P-139.

allowed. For example, a person purchased a goat or cow. When he went home with it, he realised that it is sick or there is a wound on its body. Once he notices this defect and expresses his consent and says to himself: "Well, it's okay. I've bought a defective animal", he will no longer have the right to return it. If he does not say anything verbally, but carries out certain actions which show that he is satisfied with the animal, then too will he no longer have the right to return it. For example, if he starts treating its wound and gives it some medication, he will no longer have the right to return it.

10. A person purchased goat's meat. When he went home, he realised that it is the meat of a sheep. He has the right to return it.[1]
11. A woman purchased a pearl necklace or some other jewellery and also wore it at some time or the other[2]. Alternatively, she purchased a pair of shoes and began walking around with it. Now she cannot return these items if she finds any defect in them. However, if she wears the shoes in order to check whether they fit her properly and that she does not experience any discomfort by wearing them, there will be no harm in wearing them for a little while in order to test them and she still has the right to return them if she wishes to do so.
    Similarly, if a person purchases a flat-couch (refers to a flat wooden type of bed) or bed and lays them down out of necessity or begins to offer *salah* on that couch or uses the bed in some way or the other, he will no longer have the right to return the bed or couch. Other items could be understood in the same manner. That is, once they are used for any purpose, they cannot be returned.[3]
12. At the time of selling an item, a person said[4]: "You better check it properly before you buy it. Later if you find any defect in it, I will not be responsible." Despite the seller saying this, the person purchased the item. Later, he cannot return it irrespective of how many defects it may have. It is permissible for the seller to sell an item in this manner and it is no longer *wajib* on him to show the defect that may be in the item.

Invalid and Improper Transactions

1. A transaction which is not considered in *Shari'ah*, which is regarded as useless, and regarding which one will say that it is as if the person did not even purchase the item and the seller did not even sell it, is referred to as *batil* or invalid[5]. The rule with regard to such a transaction[6] is that the person who purchased the item does not become its owner and that it is still considered to be under the ownership of the seller. Therefore, it is not permissible for the buyer to consume it or to give it to anyone. It is not permissible for him to utilise it in any way.
   As for the transaction which has taken place but some sort of shortcoming is found in it[7], it is referred to as *fasid* or improper. The rule with regard to such a transaction[8] is that as long as the item does not come into the possession of the

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[1] Durr Mukhtar V-4, P-341. [2] Radd Al-Muhtar. Alamgiri V-4, P-54. [3] This means that once an item is used after purchasing it and its market value has dropped due to using it, one will no longer have the right to return it merely because it has some defect. However, he can claim for the balance of the money which came as a result of the drop in its market value because of the defect that it has. If, due to using it, there is no drop in its market value, the person will have the right to return it. [4] Hidayah V-3, P-52. [5] Shami V-4, P-152. [6] Shami V-4, P-163. [7] Shami V-4, P-154. [8] Durr Mukhtar V-4, P-191.

buyer, ownership of that item will not be transferred to him. Once he takes possession of it, it will come under his ownership but it is not lawful and pure. Therefore, it is not permissible for him to consume it or utilise it in any way. Instead, it is *wajib* to cancel or annul this transaction[1]. If the person wishes to keep it, he must recommence the transaction and then purchase it. If the person did not cancel this transaction and instead, sold the item to someone else, he will be committing a sin. However, it will be permissible for the second buyer to consume it or utilise it in any way and this second transaction will be valid. If the first person sold it at a profit, it will be *wajib* on him to give the profits in charity[2] It is not permissible for him to use it for his personal purposes.

2. The custom of selling the fish that is in the lakes or pools of landlords is a *batil* (invalid) transaction[3]. All the fish that are in these lakes and pools do not belong to anyone as long as they are not caught and fished out. The person who catches the fish becomes its owner. Once you have understood this aspect, now try and understand the following: if the landlords do not even own those fish, how can they be permitted to sell them? Obviously, if the landlord catches the fish himself and then sells it, this will be in order. If he asks someone else to catch the fish, that person will become its owner. The landlord has no right over the fish which has been caught by that person. In the same way, it is also not permissible for him to prevent people from fishing there.[4]
3. Grass began growing on its own on a person's land[5]. He did not plant it nor did he irrigate it. This grass does not belong to anyone. Anyone can come and cut it and take it away. It is not permissible for the owner of the land to sell it nor is it permissible for him to stop anyone from cutting it. However, if the person irrigated it and put some work into it, it will come under his ownership. Now it will be permissible for him to sell it and to stop others from cutting it as well.
4. The young of an animal that is still in the stomach of the mother cannot be sold before it is born. Such a transaction is *batil*. However, it is permissible to sell the entire animal[6]. But if the owner says: "I am selling this goat to you but the kid that is in its stomach belongs to me. Once it gives birth to that kid, you will have to give it to me", then such a transaction is *fasid*.
5. The milk that is still in the udders of an animal cannot be sold before it can be milked[7]. Such a transaction is *batil*. The owner will have to milk the cow first and then sell the milk. Similarly, it is prohibited and *batil* to sell the wool that is on a sheep before it can be sheared.
6. It is not permissible to sell the timber, wood, etc. that is part of the house or roof before removing or digging these items out.
7. It is not permissible to sell the hair, bones, etc. of humans. Such a transaction is *batil* (invalid). It is also not permissible to utilise these things for one's personal purposes.
8. Apart from pigs, the bones, hair and horns of dead animals are pure. It is permissible to use them and to sell them as well.[8]

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[1] Durr Mukhtar V-4. P-193. [2] Durr Mukhtar V-4. P-199. [3] Hidayah V-3. P-55. [4] This ruling applies to such instances whereby the fish were not introduced by the owner into the lake nor did he adopt such means to breed and restrict the area of the fish. If such means were adopted. the owner has the right to prevent people from fishing there. For further details refer to Imdadul Fatawa V-3, P-60. [5] Fatawa Hindiyah V-4. P-64. [6] Sharah Al-Bidayah V-3. P-55. Al-Hidayah V-3. P-63. [7] Al-Hidayah V-3. P-54. [8] Al-Hidayah V-3. P-58.

9. You agreed to purchase a goat or any other item for Rs.5 from someone, took possession of it, took it home and had it tied. However, you did not pay for it as yet. Incidentally, you are unable to pay for it or you decided not to keep it any longer. You therefore went to the seller and said: "Take this goat back for Rs.4 and I will give you Re.1 separately." This selling and this taking away will not be permissible. As long as the person does not give him the full amount in cash, it will not be permissible to sell it to him for a lesser price.[1]
10. A person sold his house on the condition that he will not hand it over immediately. Instead, he will stay in it for one month. Or, he sold it on the condition that the buyer gives him a certain amount of money as a loan. Or a person purchased fabric on the condition that the person who is selling it must cut and sew it. Or he made the condition that he will purchase it on condition that it is delivered to his house. Or he made any other similar condition which is regarded as baseless and prohibited in *Shari'ah*. In all these cases, the transaction will be *fasid* (improper).[2]
11. A person purchased a cow on condition that it gives four litres of milk. This transaction is *fasid*. However, if he did not specify any amount but merely made the condition that this cow gives a lot of milk, the transaction will be permissible.[3]
12. A person purchased animate toys (such as dolls) for his children. This transaction is *batil*. Such toys have no value in *Shari'ah*. Therefore, no price will be paid for them and if someone happens to break them, he will not have to pay any compensation.[4]
13. If you purchased dry groceries, oil, ghee, etc. for a certain amount per kilogram, the seller could have given you these items in any of the following three ways:[5]
(a) He weighed these items in your presence or in the presence of the person whom you sent.
(b) He did not weigh them. Instead, he asked you to go home and told you that he will send the items to you.
(c) The items were already weighed and kept aside and when you asked for them, he merely picked them up and gave them to you without reweighing them.
The rule with regard to (a) is that once you bring the items home, you do not have to weigh them. You can eat them, drink them, use them, sell them, and do whatever else you like without having to reweigh them. All this is permissible and valid.
The rule with regard to (b) and (c) is that as long as you do not weigh them yourself, you cannot consume them, you cannot sell them nor can you use them in any way. If you sell them without weighing them, the transaction will be *fasid*. Even if you weigh them after this, the transaction will not be proper.
14. Before he could sell you these items, he weighed them and showed them to you[6]. Then, you purchased them but he did not reweigh them. In such a case, it is necessary for you (the buyer) to reweigh them. You cannot consume them or sell them without reweighing them. Although he weighed them and showed them to you before you could buy them, this weighing of his will not be considered.[7]
15. All items apart from land, properties, houses, etc. cannot be resold as long as the

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[1] Al-Hidayah V-3, P-60. [2] Sharah Al-Bidayah V-3, P-63. [3] Sharah Al-Tanweer V-4, P-91. [4] Sharah Al- Tanweer V-4, P-332. [5] Sharah Al-Tanweer V-4, P-253. However, now-a-days such items are mostly pre-packed, it is permissible to consume, sell or use in any way. [6] Durr Mukhtar V-4, P-255. [7] Now-a- days, since the items are pre-packed (e.g. sugar, flour, etc.) and prices are fixed, it is permissible to buy such items without re-weighing them. (Translator.)

buyer does not take possession of them after buying them.[1]

16. A person purchased a goat or any other item[2] After a few days another person comes and says that the goat actually belongs to him. Someone had taken it away and sold it to you without it belonging to him. If this person can substantiate his claim with two witnesses in the presence of a *Shar'i* judge, the goat will have to be given to him once the judge passes judgement in his favour. This person (who had purchased the goat) cannot claim the money from him. Instead, he can claim the money from the person from whom he had purchased the goat.
17. A fowl, goat or cow died. It is forbidden to sell that animal. Such a transaction is invalid. In fact, it is not even permissible to give this dead animal to the toilet-cleaners and tanners for their consumption. However, if you give it to the toilet-cleaner or tanner for throwing away and he picks it up and eats it, there will be no blame on you. It is permissible for you to have the animal skinned, it's skin treated and tanned and then to sell it or use it for your personal purposes.[3]
18. Once a person decides to purchase an item, has it weighed, agrees on a price and the seller also agrees to sell it at a particular price, it will not be permissible for someone else to come and bid a higher price and take it away. Similarly, it is not permissible for another person to say: "Don't buy from him. I will give it to you at a better price."[4]
19. A hawker sold four guavas to you for Re.1. Another person bargained with him and got five guavas for Re.1. On seeing this, you have no right to ask him for one more guava. It is not permissible and unlawful to take it forcefully. You can only take what you had agreed upon with him.[5]
20. A person is selling something but he does not want to sell it to you. It is not permissible to take the item forcefully and give him the money. This is because he is the owner of that item, he can sell it if he wishes. If not, he does not have to sell it. He also has the right to sell it to whomsoever he wishes. Very often, the police take things forcefully. This is absolutely unlawful. If any woman's husband is a policeman and he brings any item home, she must find out properly as to where he obtained it from. She must not use that item without asking him.[6]
21. A person bought a kilo of potatoes. Thereafter, he took a few more potatoes forcefully. This is not permissible. But if the seller gives a few more on his own will, it will be permissible to accept them. Similarly, once a price has been agreed upon and the person takes the item, it will not be permissible to give an amount less than the price that was agreed upon. If the seller happily reduces the price on his own, it will be permissible.
22. If there is a beehive in a person's house, he will be regarded as its owner. It is not permissible for anyone else to break it or take it away without his permission. If a bird gives birth to some chicks in a person's house, he does not become the owner of those birds. Instead, whoever catches them will become their owner. However, it is not permissible to catch the chicks and trouble them.[7]

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[1] Sharah Al-Tanweer V-4, P-250. [2] Sharah Al-Tanweer V-4, P-300. [3] Sharah Al-Bidayah V-3, PP-53, 58. Fatawa Hindiyah V-3, PP-1044, 1082. [4] Sharah Al-Bidayah V-3, P-69. Sharah Al-Tanweer V-4, P-204. [5] & [6] Sharah Al-Bidayah V-3, P-324. [7] Sharah Al-Bidayah V-3, P-105. While this does not detract from the lawfulness of their consumption yet it is not allowed to harm them for fun.

Selling at a Profit or at Cost

1. I purchased an item for Re.1. I have the right to sell this item for Re.1, Rs.10, Rs.20, Rs.50 or at any other price. There is no sin in this. However, if the transaction was settled in a way that the buyer says: "Make a profit of 10 paisa on the item and sell it to me", and you say: "Okay, I will sell it to you after making a profit of 10 paisa on it", then in such a case it is not permissible for you to make a profit of more than 10 paisa on that item. Or, the buyer says: "For whatever price you purchased it, add 40 paisa profit to it and sell it to me." Even in such a case, it will be *wajib* on you to quote the correct price and it will be unlawful to make more than 40 paisa profit. Similarly, if you tell the buyer: "I will sell this to you at cost and I won't make any profit from you", it is not permissible to make any profit. It is *wajib* to quote the cost price.[1]
2. You intend purchasing an item and you ask the seller to sell it to you at a profit of 10 paisa. He replies: "Okay, I will sell it to you at a profit of 10 paisa." Or, you say: "Sell it to me at your cost price." He replies: "Okay, give me that amount and don't give me any profit." However, in both cases, he did not tell you the cost price of the item as yet. In such a case, if he quotes you his cost price before getting up from his place, the transaction will be valid. But if he does not quote you the price at that place, and says: "Take the item now, I will check the price and inform you" or says something else, then in such a case the transaction will be *fasid* (improper).[2]
3. After taking the item, the buyer learns that the person had not quoted the correct cost price and had made a profit more than what he had promised. In such a case the buyer does not have the right to give a lesser amount. If he wishes to purchase the item, he will have to pay the price that was quoted to him. However, he does have the right to return the item if he does not wish to purchase it. If the seller had agreed to sell the item at cost and had promised that he will not make any profit and thereafter quoted an amount that is more than his cost price, then he does not have the right to take more than the cost price. The buyer has the right to pay the cost price and not pay the additional amount that he had quoted.[3]
4. You purchased an item on credit[4] As long as you do not inform other buyers that you have purchased it on credit, it will not be permissible for you to sell it at a profit or at cost (if mention of the cost price is made at the time of sale). Instead, you should inform them that you purchased the item on credit. In so doing, it will be permissible for you to sell it at cost or at a profit. However, if you do not make any mention of your cost prices, it will be permissible for you to sell it at whatever price you wish.[5]
5. You purchased a cloth for Rs.100. Then, you had it dyed at a cost of Rs. 4.[6] Or, you had it washed or sewn for Rs.4. It will now be understood that you acquired it for Rs.104. It will now be permissible for you to mention its cost price as being Rs.104 and then to make your profit on this amount. However, you should not say that you purchased it for Rs. 104. Instead, you should say that it costed you Rs. 104 so that it is not regarded as a lie.

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[1] Hidayah V-4, P-73. [2] Sharah Al-Tanweer V-4, P-238. Radd Al-Muhtar V-4, P-220. [3] Sharah Al-Bidayah P-74. [4] Fatawa Hindiyah P-72. Sharah Al-Tanweer V-4, P-245. [5] Alamgiri V-4, P-2. [6] Sharah Al-Bidayah V-3, P-53.

6. You purchased a goat for Rs. 100.[1] You kept it with you for one month and it cost you Rs.10 to feed it in this one month. It will be permissible for you to quote the cost price as being Rs.110,.and sell it at a profit accordingly. However, if this goat produces milk, you will have to subtract that amount accordingly as well, e.g. if it cost you Rs.10 to feed this goat and it produced milk to the value of Rs.5, you will have to subtract this amount from the Rs.10 and say that this goat costed you Rs.105.

   There are many other rulings in this regard but since women do not encounter them very frequently, we have not mentioned them. (Bearing in mind that *Bahishti Zewar* was originally written for women).

Transactions Based on *Riba* or Interest

It is gravely sinful to conduct transactions which are based on *riba* or interest. The Qur'an[2] and *Hadith* have mentioned many harms and evils in this regard and have greatly emphasized abstention from such transactions[3]. The Prophet ﷺ cursed the payer of interest, the receiver of interest, the person who acts as a proxy for such a transaction, the person who writes it down and the person who witnesses such a transaction[4]. The Prophet ﷺ also added that the payer and receiver of interest are both equal in this crime. It is therefore necessary to be extremely cautious in abstaining from such transactions. The rulings in this regard are very intricate. On trivial transactions one can be regarded as committing the sin of involving himself in interest. Many people do not even realise that they have committed a sin. We will explain the necessary rulings in this regard. When conducting any transaction, always bear these rulings in mind.

Note: According to the norm in India and Pakistan, all things can be divided into four categories:

(1) Gold and silver, and items that are made from them.
(2) Items other than gold and silver that are sold by weight, such as dry groceries, crops, steel, copper, wool, vegetables, etc.
(3) Items that are sold by measurement, such as fabrics.
(4) Items that are sold by counting, such as eggs, mangoes, guavas, oranges, goats, cattle, horses, etc.

Try and understand the rules of all the above individually.

Gold and Silver

1. There are several ways of purchasing gold and silver[5]. One is that gold could be purchased in exchange for gold or silver in exchange for silver, e.g. a person purchases gold with a gold coin which he has in his possession or silver with a silver coin which he has in his possession. In other words, the item that is being

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[1] Fatawa Hindiyah V-4. P-91. [2] & [3] *Surah* Aal-Imran. 3:130 clearly disallows devouring interest and multiplication of wealth thereby. The Qur'an says. "Fear Allah that you may prosper." Also, in Al-Baqarah. 2:24 it cautions Believers to dread the Fire which is prepared for the disbelievers. According to Abu Hanifah this is the most fear inspiring verse in the Qur'an whereby Believers are warned of the Fire prepared for the disbelievers. (Tafseer Madaarik V-1. P-141. Also. Al-Baqarah. 2:277-278 warns Believers to waive what remains of interest or prepare for war with Allah and His Messenger. [4] Narrated by Jabir ؓ in Muslim. (Mishkat P-244.) [5] Sharah Al-Tanweer V-2. P-276. Zayl'ee V-4, P-135.

purchased is of the same category as that with which it is being purchased. In such a case, two factors are *wajib*: (i) the gold or the silver on both sides will have to be equal, (ii) the transaction must be complete before the buyer and the seller can separate, there must be no outstanding amount. If they conduct this transaction contrary to any of these two factors, it will be interest. For example, if you purchase silver with a Re.1 coin (which is made of silver)[1], you will have to purchase the silver that is equal in weight as that of the Re.1 coin. If it is more or less than the Re.1 coin, it will be interest. Similarly, if you hand over the Re.1 coin and he does not give you the silver immediately, instead he promises to give it to you after a short while and goes away or, you do not hand over the Re.1 coin to him and instead you take the silver on credit, then this will also be interest.

2. The second method is that the same category is not found on both sides. Instead, one person has gold while the other has silver. The rule in this regard is that it is not necessary for them to be equal in weight. It is permissible to purchase as much gold as possible with a R1 coin. Similarly, it is permissible to purchase as much silver as possible with a gold coin. However, this transaction will have to be completed before the two can separate. In this case it is also *wajib* to abstain from any credit, as mentioned in the previous ruling.[2]
3. The market value of silver has risen sharply. In other words, a Re.1 coin is selling for Rs.1,20 and no one is giving it for Re.1. Or, a piece of silver jewellery has been exquisitely designed and its weight is equal to 10 Re.1 coins of silver. However, one cannot purchase it for less than the weight of 12 Re.1 coins of silver. In order to save yourself from interest, an alternative method is that you should not purchase it with silver coins. Instead, purchase it with money (notes) or normal ordinary coins. However, you should not purchase the Re.1 coin with Rs.1,20. If you do so, it will be interest. Similarly, if you wish to purchase Rs.8 worth of silver for Rs.9, pay the person with Rs.7 worth of silver and Rs.2 in cash. In so doing, you will be purchasing Rs.7 worth of silver with Rs.7 worth of silver, and the balance of the silver will actually be paid for with your Rs.2. In short, if you wish to purchase silver with silver always tender less silver than what is actually being purchased and the remainder should be paid in cash (notes or coins).[3]
4. If both the buyer and seller agree, then an easy method will be to add some money on that side where the silver is less in weight.[4]
5. An easier method is that each of them should keep whatever silver he wishes to keep, and the other should keep whatever silver coins he wishes to keep. However, each one should also add some money to his silver or silver coins. He should then say: "I am buying this silver and this money in exchange for these silver coins and this money." In so doing, they will save themselves from all technicalities.
6. If the price of silver has dropped and one is able to purchase Rs.1.50 worth of silver for Re.1 (made of silver) and one feels that if he has to purchase Rs.1.50 worth of silver for Re.1, he will suffer a loss, then the method of avoiding this and also

[1] In today's times, since coins are not generally made from silver or gold, instead other metals are used, thus the ruling of equality in weight does not apply. However, the ruling of hand to hand still applies, i.e. it is not permissible to purchase gold or silver on credit. [2] Radd Al-Muhtar V-4, P-364. Bahr V-6, P-193, 194.
[3] Sharah Al-Tanweer V-4, P-370. Sharah Al-Bidayah V-2, P-109. Fatawa Hindiyah V-3, PP-231, 235.
[4] Sharah Al-Bidayah V-3, P-109, 112. Radd Al-Muhtar P-370. Zayl'ee V-4, P-143.

avoiding any interest is that he should include some money (not made of silver) in the price of the silver irrespective of how little it may be, e.g. he purchased Rs.15 worth of silver for Rs.10. In this way, it would be understood that the silver worth Rs.9 was in exchange of the nine silver coins of Re.1 each whilst the cash (i.e. other coins not made of silver) of Re.1 was in exchange of the remainder.

7. A person wishes to purchase high quality silver in exchange for his inferior quality silver and is unable to acquire an amount of high quality silver which is equal in weight to his inferior quality silver. In such a case, he should first sell his inferior quality silver for whatever price he may be able to get. Then, he should purchase the high quality silver with the money that he receives. In buying and selling, the rules that have been mentioned above should also be borne in mind. Or, both the buyer and seller could include some money in both the silver and then undertake the transaction.[1]
8. Most women purchase silver laces, brocades, tassels, etc. from the *bazars*. They should also bear the above rulings in mind because this is also silver and silver coins are being paid in exchange for these silver items. Even in this case, an easy method will be to include some money on either side and then undertake the transaction.[2]
9. If a person purchases an item which is made of gold or silver and it is such that it is entirely made of gold or entirely made of silver and it does not contain anything else, then the same rule will apply. That is, if a gold item is being purchased with silver or silver coins, or a silver item is being purchased with gold coins, it will be permissible to purchase that item irrespective of the difference in weight. The only factor that they have to worry about is that the transaction must be completed there and then. None of the parties must have any outstanding amount. But if a silver item is being purchased with silver coins or a gold item is being purchased with gold coins, it will be *wajib* for them to be equal in weight. If there is any shortfall or extra on either side, the item should be purchased through the above-mentioned methods.[3]
10. The item is such that it has some other metal or stone in addition to the silver. For example, an armlet has been filled with sealing-wax, a stone has been set onto a nose-ring, a stone has been set into a ring, or an armlet has not been filled with sealing-wax but instead it has been beaded with strands of wire (and beads). If these items have been purchased with silver coins, then check the amount of silver they contain. Is the silver in the item which you have purchased equal in weight as that of the silver coins, is it more or is it less? If the silver in the item is definitely less than the weight of your silver coins, this transaction is permissible. If it is equal or more, the transaction will be regarded as interest. In order to save yourself from this interest, the above-mentioned methods should be employed. That is, the silver coins with which you will be paying should be less in value than the silver that the item contains and include some cash in order to fill in the balance. The condition or prerequisite of the entire transaction being carried out at one time (i.e. without any credit on either side) has also to be adhered to in all these rulings.[4]

[1] Sharah Al-Bidayah V-3, P-81. Sharah Al-Tanweer V-4, P-371.
[2] Fatawa Sirajiyah P-108. Majma' Al-Anhar V-2, P-116.
[3] Fatawa Hindiyah V-3, PP-232, 233.
[4] Waqi'at Al-Muftiyeen P-104.

11. You have taken someone else's ring in exchange for your ring. Check if both have any stone or gem. If both the rings have a stone or gem, this exchange is permissible irrespective of whether the amount of silver in both the rings is equal, less or more. However, it is necessary that this exchange takes place in one sitting.[1]
    If both the rings are plain, i.e. without any stone, then the condition is that the silver will have to be equal. Even if there is a slight difference, it will be regarded as interest.
    If one of the rings are plain and the other has a stone, it will be permissible to exchange one for the other only if the plain ring has more silver than the ring which has a stone. If it is not so, it will be unlawful to exchange and it will be regarded as interest.
    Similarly, if this transaction and exchange does not take place at once; i.e. one of them hands over his ring immediately while the other says that he will give it at a later stage, then this will also be regarded as interest.
12. In all those rulings where we said that it is a condition or a prerequisite for the transaction to be executed in one sitting or at one time—this means that the transaction must be completed before the two can separate. If one of them separates or moves away before the transaction can be completed, it will not be considered and this will also be regarded as interest. For example, you purchased some gold, silver, or a gold and silver item from the jeweller in exchange for Rs.10 worth of silver. In such a case, you should hand over the silver coins there and then. In the same way, the jeweller should hand over the item to you there and then. If the jeweller does not have the silver with him and says that he will go home just now and send the silver item to you, this will not be permissible. Instead, he should send someone to bring it for him. At the same time, you should not move from that place until the silver item is brought nor should you allow the jeweller to move away from there. If the jeweller asks you to go home with him and that he will give it to you over there, you should follow him closely and try to be with him all the time. If he disappears into the house or disappears somewhere else, it will be a sin and the transaction will not be permissible. You will have to renew the entire transaction.[2]
13. After purchasing the item, you went home to bring the silver coins, or the jeweller went to relieve himself or went into the back of his shop for some work. In so doing the two of you were separated from each other. This is not permissible and the transaction will be regarded as interest.
14. If you do not have the silver coins with you at that time and you wish to purchase the item on credit, then the method of purchasing the item is that whatever amount you have to pay for the item, borrow that amount from the person as a loan. Once you have taken that amount, pay for the item that you wish to purchase, and the responsibility to repay the loan will remain on your shoulders. You can repay this loan whenever you wish.[3]
15. You purchased a head-covering or hat which has been embroidered with silver at a price of Rs.10 worth of silver. In such a case, try to estimate the amount of silver

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[1] Khaniyah V-2, P-406. Fatawa Hindiyah V-3, P-231. [2] Alamgiri V-4, P-117. [3] Durr Mukhtar V-4, P-365.

that will come out from that head-covering. After estimating the amount of silver, it will be *wajib* on you to pay an equivalent amount from your silver coins immediately. The balance of the price could be paid whenever you wish. The same rule will apply to preset jewellery[1]. For example, you purchased jewellery to the value of Rs.50 in silver while it has Rs.20 worth of silver in it. In such a case, you will have to pay the Rs.20 immediately, and the balance could be paid whenever you wish.

16. You purchased cash money in exchange for silver coins[2]. The rule in this regard is that it is not necessary for the transaction to be executed immediately. Instead, it will be sufficient if it is fulfilled by one of the parties. For example, you gave the silver immediately while he gave the cash money after some time. Or, he gave you the cash money immediately, while you gave him the silver after separating from him. This is permissible. However, if you take small change (coins in small denominations) together with the cash money, this small change will have to be given there and then.[3]
However, it should be borne in mind that this rule with regard to cash will only be applicable when the shop-keeper has the cash money in his possession but is unable to hand it over immediately due to some reason, or because it is still at home and he will bring it for you from there[4]. But if he did not have the money in his possession and said that he will give it to you after selling some of his goods or, he gave you a part of the money now and said that when he makes a sale and receives some money you must come and take the balance of what he owes you; this will not be permissible. Since most of these debts take place on account of an absence of money, it is therefore preferable not to leave any money on credit. If it becomes necessary to undertake such a transaction, take whatever money the person has as a loan and let him keep the silver as a trust. Once he gives you all the money undertake the transaction.
17. If a person gives gold coins in exchange for silver coins, it is *wajib* for both of them to be present and for the transaction to be carried out in the presence of the buyer and seller.[5]
18. A person purchased a gold or silver item with gold or silver coins and made the condition that he has the right to keep the item or return it within one day or three days. This is not permissible. One should not make conditions of this nature in such transactions.[6]

Items Sold by Weight

1. We will now explain the rules with regard to items sold by weight, such as dry groceries, meat, steel, copper, vegetables, salt, etc.[7] If a person wishes to exchange or purchase any of the above-mentioned items (or items that fall under this category) in exchange for the same item, e.g. he wishes to exchange wheat in return for wheat, rice in exchange for rice, flour in exchange for flour or any other similar item which is the same, then the rule in this regard is that it is *wajib* to take the

[1] Sharah Al-Tanweer. Radd Al-Muhtar V-4. P-360. [2] Bahr V-6. P-132. Alamgiri V-4. P-120. Shami and Durr Mukhtar V-4. P-284. [3] Alamgiri V-4. P-120. [4] Durr Mukhtar V-4. P-162. [5] Hidayah V-3. P-106. [6] Hidayah V-3. P-107. [7] Durr Mukhtar V-4. PP-276. 279. Hidayah V-3. P-82. Shami V-4. PP-276. 283.

following two factors into consideration: (i) the weight of the item will have to be equal on both sides. Even the slightest difference in weight will not be permitted. If not, it will be regarded as interest. (ii) If the two parties do not take possession of the respective items, the minimum requirement is that the wheat of both should be kept separately. You should take your wheat, weigh it, keep it separately and tell him that this wheat is kept over here, he can take it whenever he wishes. In the same way, he should also weigh his wheat, keep it separately and tell you that this wheat is kept over here and that you can take it whenever you wish. If they do not do this and separate from each other (or go away), they will be committing the sin of interest.

2. A person wishes to give his inferior quality wheat in exchange for wheat that is of a high quality, or inferior quality flour in exchange for flour that is of a high quality[1] When engaging in exchanges of this nature, it is obvious that no one would give an equal amount. In order to save oneself from interest, one should sell this inferior quality wheat or flour in exchange for money. For example, by selling a certain amount of flour for Rs.2. Thereafter, he should purchase the high quality flour (or wheat) with the Rs.2 that he received. This is permissible.
3. If an item is being exchanged for another item, e.g. a person gives some wheat and takes rice, barley, gram, corn, salt, meat, vegetables, etc., then in such a case it is not *wajib* for the weight of both the items to be exactly the same. He can give a kilo of wheat in exchange for 10 kilos of rice or any other item. He could also give a kilo of wheat in exchange for a fraction of a kilo of any other item.[2]
   However, the second factor is *wajib* here as well. That is, the transaction must be executed in the presence of both the persons. Or, the minimum is that the items of both the persons must be kept separately. If they do not do this, they will be committing the sin of interest.
4. A woman purchased vegetables from the hawker in exchange for a kilo of gram. She then separated herself from there and went into the house to bring some wheat. This is forbidden and not permissible. She will have to resume the entire transaction.[3]
5. Items which are sold by weight were purchased with silver coins, money, clothes, or any other item which is not sold by weight but sold by measurement or by counting. For example, the person gave a metre of material and took some wheat or similar item (which is sold in weight) in exchange. Or, he gave some wheat or gram and took some guavas, oranges, pears, eggs, or any other item that is sold by counting. In short, on one side we have an item that is sold by weight, and the other side we have an item that is sold by counting or measuring. In such a case, none of the two factors which we had mentioned will be *wajib*. For Re.1, a person can purchase as much wheat, flour, or vegetables as he wishes. Similarly, he can give some clothes and take as much dry groceries as he wishes. By giving some wheat, gram, etc. he can take as much guavas, oranges, etc. as he wishes. All this is possible irrespective of whether the entire transaction is executed in one sitting or whether it is completed after them separating. In all cases this transaction will be correct.[4]

[1] Fatawa Hindiyah V-3. P-133. Bahr V-2. P-130. P-407. Majma' Al-Anhar V-2. P-85.
[2] & [3] Durr Mukhtar V-2. P-277. Khaniyah V-2.
[4] Zayl'ee V-4. P-88.

6. On one side there is sifted flour while on the other side there is unsifted flour. Alternatively, on one side there is course flour while on the other side there is fine flour. When exchanging such flour, it will be *wajib* for them to be equal in weight. It is not permissible to have any difference in the weight. If it becomes necessary to exchange it in this way, the above-mentioned methods should be adopted.[1]
If on one side you have wheat flour and on the other side you have gram flour or rice flour, then in such a case it will not be *wajib* to have an equal weight of both. However, the second factor, i.e. that the transaction must be executed in one sitting, is *wajib*.
7. In no way is it permissible to exchange wheat for flour[2] This is irrespective of whether you give a kilo of wheat in exchange for a kilo of flour, or whether there is any difference in their weight. In all cases it is not permissible. However, if the person gives some wheat and does not take any wheat flour, instead he takes the flour of some other item such a gram flour, it will be permissible to do so. However, the transaction will have to be executed there and then.
8. A person gave mustard seeds and took mustard oil in return or he gave sesame seeds in exchange for sesame oil. In such a case you should check whether this oil is definitely more than the oil that can be extracted from these mustard or sesame seeds or not. If this oil is more, it will be permissible to undertake such a transaction provided it is executed there and then. If it is equal to or less, or you have a doubt as to whether it is more or not, it will not be permissible. Instead it will be regarded as interest.[3]
9. A person gave beef in exchange for mutton[4]. It is not *wajib* for the weight of both to be the same. There can be a difference in the weight. However, the transaction will have to be executed there and then.[5]
10. A woman gave her water pitcher and took another one in exchange[6] Or, she exchanged her water pitcher for a small pot or pan. In such a case it is a condition for both the items to be equal in weight and for the transaction to be executed there and then[7]. If there is a slight difference in the weight, it will be interest. This is because both the items are made of copper and they will therefore be regarded as being of the same category. If they are equal in weight but the transaction was not executed there and then, it will also be interest. However, if one item is made of copper and the other of steel, brass or any other metal, it will be permissible to have some difference in weight. However, the transaction will have to be executed there and then.
11. A woman purchases a kilo of wheat on credit from a person and says: "I don't have any wheat. However, in compensation for your wheat I will give you two kilos of gram." This is not permissible because it means that the woman is exchanging her gram for wheat and at the time of exchanging it is necessary to have the entire transaction to be executed there and then. There must be no credit remaining.

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[1] Radd Al-Muhtar V-4. P-289. Hidayah P-84. [2] Sharah Al-Tanweer. Radd Al-Muhtar V-4. P-289. [3] Hidayah V-3. P-86. [4] Hidayah. Durr Mukhtar. Shami V-4. P-287. [5] However, if beef is exchanged for buffalo meat, or goat meat is exchanged for sheep meat, it will be necessary for them to be equal in weight. It is not permissible to have any difference in the weight. [6] Shami V-4. P-280. [7] These conditions will only be applicable if items of this nature are sold by weight. If such items are not sold by weight (as in the South African context), then these conditions will not be applicable. (Translator).

However, if the need arises to carry out such a transaction, she should take the wheat on credit but she should not mention that she will give two kilos of gram in exchange for it. Instead, after some time she should bring the gram and inform the person thus: "I am giving you this gram in exchange for the wheat that I had taken from you." This is permissible.[1]

12. In all the above-mentioned rulings it is a prerequisite for the entire transaction to be executed there and then. If this is not done, then the minimum is that both the items should be weighed there and then and kept separately. If this is not done, the transaction will be regarded as interest.[2]

Items Sold by Measurement or Counting

The following rules apply to items that are not sold by weight, but sold either by measurement or counting. If a particular type of item is exchanged for the same type of item, e.g. guavas are exchanged for guavas, or oranges are exchanged for oranges, or a fabric is exchanged for similar fabric, then in all these cases it is not a prerequisite for both the items to be equal[3] It is permissible to have some difference. However, it is *wajib* for the transaction to be executed there and then.

If the item that is being exchanged is different from the other item, e.g. guavas are exchanged for oranges, wheat is exchanged for guavas or a fine fabric is exchanged for a coarse fabric, this will be permissible under all circumstances. It is not *wajib* for both the items to be equal nor is it *wajib* to execute the transaction there and then (i.e. it is permissible to take, for example, the guavas now and give the oranges later on).

Additional Points:

1. The essence of this entire explanation is that apart from gold and silver, if the same item is on either side and it is sold by weight, e.g. wheat in exchange for wheat or gram in exchange for gram, then it is *wajib* for them to be equal in weight and it is also *wajib* for the entire transaction to be executed there and then.
   If the same item is found on either side but it is not sold by weight, e.g. guavas in exchange for guavas, oranges in exchange for oranges or fabric in exchange for a similar fabric or, there are different items on either side but both are sold by weight, e.g. wheat in exchange for gram or gram in exchange for rice, then in both these cases it is not *wajib* for them to be equal in weight. A difference in weight is permitted. However, it is *wajib* to execute the entire transaction there and then.
   Where both these factors are not found, i.e. the items are different on either side and both of them are not sold by weight, then in such a case a difference is permitted and it is also not *wajib* to execute the entire transaction there and then. For example, exchanging guavas for oranges. Understand these rulings well.
2. A utensil made of china was exchanged for another such utensil of a different quality[4] Alternatively, a utensil made of china was exchanged for an enamelled copper utensil. Equality in these items is not *wajib*. It is also permissible to give one such item in exchange for two such items. Similarly, it is permissible to give one needle in exchange for several needles. However, if there are copper utensils on

[1] Durr Mukhtar and Shami V-4, P-277. [2] Sharah Al-Tanweer, Radd Al-Muhtar V-4, P-53. [3] Fatawa Hindiyah V-3, P-133. [4] Durr Mukhtar V-4, P-280, Radd Al-Muhtar V-4, P-280.

either side or enamelled copper utensils on either side, then in such a case, the transaction will have to be executed there and then[1]. But if the type is different, e.g. a utensil made of china in exchange for an enamelled copper utensil, then even this prerequisite is not *wajib*.

3. Your neighbour comes to you and tells you: "Give me the bread which you have made with one kilo of flour because a few visitors have come to my house. In return for these bread, you can take a kilo or one and quarter kilos of flour or wheat. Or, give me these bread now and later you can take the flour or wheat from me." This is permissible.[2]
4. When sending your servant or maid to purchase an item, explain to them carefully as to how they should conduct these transactions[3]. It should not occur that they purchase something in an incorrect manner which would involve an interest transaction whereby you and all your children eat that item and are thereby caught up in eating something unlawful. The sin of all those whom you feed from such food, e.g. your husband, your guests, etc. will fall on your shoulders.

Bay'us Salam or Forward Buying

1. Prior to harvesting or after harvesting the crops, one gives Rs.100 to a person and says[4]: "(After two or three months) in a certain month, on a certain day, I will take wheat in exchange for this Rs.100 which I am giving you now." In addition to this, the person also specified the quantity of wheat that he will take in exchange for this money. This transaction is valid. He will have to give the wheat in the month and date which he had specified and at that very price which they had agreed upon. This is irrespective of whether the market value of the wheat on that specified date is more or less than the price that he had specified. Such a transaction is known as *bay'us salam*. In order for this transaction to be valid, there are several conditions. Try and understand them thoroughly.

   (a) The type, quality, class, etc. of the wheat (or whatever other crop one is purchasing) should be clearly mentioned so that there is no dispute when taking delivery of the item[5]. For example, he must state: "You must give me a certain type of wheat. It must not be too fine nor too coarse. It must be of a high quality and not of an inferior quality. It must not be mixed with anything else such as gram, peas, etc. It must be thoroughly dried and not wet." In short, whatever type of item he wishes to purchase, he must clearly state how it should be so that there is no dispute later. If, at that time, he did not stipulate but merely said: "You must give me wheat in exchange for this Rs.100", then this transaction will not be permissible. Alternatively, if he merely said that he must give him some husk or rice without specifying the type or quality; then this will not be permissible.

   (b) The second condition is that he must also specify the weight[6], that for Rs.100 he will take 10 kilos or 15 kilos or whatever the amount may be. If the person says that he must give it to him according to the market rate at that time or that he must give 2 kilos more than whatever the market rate will be at that time, this will not be

[1] Durr Mukhtar V-4. P-280. Radd Al-Muhtar V-4. P-280. [2] Fatawa Hindiyah V-3. P-134. [3] Radd Al- Muhtar V-1. P-43. Fatawa Hindiyah V-4. P-241. [4] Fatawa Hindiyah V-3. P-193. [5] Fatawa Hindiyah V-3. P-194. [6] Fatawa Hindiyah V-3. P-194.

permissible. The market rate will not be considered. At the time when making the agreement, the amount must be decided upon and once the stipulated date arrives, he must take the specified amount.

(c) The third condition is that he must also specify[1] the price that he is going to pay, i.e. he is going to take the wheat for Rs.100 or Rs.200 or whatever the case may be. If the person does not specify this clearly but speaks in vague terms by saying that he will take some wheat for a few rands, then this is not valid.

(d) The fourth condition is that he must pay all the money at that very time[2] and at that very place. If they agree on the entire transaction, separate and go away, and then the person comes back to pay the money, this agreement of theirs will be invalid and they will have to recommence the entire transaction. Similarly, if the person pays Rs.50 in cash and the balance of Rs.50 after some time, the bay'us salam will be valid in respect of the Rs.50 and invalid in respect of the balance Rs.50.

(e) The fifth condition is that the person must specify the time of taking delivery which must be a minimum of one month[3]. That he will take the wheat after one month on a particular date. It is not permissible to stipulate a period less than one month. He can stipulate more than one month irrespective of how much more it may be. However, he must clearly state the month, day and date so that there is no dispute and the person does not say that he will not give it to you immediately and you demand that you want it immediately. Therefore, stipulate everything before hand. If the person does not specify the month, day and date, and instead says that once the crop is harvested you must give it, this will not be valid.

(f) The sixth condition is that the person must specify the place where he wants the wheat, either in this town or in some other town[4]. Alternatively, he could ask the person to deliver it to his house. In short, the person should clearly state where he wishes to have the wheat delivered or collected. If the person does not specify the place it will not be valid. However, if it is an item that is light and there is no labour involved in transporting the item, e.g. a woman purchases musk or pearls, etc. then it is not necessary to mention the place. Wherever he meets the person, he can hand it over.

If the *bay'us salam* is executed according to the above-mentioned conditions, the transaction will be valid, if not, it will not be valid.

2. If items other than wheat and other crops are such that at the time of purchasing them they can be clearly described in order to prevent any dispute at the time of taking delivery, then *bay'us salam* with regard to such items will also be valid. Such items include eggs, bricks and clothes. However, all the necessary details will have to be mentioned, e.g. he will have to specify the size of the bricks, their length, their width, etc. The cloth will have to be described as to whether it is of silk, how fine or coarse it should be, etc. The eggs will have to be described as to whether they will be farm eggs or eggs produced from battery chickens, etc. In short, all the necessary details will have to be clearly mentioned so that there is no dispute later on.[5]

[1] Fatawa Hindiyah V-3, P-193. [2] Fatawa Hindiyah V-3, P-193. [3] Fatawa Hindiyah V-3, P-194. [4] Fatawa Hindiyah V-2, P-395. Bahr V-6, P-163. [5] Hidayah V-3, P-101. Sharah Al-Bidayah V-3, P-102.

3. A person purchased five bags or five baskets of husk for Rs.100 on the basis of *bay'us salam*. This transaction will not be valid because you get different sizes of bags and baskets. However, if they are able to specify and agree upon a certain size or conduct the transaction by weight, it will be valid.[1]
4. An additional condition for the validity of *bay'us salam* is that from the time that they conduct the transaction till the time that they specified for delivery of the item, that item must be available in the market and it must not become scarce. In the course of this time, if this item becomes absolutely scarce to such an extent that it is unavailable in the markets of this country and can only be obtained from elsewhere after much difficulty, then this *bay'us salam* will be invalid.[2]
5. When conducting the transaction, the person says: "After the crop is harvested, in a certain month I will take the fresh wheat or, I will take the wheat that comes from a particular farm." This is not permissible. Such a condition should therefore not be made. When the specified time approaches, the person can give the old or the fresh wheat. However, if the fresh wheat is already harvested, it will be permissible to make a condition with regard to the fresh wheat.[3]
6. You had agreed to take wheat to the value of Rs.100. The specified time expired and went beyond that as well and this person did not give the wheat as yet. Nor is there any hope of receiving it. In such a case it is not permissible for you to ask him not to give you the wheat and that in place of the wheat he should give you gram, rice or something else. It is not permissible to take anything else in place of the wheat. You could either give him more time in which he could give you the wheat or you could take your money back.
   Similarly, if both of you annul the *bay'us salam* and you decide not to take the wheat and take the money back, then you cannot take anything else from him in place of that wheat. You will have to take your money back. Similarly, if the transaction becomes annulled on its own, e.g. that item has become scarce and cannot be obtained, then even in such a case you will have to take your money back. You cannot take anything else in place of the wheat. You could take your money and purchase something else with that money from him.[4]

The Taking of Loans

1. It is permissible to take loans of items which could be replaced, such as dry groceries, eggs, meat, etc. It is not permissible to take loans of items which are difficult to replace (i.e. it is difficult to obtain an exact replica of the item) such as, guavas, oranges, goats, fowls, etc.[5]
2. At a time when 10 kilos of wheat was being sold for Rs.10, you borrowed 5 kilos. Then, the price of wheat dropped and 20 kilos of wheat began to be sold for Rs.10. You will still have to give 5 kilos and not more. Similarly, if the price rises, you will still have to give 5 kilos.[6]
3. When the person returned the wheat that he had borrowed from you, he gave you wheat of a higher quality[7]. It is permissible to accept this wheat and it is not

[1] Durr Mukhtar V-4, P-317. Hidayah V-3. [2] Fatawa Hindiyah V-3. P-95. [3] Durr Mukhtar V-4. P-319. [4] Alamgiri V-3. P-103. Durr Mukhtar V-4. P-224. [5] Durr Mukhtar V-4. P-265. [6] Durr Mukhtar V-4. P-266. [7] Shami V-4. P-270.

regarded as interest. However, at the time of borrowing the wheat it is not permissible to say that you will take wheat that is of a higher quality. It should be remembered that the wheat should not be more in weight. If you take wheat that is more in weight than the one that you had given, it will not be permissible. You must weigh the wheat properly and give it. If slightly more is given (as a precaution), it will be overlooked.

4. You borrowed money or some grains on the promise that you will return it within one month or fifteen days and the person accepted this promise. Even then, mentioning this period will not be considered. In fact, it is not permissible to mention any period. If the person who lent the money or grains needs the same and asks for it, or asks for it without even really needing it, you will have to return it.[1]
5. You borrowed two kilos of wheat, flour or something else. When the person asked for it, you replied: "I do not have any wheat at the moment. In place of that wheat take Rs.2." The person agreed to take the money instead. In such a case, the money will have to be handed over to the person there and then. If the person goes into the house in order to bring the money and separates from the person, this agreement will become invalid. He will have to repeat the entire agreement with regard to taking the money instead of the wheat.[2]
6. A person borrowed one silver coin whose market value was Rs.5. Then, the market slumped and the value of the same coin dropped to Rs.4. The person does not have to give any additional silver in order to cover up the Re.1. Instead, he merely has to give the same silver coin back or any other one which is equal to that one in weight. The person cannot say that he is not going to take the silver coin and that he must bring Rs.5 in cash instead.[3]
7. It is the custom in certain homes that one house may borrow five cooked bread now, and later when they make their own bread, they return them. This is permissible.[4]

Giving Guarantees

1. A woman, named Na'eemah was owing money to someone[5]. You went and gave a guarantee that if she does not fulfil this debt, the lender must come and collect it from you or that you are responsible for her. or that she owes you as well (i.e. since you have trusted her and lent her money. it is okay for the other person to trust her as well), or you mention some other words which could be regarded as a guarantee. The person to whom the money was owed also accepted this guarantee of yours[6]. It now becomes *wajib* on you to fulfil this guarantee which you gave. If Naeemah does not repay the debt, you will have to repay it and the creditor has the right to ask for the money from Naeemah or from you. As long as Naeemah does not repay her debt or does not have it waived, you will continue being her guarantor and being responsible for the repayment of the debt[7]. However, if the creditor waives your responsibility and says that you are now completely absolved from this agreement and that he will not ask you to repay the debt, then this guarantee of yours will no longer remain. If the creditor does not accept your guarantee from the

[1] Hidayah V-3. P-76. [2] Shami V-4. P-269. [3] Durr Mukhtar V-4. P-266. [4] Durr Mukhtar V-4. P-266. [5] Hidayah V-3. P-117. [6] V-4. P-417. [7] Hidayah V-3. P-116.

very beginning and says that he is not going to take your guarantee into consideration, you will not be responsible.

2. You had given a guarantee on behalf of someone. This person did not have any money to fulfil the debt. You therefore had to fulfil it on his behalf. If you had given this guarantee upon the insistence of the debtor, you can claim whatever money you paid to the creditor on behalf of the debtor. If you had given this guarantee out of your own free will, you will have to see who had accepted your guarantee first; was it the debtor or the creditor? If the debtor had accepted your guarantee first, it will be regarded as if you had given your guarantee on his instance. You can therefore claim your money from him. And if the creditor accepted your guarantee first, you do not have the right to claim it from the debtor. It will be regarded as if you repaid his debt out of your good-heartedness. If the debtor gives you the money on his own, it will be acceptable (but you cannot demand it).[1]
3. If the creditor grants a respite of one month or fifteen days to the debtor, then he (the creditor) cannot demand this money from the guarantor during this period.[2]
4. You did not give a guarantee to pay on behalf of the debtor. Instead, the money of the debtor was kept in your custody as a trust. You therefore said that this person's trust is kept by you and that you will pay the creditor from this trust. However, the trust that was kept by you got stolen or disappeared through some other way. Your guarantee will no longer be applicable. It will not be *wajib* on you to pay it nor can the creditor demand it from you.[3]
5. You wished to go somewhere, so you hired or rented a car or truck from someone. Another person came to the owner of the car and gave a guarantee that if you do not return it, he will give his own car to the owner. Such a guarantee is valid. If you do not return the car, the guarantor will have to give his own car to the owner.[4]
6. You gave a certain item of yours to a person to go and sell it. He sold it but did not bring the money and says to you: "The money cannot go anywhere. I am responsible for it. If you do not get it, you must come and collect it from me." Such a guarantee is not valid.[5]
7. A person says: "Leave your fowl encaged in this fowlrun. If the cat captures it, I am responsible. You must take it from me." Or, he says the following with regard to a sheep: "If the wolf captures it, I am responsible." Such a guarantee is not valid.[6]
8. If an immature boy or girl gives a guarantee, it will not be valid.[7]

Passing Over of Debts to Someone Else

1. You owe money to Shafi'ah while Rabi'ah owes you money[8] Shafi'ah asked you for the money which you owe her. You reply: "Rabi'ah is owing me some money. Take the money which I owe you from her and do not ask me." If Shafi'ah agrees to this there and then, and Rabi'ah also agrees to this, then you are absolved from the responsibility of your debt to Shafi'ah. Shafi'ah cannot ask you for the money; she will have to ask Rabi'ah, irrespective of when she receives the money. Furthermore,

[1] Sharah Al-Bidayah V-3. P-116. [2] Sharah Al-Bidayah V-3. P-119. [3] Radd Al-Muhtar V-4. P-415. [4] Sharah Al-Bidayah V-3. P-121. [5] Durr Mukhtar V-4. P-419. [6] Durr Mukhtar and Shami V-4. P-413. Alamgiri V-4. P-146. [7] Durr Mukhtar V-4. P-390. [8] Hidayah V-3. P-132.

the money that you have asked Shafi'ah to collect from Rabi'ah, you cannot claim that amount from Rabi'ah. However, if Rabi'ah is owing you more than what you were owing Shafi'ah, you can claim the balance from Rabi'ah. If Rabi'ah pays the money to Shafi'ah, well and good. But if she did not pay and passes away, then Shafi'ah will be paid after selling all her (Rabi'ah's) personal belongings[1] If Rabi'ah did not leave behind any wealth or possessions or, while she was alive she denied owing you any money, took an oath that she owes no money to you, and there are no witnesses in this regard as well, then in such a case Shafi'ah can ask you for the money that you owe her and can also demand it from you.

If in the very beginning you ask Shafi'ah to take the money from Rabi'ah and she does not agree, or Rabi'ah herself is not happy about giving the money to Shafi'ah, then this debt has not fallen off your shoulders (i.e. you are still responsible to pay Shafi'ah her money).

2. Rabi'ah was not owing you any money[2]. However, you passed on your debt (money which you were owing to Shafi'ah) to Rabi'ah. Rabi'ah accepted this and Shafi'ah also agreed. Even in such a case your debt to Shafi'ah will be passed over to Rabi'ah and she will be responsible to fulfil it. Therefore, all the above-mentioned rules will also apply over here. After repaying the debt on your behalf, Rabi'ah can claim that money from you. However, she does not have the right to claim that money before she can fulfil it on your behalf.
3. You had kept some money with Rabi'ah as a trust. You therefore passed over your debt (money which you were owing to Shafi'ah) to Rabi'ah. Then, that money which was with Rabi'ah got lost or disappeared in some way or the other. Rabi'ah is no longer responsible. Instead, Shafi'ah will demand the money from you and take it from you. Now she has no right to demand or take the money from Rabi'ah.[3]
4. If you pass over your debt to Rabi'ah and thereafter you yourself pay this debt to Shafi'ah, this will be valid. Shafi'ah cannot refuse to accept the money from you and insist on taking it from Rabi'ah.[4]

Appointing a Person as a *Wakil* (Representative)

1. Just as a person has the power to carry out a certain work on his own, he also has the choice of appointing someone to carry out that task on his behalf. This is applicable in buying and selling transactions, taking or giving on rent, getting married, etc. For example, sending the domestic servant to the market to purchase something, selling something through her, sending her to hire a car, taxi, etc. The person who is appointed for such a task is known as a *wakil* (representative or proxy) in *Shari'ah.* If you send the domestic servant or labourer to purchase something for you from the market, he will be your *wakil.*[5]
2. You sent the domestic servant to purchase meat[6] She purchased the meat on credit. The butcher cannot demand the money for the meat from you. He will have to ask the domestic servant who will in turn ask you for the money. Similarly, if you ask your domestic servant to sell a certain item for you, you do not have the right to ask or demand the money from the person who purchased the item. He will

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[1] Durr Mukhtar V-4, P-452. [2] Alamgiri V-4, P-155. [3] Hidayah V-3, P-131. [4] Alamgiri V-4, P-155. [5] Hidayah V-3, P-176. [6] Hidayah V-3, P-178.

pay the money to the person from whom he purchased the item (in this case, your domestic servant). But if he comes and gives the money to you, it will be permissible[1]. What this means is that if he refuses to give the money to you, you cannot force him to do so.

3. You sent your worker to purchase something and he brought it[2]. He has the right to refuse to hand over the item to you until you give him the money for it. This is irrespective of whether he paid for it with his own money or whether he has not paid for it as yet. However, if he purchased it on credit on the promise that he will pay within five or ten days, then he cannot ask you for the money before the stipulated number of days.
4. You asked your domestic servant to purchase one kilo of meat. She comes home with one and half kilos. It is not *wajib* for you to accept the one and half kilos. If you do not take it, she will have to take the half kilo.[3]
5. You asked a person to go and purchase a certain goat from a certain person for Rs.200. This *wakil* cannot go and purchase that goat at that price for himself. In other words, when you ask the *wakil* to purchase something specifically for you, it is not permissible for him to purchase that very item for himself. However, if he purchases it at a price more than what you had specified, it will be permissible for him to purchase it for himself. But if you did not specify any price, it will in no way be permissible for him to purchase it for himself.[4]
6. You did not specify any particular goat[5] You merely asked him to purchase a goat for you. It will be permissible for him to purchase a goat for himself as well. He can purchase whichever one he wishes to purchase for himself, and whichever one he wishes for you. If he purchases it with the intention that he is purchasing it for himself, it will be his. If he purchases it with the intention that he is purchasing it for you, it will be yours. And if he purchases it with your money, it will be yours irrespective of what intention he makes when purchasing it.
7. He purchased a goat for you[6]. However, before he could give it to you, it died or got stolen. In such a case, you will have to give him the money for that goat. If you tell him that he had purchased that goat for himself, then your money will be lost if you had already given him the money. But if you had not given him the money and he comes to you now to ask for the money and if you are able to take an oath that he had purchased the goat for himself then his goat will be lost. And if you are unable to take an oath, you will have to accept his word.
8. The labourer or domestic servant purchased an item for you at a high price[7]. If the price is slightly higher than the normal market value, you will have to take the item and give the money for it. But if the price is extremely high to such an extent that no one can quote such a high price, it is not *wajib* on you to accept it. If you do not accept it, he will have to take it.
9. You gave an item to a person to sell[8] It is not permissible for this person to purchase the item for himself and give the money to you. Similarly, if you ask a person to purchase an item for you, he cannot bring his own item and sell it to you.

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[1] Hidayah V-3. P-179. [2] Durr Mukhtar and Shami V-4. P-623. [3] Alamgiri V-4. P-216. [4] Zayl'ee and Shami V-4. P-263. [5] Durr Mukhtar V-4. P-265. [6] Hidayah V-3. P-183. Durr Mukhtar V-4. P-624. [7] Bahr V-4. P-168. [8] Alamgiri V-4. P-303.

If he wishes to sell his item to you, or purchase your item for himself, he must clearly state so by saying: "This is my item, you can purchase it from me" or "I will purchase this item from you." It is not permissible to do so without clearly stating this.

10. You sent the domestic servant to purchase goat meat. She comes back with beef. You have the choice of either accepting it or rejecting it. Similarly, if you send her to purchase potatoes and she comes back with *bhindi* (lady's fingers—a vegetable) or anything else, it is not necessary for you to accept it. If you reject it, she will have to take it.[1]
11. You asked her to purchase something worth Re.1 and she comes with Rs.2 worth. You have the right to take Re.1 worth and give the extra back to her.
12. You sent two persons to purchase a certain item. It will be necessary for both of them to be present when purchasing the item. It is not permissible for only one person to purchase the item. If only one person purchases it, the validity of the transaction will be dependent on you. If you accept it, it will be valid.[2]
13. You asked a person to purchase a goat, a cow or something else for you. This person did not purchase it himself but sent someone else. It will not be *wajib* for you to accept what this third person purchases. You can accept it or reject it. However, if he himself purchases it for you, you will have to take it.[3]

Dismissing a *Wakil*

1. The right to dismiss a wakil remains with you all the time, e.g. you say to a person: "I need a goat. If you come across one, you must buy it for me[4]." However, later you stop him from purchasing it for you. He now has no right to purchase it for you. If he purchases it, it will be his responsibility. You do not have to take it.
2. You did not dismiss a *wakil* yourself[5]. Instead, you wrote him a letter or sent someone to inform him that he should not purchase the item for you. This means that he is dismissed. If you did not dismiss him yourself[6]; but someone else went on his own and informed him that you have dismissed him and that he should not purchase the item, then he will be considered to be dismissed if two persons[7] informed him of this or one reliable, religious person informed him of this he will not be dismissed. If he purchases the item, you will have to take it.

Mudarabah or Silent Partnership

1. You gave some money to a person in order to conduct some business[8]. You told him that he should conduct some business and the profits that accrue from there will be shared between the two of you. This is permissible. This is known as *mudarabah*. However, there are several conditions for this. If these conditions are fulfilled, it will be valid. Otherwise, it will not be permissible and will be regarded as improper. The conditions are:

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[1] Fatawa Hindiyah V-3, P-552. [2] Hidayah V-3, P-191. [3] Hidayah V-3, P-191. [4] Durr Mukhtar V-4, P-622. [5] Durr Mukhtar V-4, P-642. [6] Hidayah P-151. [7] These two men must be recognised by *Shari'ah* as worthy of bearing testimony. An unbeliever man, a slave, or a minor are not recognised by *Shari'ah*. the *wakil* will retain his position in such cases. Even a reliable, religious person who gives the information, should nor be a woman or a minor or a slave. [8] Hidayah V-3, P-355.

(a) You must mention the amount of money you wish to give him and also hand it over to him in order to conduct the business. If you do not hand over the money to him and keep it with you, this agreement will be improper.

(b) You should also specify how the profits will be shared by mentioning the percentage that each one will receive[1]. If this is not specified and you merely said that we will share the profits, this will be improper.

(c) When specifying the share of profits, do not say that from all the profits, Rs.100 will be mine and the balance yours or Rs.100 yours and the balance mine. Instead, you should specify the percentage, e.g. half the profits will be mine and the other half yours, one third mine and two thirds yours or one quarter mine and three quarters yours. In short, the distribution should be according to the profits that accrue. If this is not so, the agreement will be improper.

(d) Only if there is a profit will the person who is working receive a share of the profits[2]. If there are no profits, he will not receive anything. If you say that even if there are no profits I will give you a certain amount from the capital, this agreement will be *fasid* (improper). Similarly, if you make this condition that if there are any losses, they will be borne by the person who is working or borne by both of us, it will also be improper. The rule is that if there are any losses, it will be the responsibility of the owner and it will be his money that has been lost.

2. As long as the person has the money with him and has not purchased the goods for trade as yet, you have the right to dismiss him and take the money back. Once he purchases the goods, you do not have the right to dismiss him.[3]
3. If you make this condition that I will work with you or a certain employee of mine will work with you, then this agreement will be *fasid* (improper).[4]
4. The rule with regard to *mudarabah* is that if the agreement is valid and there are no nonsensical conditions in it, then both of them will be partners in the profits. They must divide the profits according to their agreement. If there are no profits or if they suffered any loss, then the person who is working will not receive anything and he will not have to pay any compensation for the loss. If the agreement becomes improper, the person who is working will not be regarded as a partner in the profits. Instead, he will be regarded as any other ordinary employee. You must check the amount of salary he would have received had he been employed as an ordinary employee and pay him accordingly. He will receive a salary irrespective of whether there are any profits or whether they suffer a loss. All the profits belong to the owner. However, if his salary is more than the profits, in such a case he will not receive a salary. Instead, the profits will have to be shared.[5]

Note: Since women very rarely come across such rulings, we have not written any lengthy explanations. Whenever the need arises, consult an 'alim so that you do not commit any sin.

Amanah or Trusts

1. A person came and gave you something to keep as an *amanah* (trust) and you

[1] Alamgiri V-5, P-175. [2] Hidayah V-3, P-284. Durr Mukhtar V-4, P-749. [3] Durr Mukhtar V-4, P-749. [4] Hidayah V-3, P-257. [5] Durr Mukhtar V-4, P-740. Alamgiri V-5, P-175.

accepted it[1]. It is now *wajib* on you to safeguard it. If you display any shortcoming in safeguarding the item and it gets lost, you will have to compensate for it. However, if you did not display any shortcoming in safeguarding the item and it still gets lost either by being stolen or getting burnt when your house caught on fire, etc. then that person cannot demand any compensation from you. In fact, even if at the time of accepting the *amanah* you said to the person that you are responsible for it and that he can take the money for it if it gets lost, he does not have the right to demand any compensation. Compensating him out of your own free will is another matter.

2. A person comes and says: "I am going for some work. Please keep this item for me." You reply: "Okay leave it here." Or, you do not say anything but merely remain silent. That person leaves it with you and goes away. This becomes an *amanah*. However, if you clearly state that you are not going to keep it and that he should keep it with someone else or you do not accept it and yet the person keeps it with you and goes away, then that item will not be an *amanah*. However, if you pick up that item and keep it away after the departure of the person, it will become an *amanah*.[2]
3. Several women were sitting together. A lady comes, keeps an item with them and goes away. It is *wajib* on all of them to safeguard that item. If they leave that item behind and go away and it disappears, they will have to pay compensation. If all of them did not leave at once but left one after the other, it will be the responsibility of the last person to safeguard the item. If she leaves that place and the item disappears, compensation will be taken from her.[3]
4. The person who has an *amanah* with her has the right to keep the item with her and safeguard it or to give it to her mother, sister, husband or any such relative who lives in the same house as hers and by whom she also keeps her possessions at the time of need. However, if any of the relatives are not trustworthy, it will not be permissible to keep it with them. If she intentionally gives it to such an unreliable person, she will have to pay compensation in the event of that item disappearing.[4]
It is not permissible to keep an *amanah* by anyone else (besides the above-mentioned) without the permission of the owner. This is irrespective of whether the person is a total stranger or a distant relative. If an *amanah* is kept with such a person, she will have to pay compensation in the event of that item disappearing. However, if this person is such that she herself entrusts her with her own possessions, then it will be permissible to keep an *amanah* with that person.
5. A person came and gave you an item to be kept as an *amanah*. You forgetfully left it behind and went away. If it disappears, you will have to pay compensation. Or, you left the lock of the closet or safe open and went away. And there are several persons sitting over there. Furthermore, the item is such that it generally cannot be safe-guarded without being locked. In the event of it disappearing, you will have to pay compensation.[5]
6. Your house caught on fire. At such a time, it is permissible to keep the *amanah* with strangers as well[6]. However, once this excuse (house being on fire) is no

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[1] & [2] Sharah Al-Tanweer V-4, P-681. Miratul Mu'allah V-1, P-465. [3] Shami V-4, P-755. [4] Durr Mukhtar V-4, P-756. [5] Radd Al-Muhtar V-4, P-764. [6] Radd Al-Muhtar V-4, P-757.

more, you should immediately go and take that *amanah* from that person. If you do not go and take it, you will have to pay compensation in the event of it disappearing. Similarly, if at the time of your death, none of your house folk are present, it will be permissible to give it to your neighbour.[1]

7. If a person gives you gold or silver coins to be kept as an *amanah*, it will be *wajib* on you to safeguard those very gold or silver coins. You cannot mix them with your gold or silver coins nor can you spend them. You should not think that all gold or silver coins are the same and therefore you will use them and when he asks you for them you will give him your own. This is not permissible. If the person permits you to use them, it is okay. However, the rule with regard to this is that if you keep those very coins aside, it will be regarded as an *amanah*. If they disappear, you will not have to pay any compensation. But if you seek his permission and use them, it will now be regarded as a debt and not an *amanah*. You will therefore have to pay him irrespective of whether they disappear or not. After using his coins, you kept aside the same amount in his name (with the intention that it is his). It will still not be regarded as an *amanah*. They will be regarded as your coins. If they are stolen, your coins will be considered to be stolen and you will still have to pay him. In short, once you use his coins, it will be regarded as your responsibility as long as you do not repay him.[2]
8. A person kept Rs.100 as an *amanah* with you. You sought his permission to use Rs.50 and spent it. Rs.50 will be regarded as a debt on your shoulders and Rs.50 will be regarded as an *amanah*. Later when you obtain Rs.50, do not mix it with his Rs.50 which you kept as an *amanah*. If you mix it, the entire amount (Rs.100) will not be regarded as an *amanah* and you will be responsible for the entire Rs.100. If this amount disappears, you will have to repay the entire Rs.100. This is because by mixing the money of *amanah* with your own, the entire amount becomes a debt and you will have to repay the entire amount irrespective of whether it disappears or not.[3]
9. You sought the person's permission and mixed his Rs.100 with your Rs.100. The entire amount will be regarded as a partnership. If it is stolen, both the amounts will be considered to be stolen and there is no need for any compensation. If part of the money is stolen and part is left behind, then from the money which has been stolen, half will be considered to be yours and half his. If one person had given Rs.100 and the other Rs.200, then the amount that is stolen will be calculated accordingly, e.g. if Rs.12 is stolen, Rs.4 of the person who gave Rs.100 will be considered to be stolen and Rs.8 of the person who gave Rs.200. This rule will only apply if it was mixed with his permission.[4]

   If you mix it without his permission[5], the rule that has been mentioned previously will apply. That is, by mixing the money of *amanah* with your money without the owner's permission, that *amanah* becomes a debt. That money no longer remains an *amanah*. Whatever money from there disappears will be regarded as yours and you will have to repay him.
10. A person kept a goat or cow as an *amanah* with you. It is not permissible for you to

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[1] Shami V-4, P-757. [2] Miratul Mu'allah V-1, P-413. [3] Hidayah V-3, P-273. [4] Shami V-4, P-761. Miratul Mu'allah V-1, P-414. [5] Miratul Mu'allah V-1, P-412.

drink its milk or benefit from it in any other way. However, it will be permissible for you to do so if you obtain his permission. Whatever milk you drink without permission will have to be paid for.[1]

11. A person kept clothing, jewellery, a bed, etc. as an *amanah*. You cannot use these items without permission. If you use these items without permission and while using them, the clothing gets torn or stolen, or the jewellery or bed breaks or gets stolen, then in all these cases you will have to pay compensation. However, if you repent from this action and keep these items away safely and they disappear after that then you will not have to pay any compensation.[2]
12. You removed the clothing which was given to you as an *amanah* from the cupboard with the intention that you will wear it in the evening for a particular occasion. However, before you could wear it, it got stolen. You will have to pay compensation.[3]
13. The cow or goat which was given to you as an *amanah* fell ill. You gave it medication. Because of this medication it died. You will have to pay compensation. If it dies without your giving it any medication, you will not have to pay any compensation.[4]
14. A person gave you some money. You kept it in your wallet or cash pocket. However, this money did not go into your wallet or cash pocket. Instead, it fell down but you were under the assumption that it is in your wallet or cash pocket. You will not have to pay any compensation.[5]
15. When a person asks for his *amanah*, it is *wajib* to hand it over to him immediately. It is not permissible to delay without any valid excuse. A person asks you for his *amanah*. You reply that you are busy now and that he must take it from you tomorrow. The person agrees—there is no harm in this. If the person is not happy about taking it tomorrow and goes away angrily, that item will no longer be regarded as an *amanah*. If it disappears, you will have to pay compensation.[6]
16. A person sent someone to collect his *amanah*. You have the right of refusing to hand it over to this person with the message that the person must come himself and that you will not give it to anyone else. If you hand it over to this messenger thinking him to be honest and later the owner says that he did not send him, the owner can demand the item from you. You can take the item back from that person. If the item is no longer in his possession, you cannot demand the money for it from him but the owner can demand it from you.[7]

'Ariyah or Borrowed Items

1. You borrowed clothing, jewellery, a bed, utensils, etc. from someone for a few days and told them that you will return them once your need for them is over[8]. The rule with regard to this is the same as that of an *amanah*. It will be *wajib* on you to safeguard these items. If such borrowed items disappear despite your taking all the precautions to safeguard them, then that person cannot demand any compensation

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[1] Miratul Mu'allah V-1. P-416. [2] Hidayah V-4. P-272. Durr Mukhtar V-4. P-761. [3] Shami V-3. P-761. [4] Shami V-4. P-758. Durr Mukhtar V-4. P-764. [5] Radd Al-Muhtar V-4, P-766. [6] Alamgiri V-5. P-215. [7] Alamgiri V-5. P-219. Radd Al-Muhtar V-4. P-215. Takmullah V-3. P-265. [8] Miratul Mu'allah V-1. PP-426. 427. 432.

from you. In fact, even if you had told that person that if it gets lost you will compensate him, it is not permissible for him to take any compensation. But if you did not safeguard it and it therefore got lost, you will have to pay compensation for it. Furthermore, the owner has the right to take back his item whenever he wishes. It is not permissible for you to refuse to return it to him. If you refuse to hand it over to him despite his asking you to do so and thereafter it gets lost, you will have to pay compensation.

2. If the owner permitted you to utilise the item in a particular manner, you will have to utilise it in that very manner[1] You cannot use it in any manner contrary to that which he permitted. If you use it in a contrary manner and it gets lost, you will have to pay compensation. For example, a woman lent you her scarf in order to cover your head. Instead, you spread it out on the ground and lied down on it. On account of this it became damaged. She lent you her couch and so many people sat on it that it broke. She lent you a glass utensil and you placed it over the fire and it therefore broke. Or, you used any other item contrary to its normal manner of usage. In all such cases you will have to pay compensation. Similarly, if you borrow an item and have this evil intention in your heart that you will not return it but keep it for yourself, you will have to pay compensation if it disappears.
3. You borrowed an item for a specific number of days. It will be necessary to return it on the expiry of that period. If you do not return it within the specified number of days and it gets lost, you will have to pay compensation.[2]
4. If the owner lent an item and clearly stated that you can use it yourself and also give it to others to utilise, then you have the right to lend it to others. Similarly, if the owner did not clearly state this but your relationship with him is such that you have full conviction that others are permitted to utilise it as well, then the above rule will also apply. If the owner clearly prohibited you from lending it to others or allowing others to utilise it, then under no circumstances will it be permissible for you to give it to others.[3]

   If you borrowed an item telling the owner that you will use it and he did not prohibit you from giving it to others nor did he clearly permit you to do so, then check the nature of the item. If it is such that the manner of utilising it is the same and everyone utilises it in the same manner without there being any difference whatsoever, it will be permissible for you to use it and to allow others as well. If the item is such that it is not utilised in the same manner—some people use it in the proper manner while others mishandle it, then it will not be permissible for you to allow others to utilise it.

   Similarly, if you borrowed an item telling the owner that a certain relative or friend will use it and the owner did not mention anything about you using it yourself or not using it, then the same rule will apply here as well. That is, if the manner of utilising it is the same, it will be permissible for you to use it. If not, it will not be permissible for you to use it. Only that person in whose name you borrowed it will be permitted to use it.

   If you borrowed an item without informing the owner as to who is going to utilise it and the owner did not specify anyone as well, then the rule is that if the manner

[1] Miratul Mu'allah V-1, P-431. [2] Miratul Mu'allah V-1, P-430. [3] Fatawa Hindiyah V-3, P-1033.

of utilising it is the same, it will be permissible for you to utilise it and give it to others as well. But if the manner of utilising it is not the same and you already commenced utilising it, it will not be permissible for you to give it to others. If you did not commence utilising it and gave it to someone else, it will not be permissible for you to utilise it. Understand this well.

5. It is not permissible for the parents and others to lend items that belong to their immature children. If they lend it out and it gets lost, they will have to pay compensation. Similarly, if an immature child lends his item on his own accord, it will not be permissible to take it.[1]
6. You borrowed an item from a person. Thereafter, the owner passed away. Once he passes away, it does not become the possession of the borrower. It will therefore not be permissible for you to use it. Similarly, if the borrower passes away, it will not be permissible for his inheritors to use it in any way.[2]

Hiba or Gifts

1. You gave an item to a person and he accepted it. Or, he did not accept it verbally, instead, you placed it in his hand and he took it. That item will now be his and it no longer belongs to you. In *Shari'ah* this is known as *hiba*—a gift or present. There are several conditions for this. One is that you have to hand over the item to the person and he has to take possession of it. If you tell him that you are giving him this item and he says that he is accepting it but you have not handed it over to him as yet, then this giving of yours is not correct. The item will still be considered to be under your ownership, but once he takes possession of it he becomes its owner.[3]
2. You placed the item in front of him in such a manner that if he wishes he can take it, and you say to him: "Here, take this." By placing the item in such a way, he will also become its owner. It will be regarded as if he picked it up and took possession of it.[4]
3. You gave a person clothing that is kept in a locked trunk but did not give him the keys to the trunk. This will not be regarded as taking possession of the item. Once you hand over the keys, possession will take place and he will become the owner of the clothing.[5]
4. There is oil or any other substance in a bottle. You gave the bottle to a person but did not give him the oil. This giving will not be correct. Even if he takes possession of it he will not become its owner. Only when you take out the oil from it will he become its owner. If you give the oil but not the bottle and the person takes the bottle with the oil and tells you that he will empty the oil out and then return the bottle to you, then giving the oil in this manner will be correct. Once he takes possession of it he will become its owner. In short, if you wish to give a bottle, utensil, etc. it is a prerequisite to empty the utensil first. It is not permissible to give it without first emptying it. Similarly, if anyone gives a house, he must remove all his belongings and he himself must come out of it and then hand it over.[6]

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[1] Durr Mukhtar V-4, P-774. [2] Miratul Mu'allah V-1, P-425. [3] Durr Mukhtar V-4, P-776. Mujma' V-2, P-353, Miratul Mu'allah V-1, PP-426, 445. [4] Durr Mukhtar V-4, P-778. [5] Durr Mukhtar V-4, P-778. [6] Fatawa Hindiyah V-3, P-1051.

5. If you wish to give a person a portion of a certain item (i.e. half, quarter, one third or whatever the case maybe), first check the nature of the item. Will it be of any use after being divided or not? If it will not be of any use after dividing it, it is allowed to give it without splitting or dividing it into two. Such items are: a grinding mill that if it is split in half, it will not be of any use, a bench, a bed, a utensil, a pitcher, a bowl, a tumbler, a trunk, an animal, etc. Once the person takes possession of such items he will become owner of that portion which you have gi en to him and the whole item will come under a partnership between both of you.
   If the item is such that it can be if use after division then it is not allowed to give it without dividing it. Such items are: a plot of land, a big house, a roll of material, firewood, dry groceries, milk, yoghurt, etc.
   You tell a person: "I am giving you half the *ghee* that is in this container." He replies: "I accept it." This giving will not be correct. In fact, even if he takes possession of the container he will not become the owner of that *ghee*. All the *ghee* still belongs to you[1]. However, if you separate half the *ghee* and hand it over to him, he will become its owner.[2]
6. Two persons purchased a length of material, a house or a farm and each one paid half the money for it. As long as they do not divide it, it is not permissible for any one of them to give his share away to anyone else.[3]
7. You gave Rs.10 to two persons and told them to take half each[4]. This is not correct. Instead, you should divide both in half and then give it to them[5] However, if both of them are poor, it is not necessary to divide it[6] If you give one paise or rupee to two persons, this will be correct.[7]
8. A goat or cow is pregnant. It is not permissible to give the young of the goat or cow to anyone before it can be born. In fact, even if the person takes possession of it after it is born, he will not become its owner. If you wish to give it, you must give it again after it is born.[8]
9. A person gives you a goat and tells you that he is not giving you the kid that is in its stomach and that it belongs to him. The goat and the kid now belong to you and the person does not have the right to take the kid away.[9]
10. A certain item of yours is kept with someone as an *amanah*. You gave that very item to that very person. In such a case that person will become its owner by merely stating that he has accepted it. It is not necessary for him to go and take possession of it again because it is already in his possession.[10]
11. If an immature boy or girl gives their possession to someone, this will not be correct. It is also not allowed to take anything that they give. Remember this rule well because many people are neglectful in this regard.[11]

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[1] Fatawa Hindiyah V-3. P-1047. 1048. [2] Alamgiri V-5. P-231. [3] Alamgiri V-5. P-229. [4] Durr Mukhtar V-4. P-786. [5] The two persons referred to are rich persons. Since your aim is to give them and make them happy, you have to give each one individually. [6] The reason for there being no need to divide it is that your aim is actually to give in the path of Allah, Who is One, and therefore no need to divide it. It is as though you are giving Allah Who is then giving it to these two poor persons. [7] This is because a paisa (or a rupee coin) is something that cannot be divided. Similarly, giving a small room to two persons whereby it they had to divide it, both would not be able to use it. But if it is not divided, both will be able to use it. Giving such an item is correct in the sense that both will used it together and both will derive benefit from it. [8] Radd Al-Muhtar V-4. P-782. [9] Fatawa Hindiyah V-3. P-1052. [10] Majma' Al-Anhar V-2. P-357. Miratul Mu'allah V-1. P-448. [11] Miratul Mu'allah V-1. P-454.

Giving to Children

1. When anything is given to a child on the occasion of his circumcision or any other such occasion, the purpose and object is not to give the child but to his parents[1]. All those gifts are therefore not the possession of the child. Instead, the parents are its owners and they can do whatever they wish with those gifts. However, if a person gives an item specifically for the child, he will be its owner[2]. If the child has reached an age of understanding, it is sufficient for him to take possession of the item himself. Once he takes possession of it, he will be its owner. If the child does not take possession of it or is incapable of doing so, then if the father takes possession of it, the child becomes its owner. If the father is not present, the child will become its owner if the grandfather take possession of it. If the father and grandfather are not present, the guardian of the child should take possession of it. If the mother or grandmother take possession of the item despite the father or grandfather being present, it will not be considered.
2. If the father or the grandfather (in the absence of the father) wish to give the child or grandchild a gift, it is sufficient for them to say: "I have given this to the child." In the absence of the father or grandfather, if the mother or brother wish to give a gift to the child and this child is also under their care, then by their saying the above words, the child will become its owner. It is not necessary for anyone to take possession of the item.[3]
3. When wishing to give anything to your children, ensure that you give it equally among your children. The son and the daughter should be given equally. If you give one of your children more than the others, there is no harm in this. However, you should not have the intention of causing harm to the one whom you gave less. If this is your intention, it will not allowed to give him less.[4]
4. Anything that belongs to an immature child should only be utilised for him. It is not permissible for anyone to utilise it for their personal purposes. Even the parents should not utilise it for their personal purposes nor for any of the other children.[5]
5. If an item is given outwardly to the child but the actual purpose was to give it to the parents but the person gave it in the name of the child because he considered the gift to be insignificant, then that item will be considered to be under the ownership of the parents[6]. They can utilise it as they wish. Furthermore, one should see who has given the gift. If the gift was given by the wife's relatives, it will belong to the wife. If it was given by the husband's relatives, it will belong to the husband.
6. You sewed a set of clothing for your immature child. That child will now be its owner. You made a set of jewellery for your immature daughter. She will now be its owner. It will not be permissible to give that clothing or jewellery to any other boy or girl. It should be given to the one for whom it was made. However, if at the time of making it, you clearly stated that this item belongs to you and that you are merely loaning it to this child, the item will belong to the person who made it (or got it made). It is the habit of many elder sisters and also mothers to borrow a scarf and other items from their immature sisters or daughters. It should be noted that it

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[1] Durr Mukhtar V-4. P-84. [2] Durr Mukhtar V-4, P-783. [3] Fatawa Hindiyah V-3, P-1065. [4] Durr Mukhtar V-4. P-785. But it is *makruh* to do it unnecessarily. [5] Durr Mukhtar V-4. P-784. Shami P-482. Radd Al-Muhtar V-4. P-784. [6] Radd Al-Muhtar V-4. P-784.

is not permissible to borrow such items even for a little while.[1]

7. Just as an immature child cannot give any of his possessions to anyone, in the same way the father cannot give any of the possessions of his immature child to anyone. If the parents give any of the possessions of the child to anyone or lend it to anyone, it will not be permissible to accept it. However, if the parents have a severe need for it on account of poverty and cannot obtain it from anywhere else, then at such a time of need and desperation it will be permissible for them to take an item that belongs to the child.[2]
8. It is not correct for the parents to loan the wealth of the child to anyone. In fact, it is not correct for the parents themselves to borrow the wealth of the child. Remember this well.[3]

Taking Back Something that has been Given

1. It is a major sin to take back something that you have given[4]. If a person takes back something that he has given and the person gives it back willingly[5] then the person who had originally given the item will once again become its owner. However, there are certain things which the person has no right to take back[6], e.g. you gave a goat to a person. This person fed that goat so well that it became fat and healthy. In such a case you do not have the right to take it back. Or, you gave a plot of land to a person. He constructed a house on that plot or turned it into an orchard. In such a case you do not have the right to take it back. Or, you gave a length of material to a person. He sewed a garment out of it, dyed it or had it washed. You do not have the right to take it back.
2. You gave a goat to a person. After some time it gave birth to kids. You can take the goat back but you do not have the right to take the kids.[7]
3. If the person who gives an item or the person who receives it dies after the item was given, the right to take it back no longer remains.[8]
4. A person gave you something. You also gave her something in return for this and said to her: "Sister, take this in return for the item that you gave me." After giving this item in exchange, you do not have the right to take it back[9]. However, if you did not tell her that you are giving this in exchange for what she gave you, you have the right to take back your item and she also has the right to take back the item that she gave you.
5. The husband gave something to his wife or vice versa. They do not have the right to take back whatever they give. Similarly, if a person gives something to a relative with whom marriage is forbidden forever and this is a blood relation, such as brother and sister or nephew and niece, they do not have the right to take back whatever they give. If the relative is such that marriage is not forbidden with him or her, such as one's cousin, then one can take back whatever one gives. Similarly, if marriage is forbidden but the relationship is not a blood relationship, instead it is a relationship based on breast-feeding or some other relationship such as foster

[1] Radd Al-Muhtar V-4. P-778. [2] Durr Mukhtar V-4. P-785. [3] Kashaf Al-Mubhim P-306.
[4] The example of one who gives a gift and then takes it back is like a dog who eats until satiated and then vomits. (Abu Sawad V-2. P-499). [5] Miratul Mu'allah V-1. P-456. [6] & [7] Durr Mukhtar V-4. P-788. Radd Al-Muhtar. Miratul Mu'allah V-1. P-458. Fatawa Hindiyah V-3. P-1058. Khaniyah V-4. P-702.
[8] Miratul Mu'allah V-1. P-460. [9] Miratul Mu'allah V-1. P-457.

brothers or sisters or son-in-law, mother-in-law, father-in-law, etc., then in all these cases one can take back whatever one gives.[1]

6. All the cases wherein we have mentioned that one has the right to take back what one gives, means that he will only have the right to take it back if the person is also willing to give it back, as mentioned in the beginning. However, there is also a sin in doing this. If the person is not willing to give it back and does not give it back, one does not have the right to take the item forcefully without first obtaining a ruling from a judge in his favour. If he takes it forcefully without obtaining a ruling from a judge, he will not become its owner.[2]
7. Most of the rules that have been mentioned with regard to the giving of gifts also apply to giving in the path of Allah, e.g. an item will not go into the ownership of a poor person without the latter taking possession of it. The item which has the prerequisite that it has to be divided before it can be given, this prerequisite will also apply here. The item which has to be emptied before it can be given will also have to be emptied in this case.[3]

   However, there are two differences. One is that when you give something you have the right to take it back if the person is willing to do so. However, when you give something in the path of Allah you do not have the right to take it back. The second difference is that if you give a certain amount of money to two poor persons and tell them to share it between themselves, it will be permissible to do so. However, when giving a gift to someone, you cannot ask them to divide the money.[4]
8. You were going to give a paisa to a poor person but you mistakenly gave him a a 50 paisa coin. You do not have the right to take it back.[5]

Renting and Hiring

1. Once you have taken a house on rent on a monthly basis and took possession of it, you will have to pay the rent on the expiry of the month. This is irrespective of whether you lived in it or whether it remained empty. In both cases it is *wajib* on you to pay the rent.[6]
2. A tailor sewed a garment for you, a dyer dyed it for you or the washerman washed it for you. After carrying out this work, he brought it to you. He has the right of refusing to hand over the garment to you until you pay him for the job that he has carried out. It is not permissible for you to take it forcefully without having paid him.[7]

   If you asked a labourer to carry a sack of grain for you, he cannot hold back this grain until you pay him for his effort. This is because by his bringing the grain for you, no changes took place in the grain. As opposed to the above-mentioned examples wherein a change took place in the fabric or garment.
3. A person made a condition that you alone should sew this garment, you alone should dye it or you alone should wash it. In such a case it is not allowed to give it to anyone else to do any of the above tasks. But if he did not make this condition, the work could be given to anyone else.[8]

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[1] Miratul Mu'allah V-1. P-457. Fatawa Hindiyah V-3. P-1059. [2] Alamgiri V-5. P-235. [3] Alamgiri V-5. P-248. [4] Sharah Al-Tanweer V-2. P-161. [5] Fatawa Hindiyah V-4. P-408. [6] Sharah Al-Tanweer V-2. P-168. [7] Sharah Al-Bidayah V-3. P-380. [8] Sharah Al-Bidayah V-3. P-281.

Improper Leasing or Hiring Out

1. The following methods of hiring out are regarded as *ijarah fasidah* (improper leasing):[1]

   (a) At the time of renting a house, the period was not specified as to how long the house will be rented.[2]

   (b) The rental was not specified. The person merely occupied the house and began living in it.

   (c) The tenant made this condition that he will pay the costs for whatever breaks in the house.

   (d) The landlord rented the house on the condition[3] that whatever breaks in the house will have to be repaired by the tenant and that the repairs that he will undertake will actually be his method of payment of the rental. But if the landlord says: "You live in this house and undertake whatever repairs are necessary. There is no rental to be paid." In such a case this is an *ariyah* (a loan). This is permissible.
2. A person rented a house saying that he will pay Rs.500 monthly[4]. This hiring out will only be valid for one month. At the expiry of one month, the landlord has the right to evict him. If the tenant stays for another month, this hiring out will be valid for one additional month. In this way, a new lease will continue each month. However, if the tenant specified a certain period of time by saying that he will be renting this house for six months or four months (or whatever the case may be), then the leasing will be valid for whatever period he specified. The landlord cannot evict him before the expiry of this period.
3. You asked a person to grind wheat for you and told him to take a certain amount (e.g. half a kilo) of its flour as payment. Or, you asked someone to harvest the crops and told him to take a certain amount of grain from there as payment for harvesting. All this is *fasid* (improper).[5]
4. The rule with regard to *ijarah fasidah* (improper leasing) is that whatever had been agreed upon will not be given. Instead, he will be given whatever payment is normally made for a particular job. If it is a house, the tenant will have to pay the normal rental. However, if the normal payment or the normal rental is more than what had been agreed upon, then the normal payment or rental will not be given. Instead, he will be paid that which was agreed upon. In short, he will be entitled to receive the amount which is less.[6]
5. The hiring of singers, dancers, tricksters and all other types of frivolities is not valid. All this is absolutely *batil* (invalid). Therefore, no payment will be given for this.[7]
6. A *hafiz* (one who has committed the Qur'an to memory) was employed in order to stand over a grave for a certain number of days and recite the Qur'an and send the rewards to the deceased. This is not valid. The *hafiz* will not receive any reward nor the deceased. Furthermore, he is not entitled to receive any payment for this.[8]
7. A person hired a book in order to read it. This hiring out is not valid.[9]

[1] Sharah Al-Tanweer V-2, P-177. [2] In South Africa, since one month is the minimum period for rental of a house, etc. such renting or hiring out will be in order even if a period of rental is not specified. [3] Fatawa Hindiyah V-4, P-443. [4] Sharah Al-Bidayah V-3, P-286. [5] Fatawa Hindiyah V-3, PP-1130, 1131. [6] Sharah Al-Bidayah V-3, P-285. [7] Fatawa Hindiyah V-3, P-1135. [8] Radd Al-Muhtar V-5, P-48. [9] Fatawa Hindiyah V-4, P-449.

8. The custom of hiring a bull, male goat or male buffalo in order to enable your cow, female goat or female buffalo to fall pregnant is absolutely *haram* (forbidden).[1]
9. It is not allowed to hire a cow, goat or buffalo in order to obtain its milk.[2]
10. It is not permissible to give your fowls or goats to a person asking him to take care of them and thereafter if they give birth, half the young will be for you and the other half for him. This is not permissible.[3]
11. It is not allowed to hire chandeliers, etc. merely to adorn and decorate the house. Even if one hires them, the person who hired them out is not entitled to receive any rental for them. However, it is permissible to rent a chandelier if it is for the purpose of illuminating the house (and not for mere adornment).[4]
12. A person hired a rickshaw (car or any other vehicle). It is not allowed to load such a vehicle beyond its capacity or beyond the normal way of loading. Similarly, it is not permitted for more than the normal number of persons to sit in a palanquin without obtaining the permission of the palanquin-carrier.[5]
13. A person lost an item of his. He announced: "Whoever can show me where this item is, I will give him Rs.10." If anyone shows him the place where it is, he will not be entitled to receive the money because this *ijarah* is not valid. However, if the person asked a particular person that if he could show him where it is, he could give him Rs.10, then the latter will not receive any money if he showed it to him while he (the latter) was sitting or standing in that very place. However, if he took a few steps and showed him where the item is, he will receive whatever he was promised.[6]

Taking of Compensations

1. A dyer, washerman or tailor was given an item in order to carry out his respective job[7] The item which is given to him is regarded as an *amanah*. If it is stolen, lost or destroyed unintentionally despite his taking all the precautions; it is not permissible to take any compensation from him. However, if he washed the cloth in such a way that it got torn, or placed an expensive silk garment in the cauldron in such a way that it got damaged; it will be permissible to ask him for a compensation. Similarly, it is allowed to take compensation for a garment which he may have exchanged (with another garment). If he loses a garment and says that he does not know where it has disappeared to or what has happened to it, it will be permissible to ask him for compensation. But if he says that a burglary took place and it got stolen, it will not be permissible to ask for any compensation.
2. You hired a labourer and asked him to deliver some oil, *ghee*, etc. to your house. On the way, it fell down. It is permissible to ask him for compensation.[8]
3. As for the person who is not hired for that particular job, instead he is your employee, domestic servant or a person who has been hired for a day or a few days, if he drops anything, it will not be permissible for you to take any compensation from him. However, if he intentionally causes any damage, it will be permissible to

[1] Sharah Al-Bidayah P-287. [2] & [3] Fatawa Hindiyah V-4. PP-443, 1131. Radd Al-Muhtar P-87. [4] Fatawa Hindiyah V-4. P-454. [5] Fatawa Hindiyah V-4. P-440. [6] Radd Al-Muhtar V-5. P-88. This is because mere indication is not considered to be work which merits payment. He will have to take a few steps, walk around, etc. and show the person where the item is in order to deserve any payment. [7] Sharah Al-Bidayah V-3. P-294. [8] Miratul Mu'allah V-1. P-301.

ask him for compensation.[1]

4. A person has been employed to tend to a child. Through his negligence, the child's jewellery or any other item disappeared. It is not permissible to take any compensation from him.[2]

Annulment of a Rental Contract

1. A person took a house on rent. However, it leaks profusely, a certain portion of it collapsed or any other fault became apparent which makes it difficult to live in. In such cases, it is permissible to annul the rental contract. And if the house becomes absolutely dilapidated and uninhabitable, the rental contract will be annulled on its own. There is no need for you to request an annulment nor is it necessary to obtain the consent and agreement of the landlord.[3]
2. If the landlord or the tenant passes away, the rental contract becomes annulled.[4]
3. If a certain reason crops up whereby one is forced to annul the contract, it will be permissible to annul it. For example, you hired a vehicle in order to travel to a certain place. Thereafter, you changed your mind and decided not to embark on such a journey. In such a case it is permissible to annul the contract.[5]
4. The custom of paying a deposit when hiring a vehicle and paying the balance later when you embark on the journey, and forfeiting the deposit when you decide not to embark on the journey is not permissible. The person who takes the deposit has to return it in the event of the customer not embarking on the journey.[6]

Taking an Item without Permission

1. It is a major sin to take an item which belongs to a person forcefully or in his absence[7]. Some women take items that belong to their husbands or other relatives without permission. This is also not permissible. If you take an item without permission and you still have it in your possession, you will have to return that very item[8] However, if you have already used that item then the rule is that if the same item could be purchased from the *bazar*, it will be *wajib* on you to purchase it and replace it. Such items are: grain, *ghee*, oil, money, etc. If the item is such that its exact replica cannot be obtained, then you will have to give money equal to the value of that item. Such items are: fowls, goats, guavas, oranges, pears, etc.
2. One of the legs of the bed broke or its strips or joints broke. Or, you took an item and it got damaged or broken. You will have to pay for the damage caused.[9]
3. You took a certain amount of money without permission and then began a certain business with it. It is not permissible for you to take whatever profits you make with that money. You will have to return the original money to the owner and the profits will have to be given to the poor.[10]
4. You tore someone's clothing. If very little got torn, you will have to pay compensation according to the damage. If you tear it in such a way that it cannot be used for the purpose for which it was made, that clothing will be given to you and

[1] Majma' Al-Anhar V-2. P-394. [2] Sharah Al-Tanweer V-5. P-60. [3] Sharah Al-Bidayah V-3. P-398.
[4] Sharah Al-Bidayah V-3. P-399. [5] Majma' Al-Anhar V-3. P-400. [6] Fatawa Hindiyah V-2. P-778.
[7] Fatawa Hindiyah V-5. P-199. [8] Fatawa Hindiyah V-5. P-119. [9] Sharah Al-Bidayah V-3. P-358.
[10] Sharah Al-Bidayah V-3. P-359.

you will have to pay for it entirely. For example, a scarf was torn in such a way that it can no longer be used as a scarf. Instead, small blouses can be made with it. In such a case, keep that scarf and pay for the entire cost of it to the owner.[1]

5. You took someone's gemstone and had it set in a ring. You will now have to pay for that stone It is not *wajib* on you to break the ring, remove the stone, and return it to the owner.[2]
6. A person took a cloth and had it dyed. The owner of the cloth has the choice to take the dyed cloth and pay whatever increase took place in the price of the cloth. Or, the owner can leave the cloth with the person and ask him to pay for it.[3]
7. A person takes a certain item without permission, loses it, pays compensation for it, and thereafter finds it. He will have to check whether the value of the item is according to the compensation that the owner had asked for. If it is the same, he does not have to return the item. It will now belong to him. If the compensation paid was less than what the owner had asked for, then the owner has the right to take back his item and return the compensation.[4]
8. Someone's goat or cow came into your yard. It is unlawful for you to milk it. If you take any milk, you will have to pay for it.[5]
9. It is not permissible to take the following items without permission: needles, cotton, a scrap of material, etc. It is *wajib* to pay for whatever you take if it gets lost or consumed[6]. Or, inform the person that you have taken a certain item and that he should forgive you[7]. If you do not do so, you will have to pay on the day of judgement.[8]
10. Your husband brought a length of material for himself. At the time of cutting the material, you saved a certain length and kept it for yourself without informing him. This is also not permissible. Whatever you want, ask for it. If he does not give it to you, do not take it.[9]

Partnerships

1. A person passed away and left behind some wealth. His entire wealth will fall under the partnership of all his rightful inheritors. As long as permission is not obtained from all the inheritors, no one can take it for his personal purposes. If anyone takes it and uses it, he will be sinning.[10]
2. Two women got together and purchased a utensil. This utensil will now be under their joint partnership. One of the women cannot use it or sell it without the permission of the other.[11]
3. Each of two women contributed a certain amount of money and purchased guavas, pears, berries, jambolana, cucumbers, melons, etc. under a joint partnership[12]. When the items came from the market, one of the women was not present. In such a case, do not divide the items taking your share and leaving her share one side

[1] Sharah Al-Bidayah V-3. P-363. [2] Sharah Al-Bidayah V-3. P-363. [3] Fatawa Hindiyah V-5. P-121. [4] Sharah Al-Bidayah V-3. P-365. [5] According to a *Hadith* narrated by Ibn Umar ﷺ (Mishkat P-255.) [6] If that thing has perished or consumed. [7] Durr Mukhtar V-2. P-207. [8] In the Hereafter he will not have the things that he has taken from him here and so he will have to give away his pious deeds. And, if he does not have pious deeds too then he will have to endure punishment of the sins committed by the owners of the rights. [9] Durr Mukhtar V-2. P-207. [10] & [11] Fatawa Hindiyah V-2. P-216. [12] Durr Mukhtar V-2. P-218. Shami V-5. P-221. (Marginal notes).

thinking that when she comes she will take her share. As long as both of them are not present, it is not permissible to divide the shares. If you divide the shares and eat your share before she can arrive, you will be committing a major sin.

However, if wheat or any other grain was purchased under a joint partnership and you divided it, took your share and gave hers to her when she arrived, this is permissible. However, in such a case, if any theft takes place in the share of the other woman before her share could be given to her, then this would be regarded as a loss of both the women and she (the woman whose share got stolen or disappeared in any other way) will become a partner in her (the women whose share was not stolen) share.

4. Two persons invested Rs.100 each and commenced with a business and agreed that whatever profits they make will be divided equally between them. This is valid. If they agree that one person will receive two thirds of the profits and the other will receive one third, it is also valid. This is irrespective of whether both of them invested the same amount of money or one invested more and the other less.[1]
5. These two persons had not purchased the goods as yet and the money got stolen. Or, both their money was still kept separately and the money of one of them got stolen. In such a case the partnership will be annulled. They must become partners again and then commence with their business.[2]
6. Two persons entered into a partnership and one of them said: "Take this Rs.100 of mine, add Rs.100 from your side and you start selling clothes. We will divide the profits between us." One of them purchased some clothes (with his own money). Then, Rs.100 of the other person (the one who did not purchase the clothes) were stolen. In such a case, both of them will be partners in whatever clothes were purchased and the other person (the one whose money was stolen) can take money from him equal to the value of half the clothes.[3]
7. When embarking on a business venture, one of them made the condition that whatever profits they make, Rs.10 or Rs.15 will be his and the balance will belong to the ohter. This is not allowed.[4]
8. The goods that were for sale got stolen. Both of them will have to bear the loss. It cannot happen that all the losses are borne by one person. If they make an agreement that whatever losses they encounter, one of them will bear them and the profits will be shared between them. This is not permissible.[5]
9. Once a partnership has been pronounced to be prohibited or invalid then when they share the profits, all their previous agreements will not be taken into consideration. Instead, if both of them made an equal investment, they will receive equal profits. If the investment was not the same, the profits will be shared in proportion to the amount invested by each person irrespective of the agreement they may have made. Agreements are only taken into consideration when the partnership is valid.[6]
10. Two women entered into a partnership on the basis that whatever sewing they get, they would do it together and whatever money they receive for the sewing, they would share it between themselves. This partnership is valid. If they make an agreement that they will do the sewing together but the money that they receive,

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[1] Sharah Al-Bidayah V-2. P-609.
[2] Sharah Al-Bidayah V-2, P-610.
[3] Fatawa Hindiyah V-3. P-611.
[4] Fatawa Hindiyah V-3. P-611.
[5] Fatawa Hindiyah V-2. P-320.
[6] Fatawa Hindiyah V-2. P-335.

will be divided two thirds and one third, it will still be valid. But if they agree that one will receive Rs.10 or Rs.20, and the other will receive the balance, this is not permissible.[1]

11. One of these two women accepted a length of material which had to be sewn into a garment. The other woman cannot say: "Why did you take this job? Since you have taken it, you will have to sew it." Instead, the responsibility of sewing the garment is now *wajib* on both of them. If one of them does not sew, the other one will have to sew it. Or, both of them can sew it together. In short, they cannot refuse to sew it.[2]
12. The customer who had given the job of sewing came to collect her garment. When she came to collect it, the woman who had accepted the job was not present. Instead, the other partner was present. The customer has the right to ask for the garment from this partner as well. The latter cannot say that she has nothing to do with it and that she must collect it from the person whom she had given it to.[3]
13. In the same way, both partners have the right to ask for the money for carrying out the job. The customer cannot say that she will pay only the person to whom she had given the job. When both of them are working under a partnership, both of them have the right to ask for the money. The customer will be fulfilling her duty by paying any one of them.[4]
14. Two women entered into a partnership that they will go together into the jungle and bring firewood. This partnership is not valid. The firewood belongs to the one who picks it up. There is no joint ownership in this.[5]
15. One woman said to another: "Keep these eggs under your hen. Whatever chicks are born, we will share them equally." This is not permissible.[6]

Distributing Items that are Under a Partnership

1. Two persons got together and purchased wheat from the market[7]. At the time of dividing this wheat, it is not necessary for both of them to be present. Even if one of them is not present, it is permissible for the other person to have it weighed properly, take her share, and keep the other share aside for her partner. Once the wheat has been divided, it is permissible for the person who was present to do whatever she wishes with her own share—she can eat it, consume it in any other way, give it to someone, etc. All this is permissible. The same rule will apply to *ghee*, oil, eggs, etc. In short, items which do not have any difference and are all the same can be purchased and divided in the absence of any one of the partners. However, if the second person[8] has not taken her share as yet and it disappears or is destroyed in some way or the other, then this loss will be regarded as a loss of both the partners—as explained in the chapter on partnerships.[9]
   As for those items in which there is a difference, such as guavas, pears, etc. then as long as both partners are not present, it will not be permissible to divide the shares.
2. Two girls got together and purchased some mangoes, guavas, etc.[10] One of them was not present at that time. It is not permissible for the other girl to eat any of this

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[1] Sharah Al-Bidayah V-2, P-612. [2] & [3] Miratul Mu'allah V-4, P-231. [4] Miratul Mu'allah V-2, P-232. [5] Sharah Al-Bidayah V-2, P-614. [6] Durr Mukhtar V-4, P-172. Hilyah, Fatawa Hindiyah V-3, P-1131. [7] & [8] Miratul Mu'allah V-2, P-83. [9] & [10] Miratul Mu'allah V-2, P-84.

fruit. When the other girl comes, the fruit will be divided and only then can she eat it. If she does not wait for her and commences eating before it can be divided, she will be committing a sin.

3. Two persons got together and purchased roasted gram seeds[1]. It will not be permissible for them to divide this by mere estimation. They will have to weigh it properly and divide it equally. If there is any difference in the weight, it will be regarded as interest.

Kinds of Partnerships:

Partnerships are of two kinds:[2]

(1) ***Shirkat Imlak*:**

Examples: (i) A person passes away and there are several inheritors to his estate. (ii) Two persons contributed an amount of money and purchased one item. (iii) One person gave a gift to two persons.

The rule with regard to such a partnership is that no one has a right to do anything with the item without the permission of the other.

(2) ***Shirkat 'Uqud*:**

Two persons made a mutual agreement that they will conduct a business together. The categories and rules of such a partnership are as follows:

1. One of the categories of *shirkat 'uqud* is *shirkat 'inan*.

***Shirkat 'Inan*:** Two persons contribute a certain amount of money and decide to purchase clothing, grain, etc. and start a business with it. The condition in such a partnership is that the contribution of both must be in cash whether it be silver coins, gold coins or currency notes. Based on this, if both of them add something that is not cash and wish to commence a business on a partnership basis or, one of them contributes cash and the other contributes something else, this partnership will not be valid.[3]

(a) In *shirkat 'inan*, it is permissible for one person to contribute more than the other and the share of the profits will be according to what they agree upon[4]. That is, if they make this condition that there will be a difference in the contribution of each one but the profits will be shared equally; this will be permissible. If they make a condition that the contribution will be equal but the share of profits will not be equal, e.g. the profit sharing ratio will be on a one third/two third basis, this will also be permissible.

(b) In *shirkat 'inan*, each partner has the right to exercise his power and do whatever he wishes[5] with the tradeable goods on the condition that whatever he does is not contrary to their agreement. However, the debts of one partner will not be demanded from the other partner.

(c) Two persons agreed on entering into a partnership and they also agreed on the

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[1] Alamgiri V-5, P-208. [2] Alamgiri V-2, P-916. [3] Majma' Al-Anhar V-1, P-729, Alamgiri V-1, P-920. [4] Majma' Al-anhar V-1, P-729, Alamgiri V-1, P-920. [5] Majma' Al-Anhar V-1, P-229, Alamgiri V-1, P-920. Exercising one's power or doing whatevet one wishes with the goods is restricted to things which are related to conducting a business and does not include things which are not connected to a business or things which one of the partners may do in his personal capacity.

amount of each one's contribution. However, before they could purchase anything in order to commence their business, all the money was destroyed or the contribution of one of the partners was destroyed. In such a case, the partnership will become invalid.[1]

If one of the partners has already purchased some goods and the contribution of the other partner was destroyed, the partnership will not become invalid. The goods that have been purchased will belong to both partners, and according to the percentage that the other partner (the one whose contribution was destroyed) contributed into the capital, he will have to give that percentage to the other partner (the one who had purchased the goods). For example, one person contributed Rs.9 and the other person contributed Rs.3. The person who contributed Rs.9, purchased some goods with it. The one who contributed Rs.3, lost his money. The one who contributed Rs.3 therefore has a share of one third in those goods. The person who contributed Rs.9, will collect one third of this amount (i.e. Rs.3) from this person and these goods will be sold on a partnership basis.

(d) In such a type of partnership it is not necessary for the contribution of both the partners to be mixed. Such a partnership becomes entrenched by mere *i'jab* and *qubul* (offer and acceptance).[2]

(e) The sharing of profits have to be specified on a percentage basis, eg. 50% or one third, two thirds, etc.[3] It is not permissible for them to say that one will receive Rs.100 and the other will receive the remainder.

2. Another category of *shirkat 'uqud* is *shirkat sana'i*. It is also called *shirkat taqabbul.*[4]

   Shirkat Sana'i: For example, two tailors or two dyers make an agreement that whatever work comes to any one of the two, he will accept it and whatever money he gets paid for this work, it will be shared between the two based on a certain percentage. This is permissible.

   (a) Work that is accepted by one of them will become necessary on both of them. For example, one partner accepted a job to sew a garment[5]. Just as the customer can demand the garment from him, he may also demand it from the other partner as well. Similarly, just as the partner who sewed it can demand the money for the labour, the other partner also has the right to demand for it from the customer. Just as the customer can absolve himself by paying the partner to whom he had given the job, he can also absolve himself by paying the other partner.

3. Another type of partnership is *shirkat wujuh*[6] That is, the partners do not have any money or wealth, nor do they have any profession or occupation. They merely make a mutual agreement that they will take goods on credit from the traders and go around selling them. Even in such a partnership, each partner will be a guarantor for the other. The profits will be shared according to the percentage that they agree upon. For example, if they agree that they are purchasing the goods on an equal basis, the profits will also be shared equally. If they agree that they are purchasing the goods on a one third / two thirds basis, the profits will be shared accordingly.

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[1] Hidayah V-1, P-322, V-2. P-610. [2] Hidayah V-2, P-611. [3] Hidayah V-2, P-612. Durr Mukhtar V-1, P-372. [4] Hidayah V-2, P-617. Durr Mukhtar V-1, P-373. [5] Durr Mukhtar V-1, P-373. Hidayah V-2. P-613. [6] Al-Anhar V-1. P-735.

Mortgages

1. You took a loan of Rs.10 from someone and in order for him to trust you, you kept one of your possessions with him informing him that if you do not trust me, keep this item with you. Once I repay you the Rs.10, I will take my item back. This is permissible. This is known as mortgaging or pawning. However, under no circumstances is it permissible to pay any interest as is in vogue among the merchants and bankers whereby they charge an interest for mortgaging. It is unlawful to pay or to accept interest.[1]
2. Once you have mortgaged an item, you do not have the right to ask for it or take it until you have fulfilled your debt.[2]
3. If any one mortgages an item with you, it is not permissible for you to utilise it or take any benefit from it whatsoever, e.g. it is not permissible for you to eat any fruit from the orchard that has been mortgaged, to eat the grain from such a land, to use such money or to live in such a house.[3]
4. If a person has mortgaged a goat or cow, the milk and young ones will belong to the owner. It is not permissible for you to use any of this for your personal purposes. You will have to sell the milk and include the money with the mortgage. Once the person fulfils his debt, you will have to return the mortgaged item together with the money you receive for the milk, and you can deduct the money for whatever it cost you to feed the animal.[4]
5. Once you have repaid part of your debt, you still cannot take back your mortgaged item. Only when you settle your debt in full will you receive your mortgaged item.[5]
6. You took a loan for Rs.10 and mortgaged an item which cost Rs.10 or more. While that item was under his possession, it got lost or disappeared. In such a case, he has no right to demand his money from you nor do you have any right to demand any money for your item which he lost. You have lost your item and he has lost his money. However, if your item was worth Rs.5 and it got lost or disappeared, you will only have to repay Rs.5 and the balance Rs.5 will be deducted.[6]

Wasiyyah or Bequests

1. A person's saying that a certain amount of money or wealth will go to a certain person or for a certain cause after his death is known as *wasiyyah*[7] He may have said this while he was enjoying good health or while he was ill, and he may pass away as a result of this sickness or he recover from it. The rule with regard to the wealth which he gives with his own hands or forgives the debts that he is being owed is that if he gives this while he is enjoying good health or he recovers from the sickness in which he gave this, it is permissible for him to do this and this is valid. As for the sickness[8] in which he passes away[9], this will be regarded as a *wasiyyah*—the rules regarding which will be mentioned later.
2. If a person has *salahs* to be fulfilled, fasts to be kept, *zakah* to be paid, *kaffarah* to

[1] Durr Mukhtar V-2, P-584. [2] Fatawa Hindiyah V-4, P-315. [3] Miratul Mu'allah V-1, P-389. [4] Miratul Mu'allah V-1, P-373. [5] Miratul Mu'allah V-1, P-381. [6] Fatawa Hindiyah V-4, P-328. [7] Majma' Al-Anhar V-2, P-691. [8] This sickness is known as the *maradul maut*. That is, a sickness in which one is convinced that one is going to die and one also dies in such a sickness. [9] Miratul Mu'allah V-2, P-328.

be paid for certain oaths, missed fasts, etc., and he also has sufficient wealth to fulfil all these then at the time of death it is *wajib* upon him to make a wasiyyah in this regard. Similarly, if a person has debts to be fulfilled or a trust has been kept with him, it becomes *wajib* upon him to make a *wasiyyah* in this regard. If he does not make a wasiyyah, he will be sinning.[1]

If such a person has poor relatives who cannot inherit from his wealth according to *Shari'ah* and this person has a lot of wealth and possessions, it is *mustahabb* for him to make a *wasiyyah* in favour of these poor relatives. As for all other persons, he has the choice of either making a *wasiyyah* in their favour or not making.

3. When a person passes away, all the expenses for his *ghusl*, *kafan*, burial, etc. will be paid from his estate[2] Thereafter, all his debts will be paid. If the entire estate of the deceased is exhausted in paying off his debts, it is still necessary to pay off all the debts and the inheritors will not receive anything. Therefore, his *wasiyyah* of fulfilling his debts will have to be followed. Even if all his money is exhausted in fulfilling his *wasiyyah* of debts, it will have to be followed. In fact, even if he does not make any *wasiyyah* with regard to his debts, they will still have to be paid off first.

   Apart from debts, the person can only make a *wasiyyah* for one third of his entire estate. In other words, if his *wasiyyah* can be fulfilled from one third of his entire estate, it will have to be fulfilled and it will not be *wajib* on the inheritors to use more than one third in order to fulfil his *wasiyyah*. For example, after paying for his *kafan*, burial and debts, there remained Rs.300 and Rs.100 (which is one third of Rs.300) was sufficient to fulfil all his wasiyyahs. In such a case, his wasiyyah will be fulfilled.

   If the person's *wasiyyah* is more than one third of his estate (in this case, more than Rs.100), the inheritors will only have to fulfil the *wasiyyahs* until they pay off Rs.100 and the balance of the *wasiyyahs* will not be paid. However, if all the inheritors happily agree to forgo their shares and rather have his *wasiyyah* fulfilled[3], then it will be permissible to use more than one third in order to fulfil his *wasiyyah*. It should be remembered that the permission of immature inheritors is not considered. Even if they agree, their share cannot be used to fulfil the *wasiyyah*.

4. It is not permissible to make *wasiyyah*[4] in favour of the persons who are going to receive a share of the inheritance, e.g. one's parents, husband, wife, son, etc. It is permissible to make *wasiyyah* in favour of those relatives who are not entitled to receive any inheritance and also those persons who are not relatives whatsoever. However, the person cannot make *wasiyyah* for more than one third of his estate.

   If a person makes a *wasiyyah* in favour of one of his inheritors to the effect that a certain person will receive a certain item of mine after my death or a certain amount of money, such a person will have no right whatsoever to receive that item or money. However, if all the other inheritors happily agree to give him, it will be permissible for him to receive it.

   If a person makes *wasiyyah* for more than one third, the same rule as above will

[1] Shami V-5, P-868. [2] Fatawa Hindiyah V-4, P-878. [3] Durr Mukhtar and Radd Al-Muhtar V-5, P-571.
[4] Sharah Al-Tanweer V-5, P-575.

apply. That is, if all the inheritors happily agree to give more than one third, it will be permissible for him to receive it. If not, he will only receive one third.
It should be remembered that under no circumstances can the permission of immature inheritors be taken into consideration. Remember this rule in all situations and circumstances.

5. Although a person is entitled to make a *wasiyyah*[1] for one third of his estate, it is preferable not to make it for the full one third. Instead, it should be made for a lesser percentage. In fact, if a person is not very rich, it will be preferable for him not to make a *wasiyyah* at all. Instead, he should leave his wealth for his inheritors so that they may lead a life of comfort. This is because one is also rewarded for leaving his inheritors in a state where they can lead a life of comfort and ease. However, if it is a necessary *wasiyyah*, such as his missed *salahs*, fasts, *fidyah*, etc. then he will have to make a *wasiyyah*, if not, he will be sinning.
6. A person says: "After my death, give Rs.100 in charity." After paying for his burial arrangements and his debts, check how much wealth is left over. If there is Rs.300 or more, Rs.100 will have to be given in charity. If it is less than Rs.300, it will only be *wajib* to give one third of whatever money is left over. But if all the inheritors happily agree to give the full amount without anyone of them being coerced into agreeing, it will be permissible.
7. If a person has no inheritors, it is permissible for him to make *wasiyyah* for his entire estate. If he only has his wife as his inheritor, he can make a *wasiyyah* in her favour for three quarters of his estate. Similarly, if a woman only has her husband as her inheritor, she can make a *wasiyyah* in his favour for half her estate.[2]
8. The *wasiyyah* of an immature child is not valid.[3]
9. A person makes the following *wasiyyah*: "A certain person must perform my *janazah salah*, I must be buried in a certain town, in a certain graveyard, next to a certain person, my *kafan* must be of a certain cloth, my grave must be constructed of bricks, a dome must be constructed over my grave, and a *hafiz* must sit at my grave and continue reciting the Qur'an so that I may receive the rewards." It is not necessary to fulfil such a *wasiyyah*. In fact, it is not permissible to fulfil the last three *wasiyyahs*. The person who fulfils them will be committing a sin.[4]
10. If a person makes a *wasiyyah* and then revokes it, saying that he does not wish it to be fulfilled anymore and that it should not be taken into consideration then in such a case this *wasiyyah* will be invalid.[5]
11. Just as it is not permissible to make a *wasiyyah* for more than one third of one's estate, similarly, it is not permissible for one to spend more than one third of one's wealth while one is in his *maradul maut* (death bed)[6]. However, he can spend his wealth for his basic necessities, his food and drink, medication, etc. If a person gives more than one third, it will not be permissible to do so without the permission of the inheritors. Whatever he gives beyond one third, the inheritors have the right to take it. As for immature inheritors, even if they grant permission, it is not considered. Inheritors do not have the right to give anything without the permission of all the other inheritors even if it is within the one third. This rule

[1] Sharah Al-Bidayah V-4, P-641. [2] Durr Mukhtar V-2, P-319. [3] Fatawa Hindiyah V-4, P-486.
[4] Durr Mukhtar V-2, P-322. [5] Fatawa Hindiyah V-4, P-487. [6] The death bed sickness.

applies when the person gave it while he was alive and the person to whom it was given also took possession of it. If he gave it but the person did not take possession of it as yet, then once the person passes away, this giving of his will be absolutely invalid. The person will not receive anything and the inheritors will have a right in all the wealth. This rule also applies to spending in the path of Allah or in some noble cause while one is sick. In short, under no circumstance is it permissible to give more than one third.[1]

12. When the person fell ill, a few people came to live with him with the intention of tending to him and seeing to his needs. They spent several days with him, living with him and partaking of his meals as well. If the sick person requires their services and therefore they stayed with him, there will be no harm in this. But if there is no need for them to be present, in such a case it will not be permissible for the sick person to spend more than one third in accommodating them.[2]
    If these persons who have come are his inheritors and there is no need for them to be present, it will not be permissible to spend even less than one third on them. That is, it is not permissible for them to eat from his wealth. However, if all the inheritors express their consent happily, it will be permissible.
13. When a person is in his *maradul maut*, he has no right to forgive anyone from paying their debts to him. If any inheritor was his debtor and he forgave him, it will not be considered to be forgiven. If all the inheritors give their consent to the waiving of an inheritor's debts (provided all of them are mature), it will be considered to be waived. If a person waives the debts of an outsider, only an amount that is within one third will be waived and the balance will not be waived. The custom[3] whereby a wife forgives her husband from paying the *mahr* at the time of his / her death is not valid.[4]
14. When a woman begins to experience labour pains and she gives something to anyone or forgives her *mahr*, then the rules that apply at the time of death will also apply here. That is, if, Allah forbid, she passes away during this labour, then whatever she gives will be regarded as a *wasiyyah* and therefore not permissible for an inheritor. If it is an outsider, she has no right to give or forgive more than one third. However, if she delivers the child and recovers completely, this giving and forgiving will be valid.[5]
15. Once a person passes away, his burial arrangements will be paid for with his money. From the balance, his debts will first have to be paid off. This is irrespective of whether he made a *wasiyyah* in this regard or not—fulfilling of debts is always given precedence. The mahr that is owed to one's wife is also included in one's debts. If the person has no debts or there is a remainder after fulfilling the debts, we will have to see whether he made any *wasiyyah* or not. If he made a *wasiyyah*, it will be paid from one third. If he did not make a *wasiyyah* or there is still a remainder, all the balance will be the right of the inheritors. One should enquire about the rightful inheritors (and their respective shares) from an *'alim* (scholar) and distribute the estate accordingly. The custom of anyone taking

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[1] Fatawa Hindiyah V-3, P-1076. Sharah Al-Tanweer V-5, P-608.
[2] Radd Al-Muhtar V-5, P-644.
[3] This custom is predominantly found in India. (Translator).
[4] Miratul Mu'allah V-2, P-328.
[5] Álamgiri V-4, P-402.

whatever he likes is a major sin. If a person does not pay in this world, he will have to pay in the Hereafter, where the payment will be with one's good deeds. Similarly, girls should also be given their share as *Shari'ah* has given them a right as well.[1]

16. It is not allowed to take the money of the deceased in order to pay for entertainment and accommodation of visitors, feeding them, or to give in charity, etc. Similarly, it is unlawful to give any dry groceries, etc. (of the deceased) to poor persons from the time the person passes away until he is buried. In doing this, no reward whatsoever reaches the deceased. In fact, it is a major sin to regard this as an act of reward. This is because all his wealth belongs to the inheritors after his death and to deprive them of their right and give it to someone else is similar to stealing someone else's money and giving it in charity. All the wealth should be distributed among the inheritors. Each one of them has the right to spend and give as he wishes provided it is spent in accordance with *Shari'ah*. When one intends to give in charity, one should not even ask the permission of the inheritors, for in most cases, they grant permission only superficially out of embarrassment. There is no ralidity for such a permission.[2]
17. Similarly, it is not permissible to give the deceased's used clothes in charity without obtaining the consent of the inheritors. If there are any immature inheritors, it will not be permissible to give these clothes even if they grant permission. All these clothes should first be distributed among the inheritors, then, if the mature inheritors wish to give anything in charity, they may do so from that which they received. Without this distribution, these clothes should never be given in charity.[3]

Shuf'ah—The Right of Pre-Emption

1. The moment a *shafi'* gets the news of a sale and he does not verbally state that he will pre-empt, his right of pre-emption will be invalid. He is not allowed to make any claims later. Making a verbal statement immediately is so important that if a *shafi'* receives a letter wherein it is mentioned at the beginning that a certain house has been sold and he does not make a verbal statement that he will exercise his right of pre-emption until he completes reading the entire letter, then in such a case his right of pre-emption will become invalid.[4]
2. A *shafi'* says: "Pay me a certain amount of money and I will forgo my right of pre-emption." In such a case, since he is happy to forgo his right, his *shuf'ah* will be considered to be surrendered. However, since this amounts to bribery, it is therefore forbidden to give or to receive this money that he is willing to receive.[5]
3. If the *shafi'* asks for the property but passes away before he can receive it, his inheritors will not have the right of pre-emption. But if the actual purchaser of the property passes away, the right of pre-emption will remain with the *shafi'*.[6]
4. The *shafi'* heard that the house was sold for a certain price. He therefore relinquished his right of pre-emption. Thereafter he learnt that it was sold for a lesser price. At such a time he can exercise his right of pre-emption. Similarly, in the beginning he heard that a certain person is the buyer. Later he learns that the

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[1] Sharifiyah Mukhtasil P-3. [2] Fatawa Hindiyah V-4, P-323. Radd Al-Muhtar V-5, P-664. [3] Fatawa Hindiyah V-3, PP-1044, 1089. Kashf Al-Mubhim P-304. [4] Radd Al-Muhtar V-3, PP-219, 220. Fatawa Hindiyah V-4, P-17. [5] Fatawa Hindiyah V-4, P-33. Hidayah V-4, P-404. [6] Durr Mukhtar V-2, P-215. Hidayah V-4, P-404.

buyer is someone else. Or, in the beginning he heard that half the property had been sold. Later he learns that the entire property has been sold. In all these cases, his relinquishing his right in the beginning, will not invalidate his right of pre-emption.[1]

Muzara'ah—Temporary Sharecropping Contract

1. A person gave an empty piece of land to another person telling him: "You cultivate this land. Whatever you harvest will be divided between us according to a certain percentage." This is known as *muzara'ah* and is permissible.[2]
2. A person cultivated a piece of land and said to another person: "You irrigate this land, tend to it and do whatever else is necessary. Whatever fruit is produced, irrespective of whether it is up to one-two years or 10-12 years, we will share it between ourselves either equally (i.e. 50% each) or by dividing it in thirds (or whatever the percentage may be)." This is known as *musaqat* and is also permissible.[3]
3. In *muzara'ah*, the following conditions apply:[4]
   (a) the land must be cultivable.
   (b) the landlord and the cultivator must be mature and in their senses.
   (c) the period of cultivation must be specified.
   (d) the ownership of the seeds must be specified—whether they will belong to the landlord or the cultivator.
   (e) the crop must be specified—whether it will be wheat, barley or whatever else.
   (f) the share of the cultivator must be specified, i.e. what percentage or how much will he receive from the total harvest.
   (g) the land must be vacated and given to the cultivator.
   (h) the landlord and the cultivator must remain partners in the harvest.
   (i) the land and the seeds must be from one person while the ox, ploughing tools and labour must be from the other person. Or, the land must be from one person and the rest of the things from the other person.
4. If any one of these conditions are not found, the *muzara'ah* will be *fasid* (improper).[5]
5. When a *muzara'ah* becomes *fasid*, all the produce will go to the person who gave the seeds. If the other person is the landlord, he will receive a rental for his land, the rate of which will be according to the market value at that time[6]. If the other person is the cultivator, he will receive a payment for his labour, the rate of which will be according to what is normally paid at the time.
   This rental and this payment for the labour will not be more than what they had agreed upon at the beginning of the contract. For example, if they had agreed that they will share it out equally (i.e. 50% each), either of them will not receive more than half of the total produce.
6. Once the *muzara'ah* contract has been drawn and then one of them refuses to work, he will be compelled to carry out his work. However, the person who gave the seeds will not be forced.[7]

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[1] Hidayah V-4, P-405. [2] Hidayah V-4, P-405. Durr Mukhtar V-2, P-223. Fatawa Hindiyah V-4, P-96. [3] Hidayah V-4, P-429. Durr Mukhtar V-2, P-225. [4] Durr Mukhtar V-2, P-223. [5] Durr Mukhtar V-2, P-223. [6] Durr Mukhtar V-2, P-224. Hidayah V-4, PP-425, 426. [7] Durr Mukhtar V-2, P-224. Hidayah V-4, P-26.

7. If any one of the parties of the contract passes away, the *muzara'ah* will become invalid.[1]
8. If the specified time of *muzara'ah* expires and the crops have not ripened as yet, the cultivator will be paid for the extra days that he works on the land. He will be paid according to the normal rate at that time.[2]
9. In certain places the custom is that the crops are divided according to the contract that they had made. As for other crops such as unripe corn, etc. they do not divide between them. Instead, the landlord charges the cultivator a cash fee per acre of land. Since this condition falls contrary to the rule of *muzara'ah* it ought to be impermissible. However, this law can be re-interpreted and circumvented to exclude such crops from the contract of *muzara'ah*. Therefore, the *'urf* (current custom) will be considered and it will be assumed that both parties have agreed to execute *muzara'ah* in certain crops while in other crops it will be considered as though the land was rented out. Such a re-interpretation can make the afore-mentioned custom permissible. However, the consent of both parties is necessary.[3]
10. It is the habit of some landlords that when the crops are being divided, then apart from their own share, they take out something extra from the share of the cultivator for the other labourers and workers. If he specifies a certain number by saying that he will take one or two tons (or whatever the case may be), this will not be permissible. However, if he says that he will take a certain number of kilos from each ton, it will be permissible.[4]
11. Some people do not clearly state what will be planted. Thereafter, they end up in disputes and court cases. This is not permissible. They should either clearly state what will be planted or grant an open permission to the cultivator to plant whatever he wishes.[5]
12. In certain places it is the habit of the cultivator to plant the seeds and thereafter hand over the responsibility of cultivating the land to a few persons. He hands over this responsibility to them on the condition that whatever produce they yield, they will receive one third (or whatever the case may be). This is also called *muzara'ah*. This will be permissible wherever the landlords permit this sort of contract. If not, it will not be permissible.[6]
13. In a previous ruling (No.9), the foregoing (No.12) is also applicable. That is, certain crops are divided with these labourers, while for the other crops they are paid in cash per acre (or whatever the case may be). In this ruling as well, as with the above-mentioned ruling, it is apparently not permissible and the same explanation for its permissibility will also apply over here.
14. The custom of claiming inheritance or ownership over a land after renting it for 10-12 years or after entering into a *muzara'ah* contract for a similar period is *batil* (invalid), unlawful, *zulm* (oppression), and *ghasab* (illegal seizure). Without obtaining a voluntary permission from the owner, it is not permissible to use this land or property. If a person does this, the produce of this land will be evil and eating it will be unlawful.[7]

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[1] Hidayah V-4, P-26. [2] Durr Mukhtar V-5, P-224. Hidayah V-4, P-27. [3] Durr Mukhtar and Shami V-5, P-197. [4] Alamgiri. [5] Fatawa Hindiyah V-6, P-158. [6] Alamgiri V-6, P-168. [7] Radd Al-Muhtar V-4, P-24.

15. The rules of *musaqat* are the same as that of *muzara'ah.*[1]
16. If a tree has fruit on it and the tree is given in order to be taken care of, and the fruit is in such a state that by irrigating it and tending to it, it will grow, *musaqat* will be permissible. However, if the fruit has already matured, *musaqat* will not be permissible just as *muzara'ah* is not permissible once the plantation has already been prepared.[2]
17. Once the *musaqat* contract becomes *fasid,* all the fruit will go to the person who owns the trees. The person who tended to the trees will receive a basic wage, as had been mentioned for *muzara'ah.*[3]

Intoxicants

1. If any intoxicant is thin and flows, whether it be alcohol, toddy (an intoxicating drink made from palm juice) or anything else, and by drinking a considerable amount of it one becomes intoxicated, then even a single drop of such an intoxicant will be forbidden even if one does not become intoxicated with such a meagre amount.[4]

   Similarly, it is also not permissible to use it in any medicine whether it is in the form of a syrup or in the form of an ointment and whether the intoxicant remains in its original form or its form changes due to certain chemical reactions. From this we can gauge the impermissibility of modern medicines in which alcohol is found in most of them.
2. As for that intoxicant which is not thin and flowing and is instead a solid, such as tobacco, nutmeg, opium, etc. the rule with regard to this is that the amount which intoxicates a person or causes him severe harm will be unlawful. As for that amount which does not intoxicate nor does it cause severe harm, that is permissible. If it is used in an ointment, plaster, etc. there is no harm in this.[5]

The Pursuit of Lawful Wealth

***Hadith* One:** It is mentioned in a *Hadith* that to earn lawful wealth is a *fard* after other *fara'id*[6]. In other words, it is *fard* to earn lawful wealth after other *fara'id* which are the pillars of Islam, such as *salah*, fasting, etc. This means that although it is *fard* to earn lawful wealth, the status of this *fard* is less than that of the other *fara'id* which form part of the pillars of Islam.

This *fard* (seeking lawful wealth) is *fard* on the person who is in need of spending on the necessities of life, whether it be for his own necessities or for the necessities of his wife and family. As for the person who has the basic necessities, this is not *fard* on him. Such as a person who owns a few properties or has received wealth through some other means. This is because Allah has created wealth for the fulfilment of one's needs and so that man will fulfil his basic necessities and occupy himself in the worship of Allah. This is because one cannot engage oneself in worship without eating and clothing oneself. From this we can deduce that wealth is not the main object, instead, it is merely a means towards the fulfilment of another

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[1] Durr Mukhtar V-2, P-225. [2] Durr Mukhtar V-2, P-226. Hidayah V-4, P-430. [3] Durr Mukhtar V-2, P-226. Hidayah V-4, P-430. [4] Majma' Al-Anhar V-2, P-571. [5] Durr Mukhtar V-5, P-453. [6] Narrated by Abdullah Ibn Mas'ood ﷺ as transmitted by Bayhaqi. Daylami has transmitted it from Anas ﷺ with slight difference of words.

object (i.e. the worship of Allah).

Once a person has acquired sufficient wealth, he should not unnecessarily seek more wealth out of greed, nor should he unnecessarily try to increase his wealth. It is not *fard* on the person who has acquired sufficient wealth to seek more wealth. In fact, it should be clearly understood that the greed to increase wealth is something that causes one to be neglectful of Allah, and the abundance of wealth makes one prone to committing sins.

One should always be cautious in acquiring lawful wealth. At no time should Muslims turn towards unlawful earnings. This is because such a type of wealth lacks blessings, such a person is disgraced in this world and in the Hereafter, and he is punished by Allah. Some ignorant persons are under the misconception that in present times it is impossible to earn lawful wealth and that there is no hope of earning it. This is absolutely wrong and is actually a delusion of the devil. You should remember that the person who acts in accordance with *Shari'ah* is assisted in unseen ways. The person who has the intention of earning lawful and abstaining from the unlawful is provided with such type of wealth by Allah. This has been experienced by many, and the Qur'an and *Hadith* have promised this in numerous places. Even in these turbulent times, those servants of Allah who have controlled their selves from the unlawful and doubtful things, have been provided with the best of lawful wealth from Allah. Such servants are living with greater comfort and honour than those who are devouring unlawful wealth. The person who experiences this himself, who notices this in other persons as well, and finds this mentioned in several places in the Qur'an and *Hadith* cannot even bother about what these ignorant persons have to say. If you read this (what the ignorant persons have to say) in any reliable book, then the meaning of it is not what these ignorant persons have taken it to be. When you happen to read such an article, refer to a religious-minded and qualified *'alim* and ask him to explain the meaning of it to you. *Insha Allah*, your doubts will be cleared and such foolish thoughts will disappear from your heart.

When it comes to wealth, people are extremely neglectful and indifferent. They take up prohibited professions and employments and also violate the rights of others. All this is unlawful.

Remember that there is no shortage in the treasures of Allah. You will definitely receive what has been predestined for you. So where is the intelligence in having evil intentions and making preparations for entry into the fire of Hell?

Since people pay very little attention towards lawful wealth, this subject has been mentioned time and again with great emphasis. The actual purpose for the creation of man and *jinn* is that they engage in the worship of Allah. You should therefore bear this in mind in all your dealings and transactions. You have been asked to eat and drink in order to gain strength to remember Allah. This does not mean that you should occupy yourself night and day in the pleasures of this world thereby forgetting Allah and disobeying Him. Some ignorant persons are under the misconception that they have come into this world in order to eat, drink and enjoy the luxuries of this world. This is an extremely blasphemous concept. May Allah destroy this affliction of ignorance!

***Hadith* Two:** The Prophet ﷺ said: "No person has partaken of a meal better than that which he has eaten through the earning of his own hands. Without doubt, Dawood عليه السلام used to earn with his own hands[1]." This means that it is best for one to earn with one's own

[1] Miqdam Ibn Ma'di Karib (Bukhari).

hands, e.g. one should engage in some occupation, business, etc. and should not be a burden to others. Nor should one show any contempt for any occupation or menial job. When the Anbiya ﷺ had taken up such occupations, who is there who is greater than them in honour and respect? In fact, no one's rank is equal to theirs, where can it ever be higher or greater than theirs? It is mentioned in a *Hadith* that there is not a prophet who did not graze sheep. Understand this well and save yourself from ignorance.

It is the belief of certain persons that if you receive lawful wealth through inheritance or through any other avenue, i.e. it is not acquired through your own hard work, then they feel that they should still work and they regard this as an act of worship. This is a gross error. Instead, it is preferable for such a person to occupy himself in the worship of Allah. When Allah has given you peace of mind and removed the concern of acquiring sustenance, it is a sign of great ingratitude that you do not remember Him and instead worry about increasing your wealth. All lawful wealth is good no matter how it comes to you provided you do not have to bear any disgrace. This is a great bounty of Allah, one has to value it, spend it in the proper manner, and do not allow any wastage and extravagance.

The import of the *Hadith* is that people should not burden others and should not beg from others as long as there is no alternative which has been recognized as such by *Shari'ah*. The *Hadith* also teaches that no occupation should be regarded as contemptible, lawful wealth should be pursued, and that earning should not be considered to be a blemish. This topic has been discussed in detail so that people do not consider earning with their own hands to be below their dignity, and that they can eat, feed and spend in charity from their earnings.

This *Hadith* does not mean that lawful wealth other than that which has been earned through one's own hands is not lawful or that it cannot equal wealth that has been earned with one's own hands. In fact, at times, other wealth is better than that which has been earned with one's own hands. Certain ignorant persons criticize and condemn those pious persons who have placed their trust in Allah[1] and use this *Hadith* as a proof that such persons ought to earn through their own hard work and that they should not merely sit back, have *tawakkul*, and depend on gifts from others. This is actually a sign of their immaturity and this objection of theirs goes right up to the Prophet ﷺ. Such persons should fear Allah in this regard, as there is the possibility that by their showing disrespect, criticizing and censuring these pious servants, they will be punished in this world and in the Hereafter. By being disrespectful to the *awliya* of Allah, there is the fear of one losing one's faith and dying in a state of disbelief. May Allah make such a person extinct before he can criticize the *awliya* because this will be best for him.

If one ponders over the Qur'an and *Hadith* with an open mind, one will learn that it will be preferable for a person who has the necessary qualities to practice *tawakkul* instead of earning a living. This is the highest stage of *wilayat*. The Prophet ﷺ himself was a *mutawakkil*. The income that a person receives as a *mutawakkil* is much better than the income that one earns through one's own hard work. There is special blessing and special light in such income whereby Allah has granted such a person such a high status, foresight, understanding and light. The person can see the blessing of this with his open eyes.

This subject will be dealt with in detail at another place. Because this is a concise article, it is not possible to go into much detail. It will be sufficient to understand over here

[1] The well understood meaning is that reliance is not placed on means.

that such an opinion is absolutely wrong as has already been explained. Furthermore, it is an act of great injustice that a person is not pious himself and yet when someone else has any piety in him, he begins to criticise and censure him. How will the person have the courage to face Allah when he is causing such harm to His *awliya*?

Apart from the above-mentioned benefits of *tawakkul*, there are many other religious benefits. As for the *mutawakkilin* (those who place trust in Allah) who are engaged in teaching and guiding the masses, it is *fard* to serve them to the extent that their necessary expenses are paid for. So if they are accepting this right of theirs, why should it be considered to be wrong? More so when those who are not *mutawakkilin* also demand their rights by arguing and fighting, while the *mutawakkilin* accept their rights with great respect and by honouring the people. It is apparent that there is only good in accepting gifts—when there is no possibility of disgrace, the person is independent, he takes it without really worrying about it, and especially when the person who gave it will be greatly perturbed if it were returned to him. The reality is that persons who are true *mutawakkilin* receive their sustenance with great honour. However, their intention and their attention is only directed towards having complete trust in Allah. Their eyes are not set on the creation. As for the one who hopes to receive something from the creation and sets his eyes on their wealth, he is an imposter and is not included in our discussion. We have only confined ourselves to explaining the condition of the true *mutawakkilin*. It is a major sin to despise anyone especially if such a person is one of the special servants of Allah. These pious servants are not harmed in any way by your criticisms. Instead, they only benefit from them because on the day of judgement they will receive the good deeds of those who spoke ill of them. Harm will only come to those who speak ill of them and they will be destroyed in this world and in the Hereafter.

It should also be remembered that *Shari'ah* has not granted permission for tawakkul to every one. It is extremely difficult to take up the task of *tawakkul* and to fulfil all its conditions. It is for this reason that we find so few persons like this. In fact, there are so few, it is as if there is no one. It should be remembered that something that is very good is very scarce. We express our gratitude to Allah that through a little pondering and thinking, this subject has been written very well. May Allah grant you and me the ability to practice on this. *Aameen*!

***Hadith* Three:** It is mentioned in a *Hadith* that Allah is *Tayyib*[1] and that He only accepts that which is *tayyib*[2]. Allah has commanded the believers with that which He commanded the Prophets. Allah addressed the Prophets saying: يٰٓاَيُّها الرسل كلو من طيبٰت واعملوا صالحًا "O Prophets! Eat that which is pure (i.e. lawful) and do good deeds[3]." And He addressed the believers saying: يٰٓاَيُّها الذين اٰمنوا كلوا من طيبٰتِ ما رزقنٰكم "O you who believe! Eat of the pure things which We have provided for you[4]." Thereafter, the Prophet ﷺ mentioned a person who has undertaken a very long journey[5] and who is in a very untidy and dishevelled state (on account of his journey). He raises his hands towards the heavens saying: "O Allah! O Allah!" (i.e. he beseeches Allah again and again asking Him for His mercy and the fulfilment of all

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[1] That is, He has all noble atributes and is free from all shortcomings. [2] That is, Allah only accepts wealth that is lawful and does not accept unlawful wealth. In fact, some *'ulama* are of the opinion that it is an act of disbelief to give unlawful wealth in charity with the hope of obtaining reward. [3] Al-Mo'minoon, 23:51. [4] Al-Baqarah, 2:172. [5] For the purpose of performing *hajj*, acquiring knowledge or some other reason.

his needs), while his food is unlawful, his drink is unlawful, his clothing is unlawful[1], and he has been brought up[2] in unlawful. So how can his supplication be accepted?"

In other words, despite his bearing such burdens, on account of this unlawful wealth, his supplication will never be accepted. Even if he realizes his goal and ambition, it will not be on account of his supplication but on account of it already being predestined in his favour. Just as the goals and ambitions of the disbelievers are realised.

The meaning of a supplication being accepted is that Allah looks at a person with mercy. It is through this mercy that He grants him whatever he wishes for, and because of his asking, Allah rewards him. So this can only be attained by the person who confines himself to the dictates of *Shari'ah* and asks for whatever he wishes from Allah alone. From this we learn that lawful wealth has an abundance of blessings and that it has a great influence (on the person's life). By consuming lawful wealth, one gets the power to do good and one's limbs act in accordance with one's intellect.

Abu Hamid Al-Ghazzali رحمة الله عليه narrates from a great *sufi* by the name of Suhayl رحمة الله عليه who said that when a person eats *haram* (the unlawful), his limbs give up following his intellect. That is, his intellect commands his limbs to do good but they do not obey it. However, this is only known to those whose hearts are illuminated. As for those whose hearts are black, they are preoccupied day and night in luxuries and following their desires, and this has no effect on them. May Allah protect the sensitivity and insight of our heart. *Aameen.*

***Hadith* Four:** 'Abdullah[3] Ibn Mubarak رحمة الله عليه says: "I prefer returning one dirham which is doubtful[4] than giving 600,000 *dirhams* in charity." From here we can deduce the serious nature of doubtful wealth. It is extremely sad that today people do not even give up unlawful wealth. All they are interested in is acquiring wealth irrespective of how it is obtained while the pious servants of Allah used to regard doubtful wealth with abhorrence. It is necessary to safeguard oneself from unlawful wealth and essential to exercise extreme caution in this regard. By consuming unlawful wealth, numerous evils are born in the soul. This is what destroys man.

***Hadith* Five:** It is mentioned in a *Hadith* that the Prophet ﷺ said: "The *halal* (lawful) is clear and the *haram* (unlawful) is clear. In-between these two, there are many doubtful things[5]. The person who abstains from these doubtful things has in fact safeguarded his religion[6] and his honour[7]. As for the one who consumes the doubtful things, he will soon

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[1] That is, his food, drink and clothing have been obtained with unlawful wealth or through unlawful means.

[2] That is, he lives on unlawful and is nurtured by it. However, a person is not accountable for the unlawful which he was given by his parents while he was still immature and once he became mature, he obtained lawful wealth and used it for clothing and feeding himself. Such a person is not included in this rule. Sins that are committed during immaturity rest on the shoulders of the parents.

[3] He was a great scholar, a pious personality and a student of Imam Abu Hanifah رحمة الله عليه.

[4] That is, which I received as a gift or through some other avenue.

[5] That is, there is a doubt as to whether they are *haram* or *halal*. From certain aspects, they appear to be *halal*, while looking at them from other aspects, they appear to be *haram*. Many people are unaware of these things. There are very few persons who know the reality of these things. They are the learned and pious *'ulama* who practice on their knowledge.

[6] That is, he has gained salvation from the punishment of hell.

[7] That is, he has saved himself from criticism, because people generally criticize and censure the person who acts contrary to *Shari'ah*. And it is obvious that it is necessary for every intelligent person to save himself from disgrace.

consume that which is unlawful[1]. Similar to the shepherd who grazes his flock around the sanctuary of a king. It is highly possible that he will very soon fall into that sanctuary[2]. Beware, every king has a sanctuary, and the sanctuary of Allah is all those things which He has made unlawful[3]. Behold, there is a piece of flesh in the body, if it is sound, the entire body will be sound. But if it is unsound, the entire body will be unsound. Behold, it is the heart."[4]

***Hadith* Six:** We learn from a *Hadith* that the Prophet ﷺ said: "May Allah destroy the Jews. Fat[5] was made unlawful upon them, but they melted it and sold it."[6]

***Hadith* Seven:** The Prophet ﷺ said: "It is not possible for a person to earn unlawful wealth, give it in charity, and expect to receive reward for it. And it is not possible for him to spend such earnings and expect to receive blessings in it. Also it is not possible for him to leave it behind and expect it to be a source of provision for him in the future. Instead, he will

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[1] That is, the person who does not safequard himself from doubtful things, gradually gets caught up in those things which are absolutely *haram*. Once the soul is given a slight leeway, it begins to commit so much evil that it becomes completely destroyed. So the person who is not cautious with regard to wealth and accepts whatever he receives without bothering to check whether it is doubtful or not will very soon begin consuming that which is *haram*. The soul should always be made to follow *Shari'ah*. At no time should it be given any freedom.

Although, it is permissible to use doubtful wealth (in that one does not know the amount of *halal* and *haram* in it), it is makruh to do so. And there is the great possibility of gradually being involved in that which is absolutely *haram*. One should therefore avoid the doubtful as well because this is the actual object. Understand this well.

[2] In other words, the person who grazes his flock near such a sanctuary will very soon herd his flock into the sanctuary itself. This is either because it will be difficult to control the flock and prevent them from going any further, or thatr the shepherd himself will become courageous and will not be cautious. Similarly, the soul is also not catutious. At times, the moment one consumes that which is doubtful, he gets involved in that which is *haram*. And at times, this happens after several days.

It should be borne in mind that landlords cannot prevent the flock of others from grazing on their lands (provided the grass grows on its own). Here this has been mentioned merely to serve as an example.

[3] That is, all those things which He has made *haram*. The person who falls into these *haram* things is actually guilty of treason. It is obvious that treason against the king is considered to be insurgency. Since Allah is the King of kings, treason against Him will be regarded as the highest form of insurgency, the punishment of which will also be very severe.

[4] This means that the heart is the ruler of the body. When the heart is sound, all the limbs of the body will be sound. And the soundness of the heart is dependent on obedience to Allah. By committing sins, the heart becomes blind. We can deduce that good deeds are dependent on the soundness and purity of the heart. And the consumption of lawful wealth has a special effect on the purity of the heart. From this we are urged to take special precautions in consuming lawful wealth.

[5] The fat of cows and goats was made unlawful to them as mentioned in the Qurán.

[6] They did not eat the fat but consumed the income that came from it thinking that this does not entail eating it. When in fact, this rule meant that they should in no way benefit from this fat. Selling it and utilising its income was also included in this prohibition. These days, those who devour interest have also come up with similar uses so that they may save themselves from interest outwardly, while in reality they are still devouring this interest. It should be remembered that Allah is All-Knowing. He knows the exact intention of the person. One should never devise such uses and stratagems.

enter hell[1]. Without doubt, Allah does not wipe out evil with evil[2]. Instead, He wipes out evil with good[3]. Without doubt, unlawful wealth does not wipe out sins."

***Hadith* Eight:** It is stated in a *Hadith* that the flesh which has been brought up and nurtured with unlawful wealth will not enter Paradise. And all such flesh is most suitable for Hell. In other words, a person who devours unlawful will not enter Paradise without expiating for his sins. This does not mean that he will never enter Paradise like the disbelievers. Instead, if he dies a Muslim but was involved in devouring unlawful wealth, he will be punished for his sins and eventually admitted into jannah. If he repents for his sins before his death and fulfils the rights of those whom he owes, Allah will forgive him and he will be safe from the punishment which has been mentioned in the *Hadith*.

***Hadith* Nine:** A *Hadith* states that a man will not be a complete believer until he abandons those things in which there is no fear because of something in which there is fear. Actually, there are certain things which are absolutely lawful, while others are merely permissible. However, by turning one's attention towards the latter and consuming such wealth, there is the possibility and fear of committing a sin. Therefore, even such lawful wealth should not be consumed and such lawful activity should not be carried out. This is because although there is no sin in engaging in such lawful activity or consuming such lawful wealth, there is still the possibility of falling into sin. And we know that the means to an evil is also considered to be an evil. For example, it is permissible and lawful to eat and wear expensive food and clothing. But because by one becoming pre-occupied in such luxuries beyond the limits, there is the possibility and fear of committing sins. Piety and righteousness demands that such food and clothing be abstained from.

It is *makruh* to consume wealth that is doubtful. By consuming it, there is a great possibility that one will lose control over one's self and thereby fall into the unlawful. Such wealth should therefore be abstained from.

***Hadith* Ten:** Sayyidah Ayshah رضی الله عنها narrated that Sayyidina Abu Bakr ﷺ had a slave who used to give him *khiraj*[4]. Sayyidina Abu Bakr ﷺ used to consume this income. One day, this slave brought something and Sayyidina Abu Bakr ﷺ ate it. The slave then asked him: "Do you know what you ate?" He asked: "What was it?" He replied: "In the times of *jahiliyyah* (days of ignorance or pre-Islamic era) I had given certain information to a person according to the rules and regulations of the fortunetellers. However, I did not know this art (of fortune telling) very well. I deluded this person into believing whatever I had told him. This person met me and gave me that which you ate as a compensation for the

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[1] In other words, if he gives his unlawful earnings in charity, it will not be accepted nor will he be rewarded for it. In fact, certain *ulama* have said that it is disbelief to give unlawful wealth in charity and expect to be rewarded for it. They also assert that if the poor person who has received this unlawful wealth knows that this wealth has been obtained through unlawful means, and despite this he makes supplication for the person who gave him this wealth will also become a disbeliever. If this wealth is used in any other way, even then there will be no blessing in it. If he leaves this wealth behind for his inheritors, he will be admitted into hell and punished therein. In short, apart from harm, there is no benefit in unlawful wealth.

[2] Since it is prohibited and a sin to give unlawful wealth in charity, other sins cannot be forgiven on account of this sin.

[3] The giving of lawful wealth in charity therefore serves as an expiation for one's sins. This is on the condition that this charity is given in accordance with *Shariah*.

[4] *Khiraj* refers to the income which a slave earns and from which a part of it is given to the master.

information that I had given him. That which you have eaten is actually what he gave me." Upon hearing this, Sayyidina Abu Bakr ﷺ inserted his hand down his throat and vomited everything that was in his stomach.

Thus, because of precaution and complete piety, he expelled everything from his stomach as it would have been impossible to expel only that which was given by this slave. Even if he did not vomit it out, he would not have been committing any sin.[1]

***Hadith* Eleven:** It is mentioned in a *Hadith*[2] that a person who purchases a garment for 10 dirhams and one *dirham* from it was unlawful, Allah will not accept his *salah* as long as he is wearing that garment.

Although the person will absolve himself of this duty, he will not receive the full reward for his *salah*. Other acts could also be based on this. We should fear Allah in this regard. First of all, our acts of worship are not offered in the proper manner. And those that are offered go to waste in this way. What answer will we give to Allah on the day of judgement and how will we bear the severe punishment?

***Hadith* Twelve:** We learn from a *Hadith* that the Prophet ﷺ said: "There is not anything which will take you near to Paradise and keep you away from Hell except that I have ordered you to do it[3]. And there is not anything which will distance you from Paradise and take you closer to Hell except that I have prohibited you from doing it[4]. Jibreel has informed me that no person will die until his sustenance has been completed for him[5] even though he may receive it late[6]. Fear Allah and try to restrict yourself in seeking your sustenance[7]. Do not ever allow a delay in receiving your sustenance from seeking something through the disobedience of Allah[8]. This is because it is the grand status of Allah that nothing can be attained from Him through disobedience, irrespective of whether it be your sustenance or anything else."

***Hadith* Thirteen[9]:** The Prophet ﷺ said: "Out of ten parts, nine parts of one's sustenance is in business." In other words, business is a great source of income. You should therefore opt for it.

***Hadith* Fourteen:** A *Hadith* tells us that Allah befriends a believer who is hard working and who is a trades-man, and who does not worry about what he is wearing.[10]

In other words, because of his hard work and toiling, he wears ordinary, dirty clothes. He does not have so much of time or opportunity wherein he can keep his clothes clean. As

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[1] Bukhari. [2] Ahmad.

[3] This means, I have shown you all the acts which will take you closer to *jannah* and further away from *jahannam*.

[4] He says: I have prohibited you from carrying out all those actions which will keep you away from Paradise and take you closer to Hell.

[5] In other words, whatever sustenance has been predestined for a person, he will definitely receive it. He will not die before receiving it.

[6] That is, you will definitely receive it at its prescribed time. You will not receive it any sooner by trying to earn unlawful wealth.

[7] That is, do not occupy yourself beyond the limits in trying to acquire your sustenance. Do not be too greedy and covetous. Save yourself from earning in a way that is contrary to *Shariáh*.

[8] It means: if there is any dealy in receiving your sustenance, do not try to acquire it through unlawful means. This is because you will never receive it before the appointed time. And you will unnecessarily involve yourself in sin.

[9] Narrated by Ibrahim Al-Harbi. [10] Bayhaqi.

for the person who is not forced to do so, he should wear clean and simple clothes.

***Hadith* Fifteen:** The Prophet ﷺ said: "It was not revealed to me that I should gather wealth or that I should become a businessman. However, it has been revealed to me that I should glorify Allah, praise Him, be of those who prostrate to Him and that I engage in His worship until death overtakes me."[1]

This is to say, do not occupy yourself in this world more than necessary because it is *wajib* on everyone to make arrangements for living according to necessity only (and not more). As for the person who has the power of *tawakkul* and fulfils all the conditions of tawakkul, such a person can leave all the occupations of this world and occupy himself with theoretical (*'ilmi*) and practical (*'amali*) worship.

***Hadith* Sixteen:** Sayyidina Jabir ؓ narrated that the Prophet ﷺ said: "May Allah have mercy on the person who is lenient and soft-hearted when he sells something, purchases something, and when he asks for repayment of loans given."

Glory be to Allah! How great it is to display leniency and soft-heartedness at the time of buying, selling and asking for repayment of loans given that the Prophet ﷺ made a special supplication for such a person. We know for sure that his supplication will be accepted. If this was the only virtue of displaying leniency and there was no other reward, then this virtue in itself is very great. However, one will still be rewarded for this leniency and soft-heartedness. It would therefore be appropriate for the traders and businessmen to act upon this *Hadith* and thereby make themselves eligible for the supplication of the Prophet ﷺ.

Apart from this, the benefit of such behaviour in this world is that people will be happy with such a person and his business will prosper. Generally, people refer to such a person time and again. At times, they even make supplication for him out of happiness. The reality of the situation is that the person who lives and acts according to *Shari'ah* lives in this world and in the Hereafter like a king and in great comfort. Who can be more fortunate than this person who has the blessings of both the worlds and who is beloved and honoured by Allah and by most of the people as well?

***Hadith* Seventeen:** The Prophet ﷺ said: "Be cautious of taking too many oaths when selling anything[2]. This is because too many oaths cause the goods to become popular among the people (and because of these oaths they begin attaching value to the goods). This results in a lack of blessing and one is thereby deprived of any profits both in this world and in the Hereafter.[3]

***Hadith* Eighteen:** The Prophet ﷺ said: "The businessman who is honest in his dealings and trustworthy will be with the prophets, *siddiqeen*[4], and martyrs on the day of judgement."

The businessman who possesses these qualities will be in the company of the *Anbiya* عليهم السّلام, the *siddiqeen*, the martyrs, and will gain salvation from Hell. Being with such

[1] Hilyah. Ibn Mardawiyah has narrated it.

[2] It says: do not take too many oaths thinking that in so doing your goods will sell quicker. This is because in doing so, you will end up taking false oaths at some time or the other which will result in a lack of blessings. Furthermore, this also shows disrespect to Allah's name. However, there is no harm in taking an oath occasionally. [3] Tirmizi.

[4] This refers to the friends of Allah who have chosen the highest form of honesty in every word and deed of theirs, and who have obeyed Allah in the best way possible.

persons does not mean that they will enjoy the same status as them. What it means is that they will attain a special type of greatness which is normally acquired by remaining in the company of such persons. This is similar to a person who invites a pious person to his house and also hosts the attendants of this pious person. It is obvious that the place where these attendants will eat their food and the food that they will eat will be the same as that of the pious person. Despite this, the status and respect that these persons will have for this pious person will be higher than that which they will have for these attendants. But being in his company, sitting at one place and partaking of the same food is also a great feat accomplished by the attendants. Attaining the company of the Prophet ﷺ itself is a great virtue. Assuming that they do not even receive any food or honour and respect, merely being in his company is sufficient for those Muslims who love the Prophet ﷺ. Let alone being in his company being a great achievement, even being his neighbour is a great virtue. It is therefore extremely appropriate for Muslims to be entitled to this blessed supplication of the Prophet ﷺ.

***Hadith* Nineteen:** The Prophet ﷺ said: "O traders! Without doubt, business is such a thing that a lot of foolish talk takes place and many oaths are taken. Therefore include charity in it."[1]

In other words, it is reprehensible to engage in foolish talk and to take too many oaths. You should therefore give some charity to expiate for those oaths and indiscreet conversation which you may unwittingly engage in, and so remove the filth and grime that may have accumulated in your heart because of this.

***Hadith* Twenty:** It is mentioned in a *Hadith* that the businessmen will rise as sinners and shameless persons on the day of judgement except for that businessman who feared Allah and spoke the truth[2] The person who did not commit any sin in his transactions will be saved from this calamity.

The Detestation of Taking Debts Unnecessarily

***Hadith* One[3]:** Sayyidina Abu Sa'eed ؓ has narrated that he heard the Prophet ﷺ saying: "I seek refuge in Allah from disbelief and debts." A person asked: "O Messenger of Allah! Do you regard disbelief and debts to be equal that you are mentioning them together?" He replied: "Yes."[4]

***Hadith* Two:** Sayyidina 'Abdullah Ibn 'Umar ؓ has narrated that the Prophet ﷺ said: "Debts is the flag of Allah on earth. When He wishes to disgrace anyone, He burdens him with the weight of debts."[5]

***Hadith* Three:** Sayyidina 'Abdullah Ibn 'Umar ؓ has narrated that he heard the Prophet ﷺ advising a person in the following manner: "Reduce your sins so that your death will be easy. Reduce your debts so that you may live a free person."[6]

***Hadith* Four:** Sayyidina Abu Hurayrah ؓ narrated that the Prophet ﷺ said: "Allah will pay the debts of a person who takes a debt with the intention of repaying his debt. Allah will destroy the person who takes debts with the intention of not re-paying it and cheating people."

[1] Tirmizi and others. [2] Tirmizi and others. [3] These *Ahadith* are drawn from *Targheeb wa Al-Tarheeb*. [4] Nasai and Haakim. [5] Haakim. [6] Bayhaqi.

***Hadith* Five:** Sayyidah Ayshah رضی اللہ عنہا narrates that the Prophet ﷺ said: "I will help the person who is involved in debts and makes every effort[1] to repay them, but passes away before he can pay them."[2]

***Hadith* Six:** Sayyidina Maymun Kardi رضی اللہ عنہ narrated that the Prophet ﷺ said: "The person who marries a woman with *mahr* (dower), whether it be a small amount or a large amount, and has this intention that he will not pay her the *mahr* and passes away without paying her, then on the day of judgement he will rise as an adulterer in the presence of Allah. And the person who takes a loan with the intention of not paying it back and passes away without repaying it, will rise as a thief in the presence of Allah on the day of judgement."[3]

***Hadith* Seven:** 'Umar Ibn Shurayd has narrated from his father (who is a *Sahabi*) that the Prophet ﷺ said: "Not delaying of a person who is able (to pay his debts) makes his honour and wealth *halal.*"[4]

In other words, if a person is able to repay his debts and yet does not do so, then his creditors may disgrace him, speak ill of him, announce his dishonesty in his transactions, and when possible, they may claim back their rights either openly or in secret.

***Hadith* Eight:** Sayyidina Abu Zarr رضی اللہ عنہ reported that the Prophet ﷺ said: "Allah abhors three persons: (a) an old man who is an adulterer, (b) a poor person who has a lot of pride, (c) a rich oppressor (who oppresses his creditors by delaying in paying his debts)."[5]

Supplication for the Relief from Indebtedness

***Hadith* One:** A *mukatab*[6] came to Sayyidina 'Ali رضی اللہ عنہ and said: "I have become incapable of paying for my freedom. Please help me." He replied: "I will show you a supplication which the Prophet ﷺ taught me. Even if you have debts equal to mount *Thubayr*, Allah will repay your debts for you. The supplication is:[7]

اَللّٰهُمَّ اَکْفِنِیْ بِحَلَالِکَ عَنْ حَرَامِکَ وَاَغْنِنِیْ بِفَضْلِکَ عَمَّنْ سِوَاکَ

O Allah! Let your lawful provision suffice me against your unlawful provision and make, by your favour independent of everyone but you.

***Hadith* Two:** Sayyidina Anas bin Malik رضی اللہ عنہ narrated that the Prophet ﷺ said to Mu'az bin Jabal رضی اللہ عنہ: "Should I not teach you a supplication which if made, Allah will repay your debts even if they equal a mountain? The supplication is:[8]

اَللّٰهُمَّ مَالِکَ الْمُلْکِ تُؤْتِی الْمُلْکَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْکَ مِمَّنْ تَشَآءُ وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ بِیَدِکَ الْخَیْرُ ط اِنَّکَ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ o

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[1] Every effort means that apart from his necessary expenses, the person must stop purchasing all that is regarded as a luxury. His necessary expenses should only be that which is absolutely necessary. There should be no extravagance or unnecessary expenses whatsoever. After this, whatever he saves, should be given to his creditors even if it is little. The person should not have anything unnecessary in his house. If the person makes such an endeavour and is still unable to fulfil his debt, he will fall under the purview of this *Hadith*.

[2] Ahmad, Abu Ya'la, Tabarani. [3] Tabarani. [4] Ibn Hibban, Haakim. [5] Ibn Khuzaymah, Abu Dawood, Nasai, Tirmizi, Ibn Hibban, Haakim.

[6] He is a slave who has been told by his master to pay a certain amount of money in order to buy his freedom. Once he completes the payment of the stipulated amount, he will be free. [7] Tirmizi, Haakim.

[8] Tabarani.

رَحْمَانَ الدُّنْيَا وَالْاٰخِرَةِ وَرَحِيْمَهُمَا تُعْطِيْهِمَا مَنْ تَشَآءُ وَتَمْنَعُ مِنْهُمَا مَنْ تَشَآءُ اِرْحَمْنِىْ رَحْمَةً تُغْنِيْنِىْ بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ ○

O Allah, Soverign of the Dominion! You give dominion to whom you will and take away dominion from whom You will. You exalt whom You will and You abase whom You will. In Your Hand is the good. You have power over everything. The Giver of mercy in this world and the next and the Most Gracious in both, You best owe them on whom You will and deny them to whom You will. Show me mercy that would make me independent of kindness of everything except You.[1]

MARRIAGE AND DIVORCE

About the Marriages of the Prophet's ﷺ Wives رضى الله عنهما And Daughters رضى الله عنهما

Sayyidah Fatimah's رضى الله عنها Marriage

First Sayyidina Abu Bakr ؓ, then Sayyidina Umar ؓ requested the Prophet ﷺ for the hand of Sayyidah Fatimah رضى الله عنها in marriage, but the Prophet ﷺ said that she was young[2]. Then Sayyidina Ali ؓ requested very modestly if he could marry her. The Prophet ﷺ received Allah's command and accepted his proposal. (Thus the current formalities of engagement are wrong and violation of *sunnah* which is merely an oral exchange of proposal and response.) She was fifteen and a half years old and he was twenty one years old[3] (This tells us that it is not good to delay marriage beyond this age and that the bridegroom should be slightly older than the bride and their ages should match in in this manner.)

The Prophet ﷺ asked Sayyidina Anas ؓ to invite Sayyidina Abu Bakr ؓ, Umar ؓ, Uthman ؓ, Talhah ؓ, Zubayr ؓ and a group of the Ansar. (This shows that close people may be invited to the wedding so that it is made known without any formality. Those that are available may be invited on the time.) They came and he delivered a *khutbah* (sermon) and solemnised the marriage[4]. (Thus the father must himself deliver the sermon and conclude the marriage contract.) The dower was fixed at four hundred *mithqal* silver[5] It is contrary to *sunnah* to fix an excessive dower. (If one cannot afford, he may fix a lower dower.) He then entertained the guests with a fruit similar to dates serving them in a tray[6] (After that, he asked Sayyidah Umm Ayman رضى الله عنها to take Sayyidah Fatimah رضى الله عنها to the house of Sayyidina Ali ؓ.) This was the simple farewell to the princess of the two worlds. We too should follow this practice and not consider ourselves more honourable (may Allah forgive and protect us!). The Prophet ﷺ then went to their home[7] He asked Sayyidah Fatimah رضى الله عنها to fetch water and rinsed into it and sprinkled a little of it over her chest and head and prayed to Allah, I give her children under Your protection!" and asked her to turn about and sprinkled some water between her shoulders and made the same supplication. He then asked Sayyidina Ali ؓ to fetch water and did the same thing with him. (We must follow this

[1] Both of these are very strong supplications most worthy of approval. [2] Tareekh Al-Khamis V-1. P-361. [3] Al-Khamis. V-1. P-361. [4] Al-Khamis. V-1. P-362. [5] Al-Khamis. V-1. P-362. [6] Ibid. [7] Al-Khamis V-1. P-411.

exercise.) He then said to them, "Go—with the blessing of *Bismillah*—to your home!"

According to another version[1], the Prophet ﷺ went to the home of Sayyidina Ali ؓ on the day of the wedding after *Isha'* and put his saliva in water which he had collected in a vessel and recited *surah* Al-Falaq and An-Nas and made a supplication. He then asked Sayyidina Ali ؓ and Sayyidah Fatimah رضی اللہ عنہا to drink it one after the other, and make ablution. He then prayed for their purity, mutual love and for blessing in the children and good fortune. He then asked them to go and rest. (We too must do the same if the house is nearby.)

The dowry was[2]: two Yamani sheets of cloth, two beddings stuffed with bark of date-palm, four mattresses, two silver straps for arm, one blanket, a pillow, a bowl, a grinding stone, a water bag, an earthen pot. A bed is also reported in some versions. (We must ensure that we do not surpass our means, that the things are necessary, and that we do not publicise and show-off these things.)

The Prophet ﷺ asked Sayyidina Ali ؓ to look after duties outside their home and Sayyidah Fatimah رضی اللہ عنہا to perform duties within her home.[3]

Sayyidina Ali ؓ then gave a *walimah* (wedding reception[4]). He served barley bread with date-like fruit and mashed bread. This is the *masnoon walimah*, there being no ostentation in it.

Marriages with His Wives

The dower of Sayyidah Khadijah رضی اللہ عنہا was five hundred *dirham* or camels of that value. Abu Talib had undertaken to pay that.[5]

Sayyidah Umm Salamah's رضی اللہ عنہا dower was something of use valued at ten *dirham*.[6]

Sayyidah Juwayriyah's رضی اللہ عنہا dower was four hundred *dirham*[7] and Sayyidah Umm Habibah's رضی اللہ عنہا was four hundred *dinar* undertaken by the king of Ethiopia.[8]

The dower of Sayyidah Sawdah رضی اللہ عنہا was four hundred *dirham*.[9]

The *walimah* of Sayyidah Umm Salamah رضی اللہ عنہا barley food[10], and a goat was slaughtered for the *walimah* of Sayyidah Zaynab رضی اللہ عنہا daughter of Jahsh[11] and guests were served meat and bread.

When he married Sayyidah Safiyah رضی اللہ عنہا, the barley that was available with the Companions ؓ was collected together and served for *walimah*.[12]

Sayyidah Ayshah رضی اللہ عنہا said that neither was a camel sacrificed nor a goat but a bowl of milk from Sayyidina Sa'd Ibn Ubadah ؓ was her *walimah*.[13]

A Contemporary Marriage According to *Shariáh*

People do comment how a marriage could be held these days without observing prevalent customs. They also allege that religious scholars and *sufis* can follow the *sunnah* in this regard because they have nothing to spend. However, we relate a contemporary event of wealthy families of noble descent belonging to two villages of district Muzaffar Nagar. They had great ambitions for a long period of time but suddenly when the time came, Allah inspired them and they opted to observe *Shariáh* and abide by the commands of Allah and

[1] Al-Khamis V-1. P-411. [2] Al-Khamis. V-1. P-411. [3] Zad ul-Maád V-2. P-235. [4] Al-Khamis V-1. P-362. [5] Ibn Hisham. V-2. P-424. Al-Khamis. V-1. P-262. [6] Jama'Al-Fawaid V-1. P-219. Ibn Hisham V-2. P-435. [7] Ibn Hisham V-2. P-425. [8] Zad ul-Maád V-1. P-27. [9] Ibn Hisham V-2. P-429. [10] Fath Al-Bari V-9. P-607. [11] Bukhari. Mishkat. [12] Bukhari. Mishkat. [13] Khamis. V-1. P-358.

His Messenger ﷺ. They did not do anything that was customary neither did they inform relatives. Five or six days before the event, they agreed on the wedding date by post. The guardian of the bride had sent a letter to the elder brother of the bridegroom giving his permission for the marriage. So; he and the bridegroom proceeded to the village of the bride. They had a servant with them and also took along a minor boy in case they had to send a message to the women-folk who would not have to observe the veil before him. They carried a pair of garments for the bride while the bridegroom wore his own garments. They arrived at the village on Friday. There they made known to acquaintances that the marriage would take place after Friday *salah*. Before the *salah*, the bridegroom received from the bride's home his garments which he wore and went for the Friday *salah* to the mosque.

A brief sermon was delievered after the *salah* stressing upon the importance of abandoning evil customs. The attendants all understood the message well. The marriage was contracted among men outside the mosque and at home among women. Those people who could not participate were sent these dates. They had finished everything before *Asr*, and after *Maghrib*, at the regular time, meal was served to the bridegroom's party. After *Isha'*, a sermon was delivered to the women and they were much influenced by it. Everyone slept at their regular time, peacefully.

As the next day progressed a little, the bride was sent away. A relative woman and a female servant accompanied her. She did not take the dowry with her and no tips were paid to each other's servants but everyone tipped their own servants and also donated to some mosques and to poor people. At the time of *Zuhr* they were at the bridegroom's house. The bride did not miss any *salah* and the women who came to meet her were not expected to give her any gift. The next day some food of two kinds was cooked at home, sweet meat was bought and sent as *walimah* to appropriate people like friends, acquaintances, the poor and needy, the pious and the students. No one was invited at home. On the third day the bride and bridegroom went to the bride's home and stayed there for a week. On their return they brought some of the dowry with them, leaving some behind to be brought later on.

I was present in this wedding and observed that everyone was happy with it. Many promsied to follow suit and, in fact, when there was another wedding in the bride's family, it was more simple than this one. I request you to do the same—at least like the one whose account I have given, if not more simple. May Allah enable us to do so! *Aameen*!

Widow's Wedding

Among the silly customs is to dislike and disapprove wedding of a widow. This is more marked among the noble people. Intellectually, as also in *Shariah*, there is no difference in the first marriage and the second. The idea strikes the mind only because of Hindu influence and love of property. If anyone shudders at the thought of second marriage then why does he not shudder at the proposal of first marriage.

Women have the bad habit of not letting other women marry a second time. If a woman complies with the command of Allah and His Messenger ﷺ, they look at her with distaste and make fun of her. They commit a grave sin in this way and, in fact, by considering a woman's second marriage as disgraceful, they risk being classified as disbelievers because it is tantamount to finding fault with *Shariah* and to regard one who abides by it as lowly. We must remember that all the wives of Prophet Muhammad ﷺ, except Sayyidah Ayshah رضی اللہ عنہا, had been married before once or twice[1] Will we ridicule them?—We seek refuge in

[1] Kitab ul-Istiab. V-2, P-765.

Allah for such a thought. Is it that we are nobler than they? Will our honour get a dent if we do what they did and what Allah and His Messenger ﷺ commanded us to do? If that is so then it means that being a Muslim is disgraceful for us. Unless we get over this thought, our faith will not be perfect. We must bring ourselves to regard the first and second marriage at par with one another. We must throw out custom and try to arrange second marriage of a widow to please Allah and His Messenger ﷺ. If she does not agree then we must encourage her and even coerce her. She is hesitant because of custom and once second marriage of a widow becomes common, no one will hesitate from it.

According to a *Hadith*:

عن ابی هریرة قال قال رسول اللّٰه صلّی اللّٰه علیه وسلّم من تمسک بسُنّتی عند فاد امتی فله اجو مأة شهید.

"Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said: If anyone sticks to my *sunnah* (or revives it) when it is generally forgotten then he will get reward for a hundred martyrs. (Mishkat).

We should feel for them and not let them waste away their lives.

NIKAH

Nikah (Marriage)

1. *Nikah* (Marriage) is a great bounty from Allah[1]. The affairs of this world and the Hereafter are put in order through marriage. There is a lot of wisdom and many benefits in marriage. A person saves himself from sinning and his heart is put at ease. He does not have any evil intentions and his thoughts do not begin to wander and stray. The greatest virtue is that there are only benefits and only rewards in this. This is because a husband and wife's sitting together and engaging in a loving conversation, joking with each other, etc. is better than *nafl salah*.
2. A marriage can be executed by just a few words[2], e.g. a person says the following words in the presence of witnesses: "I give my daughter to you in marriage." The person who is addressed replies: "I accept her in marriage." In so doing, the marriage is valid and both of them are lawful husband and wife. However[3], if the person has several daughters, the *nikah* will not be executed by his uttering the words mentioned above. He will have to mention the daughter by name, e.g. he says: "I give my daughter, Qudsiyyah, to you in marriage", and the person replies: "I accept her in marriage."
3. A person says: "Give so-and-so daughter of yours to me in marriage." The father replies: "I give her to you in marriage." In so saying, the *nikah* will be valid irrespective of whether he says that he accepts or not. (In other words, it is not necessary for the word "accept" to be mentioned).[4]
4. If the daughter is present and the father says: "I give this daughter of mine in marriage to you", and the person replies: "I accept her", the *nikah* will be valid. It will not be necessary to mention her name.

   If the girl is not present, it is necessary to mention her name and the name of her father in such a loud tone that all the witnesses are able to hear. If the people do not

[1] Majma'Al-Anhar V-1. P-315. [2] Hidayah V-2. P-286. [3] Radd Al-Muhtar V-2. P-446. [4] Fatawa Hindiyah V-2. P-279.

know the father and there is a strong possibility that by mentioning his name they will still not know whose *nikah* is being performed, then it will be necessary to mention the name of the grandfather as well. In other words, such identification is necessary whereby those present immediately know whose *nikah* is being performed.[1]

5. In order for a *nikah* to be valid, it is also essential for at least two males or one male and two females to be present, to hear the *nikah* being performed, and to hear the two words (i.e. the offer and the acceptance) being uttered. Only then will the *nikah* be valid. If two persons sit together in privacy and one says to the other: "I give my daughter to you in marriage" and the other person replies: "I accept your daughter", the *nikah* will not be valid. Similarly, if the *nikah* was performed in the presence of one person only, even then the *nikah* will not be valid.[2]
6. If there are no males present, but only females, the *nikah* will not be valid even if there are ten females present. Together with two females, one male has to be present.[3]
7. If there are two males witnesses but they are not Muslims, the *nikah* will not be valid. Similarly, if both are Muslims but both or one of them is immature, the *nikah* will not be valid. Similarly, if there is one male and two females but both or one of the females is immature, the *nikah* will not be valid.[4]
8. It is preferable to perform the *nikah* in a large gathering such as after the Friday *salah* in a *Jami' masjid* or in any other large gathering so that the *nikah* may be well announced and the people will become aware of *nikah*. A *nikah* should not be performed in secret and privacy. However, if due to some reason many persons are unable to attend, then at least two males or one male and two females who hear the *nikah* being performed in their very presence should be present.[5]
9. If both the man and woman are mature, they can perform their own *nikah*. All that they have to do is say the following in the presence of two witnesses: One of them must say: "I am making my *nikah* with you" and the other must say: "I accept." In so doing, the *nikah* will be valid.[6]
10. If a person does not make his *nikah* himself, but asks someone to perform his *nikah* with someone, or, he mentions the name of the person with whom he wishes his *nikah* to be performed and this person performs this *nikah* in the presence of two witnesses—the *nikah* will be valid. Even if this person rejects or denies this later, the *nikah* will still be intact.[7]

Persons with Whom *Nikah* is Forbidden

1. Marriage with one's children, grand-children, great grand-children, etc. is not allowed[8]. So also marriage with one's parents, grand-parents, maternal grand-parents, etc. is not allowed.
2. Marriage with one's brothers, uncles and nephews is not permissible[9] According to *Shari'ah*, a brother is one whose mother and father is the same, or they have one father but two mothers, or one mother but two fathers[10]. They are all brothers. But

[1] Radd Al-Muhtar V-2. P-272. [2] Sharah Al-Tanweer V-1, P-186. Sharah Al-Bidayah V-2. P-486. [3] Sharah Al-Tanweer V-2. P-91. Alamgiri V-2. P-1. [4] Radd Al-Muhtar V-2. P-2872. Sharah Al-Bidayah V-2. P-286. [5] Sharah Al- Tanweer V-1, P-185. [6] V-1. P-332. [7] Alamgiri V-4. P-313. [8] Sharah Al-Tanweer V-1. P-187. Hidayah V-2, P-287. [9] Hidayah V-2, P-287. *Surah* Al-Nisa'. 4:23. [10] Alamgiri V-2. P-5.

if the father is different, and the mother is also different; that person will not be a brother. *Nikah* with him will be valid.

3. Marriage with one's son-in-law is not allowed irrespective of whether the daughter is already living with him or not. In all cases, ***nikah*** with him is ***haram*** (forbidden).[1]
4. A girl's father died. Her mother married another person. However, before the mother could even live with her new husband, she died or he divorced her. In such a case, the girl can marry this step-father of hers. However, if the mother lived with him, the girl will not be allowed to marry him.[2]
5. *Nikah* with one's step-children is not valid. In other words, if a man has several wives, then one of the wives cannot marry the children of the cowives. This is irrespective of whether she had lived with her husband or not. *Nikah* with these children is prohibited under all circumstances.[3]
6. A woman is not allowed to marry her father-in-law or even the father or grand-father of her father-in-law.[4]
7. As long as a sister is married to her husband, it is not allowed to another sister to marry this brother-in-law of hers. However, if her sister dies or he divorces her and she completes her *iddah*, it will be permissible for the other sister to marry her brother-in-law. In the case where the brother-in-law divorces the first sister, it is not permissible for the second sister to marry her brother-in-law until her sister completes her *iddah*.[5]
8. If two sisters marry one person, the marriage of the sister whose ***nikah*** was performed first will be valid while the marriage of the sister whose ***nikah*** was performed later will not be valid.[6]
9. A man married a woman. As long as he remains married to her, he cannot marry her maternal and paternal aunts and nieces.[7]
10. If two women are related in such a way that if one of them was a man they would not be allowed to marry than these two women cannot marry the same man at the same time. When one of them dies or one of them is divorced and completes her *iddah*, only then will it be permissible for the man to marry the other woman.[8]
11. If a woman and her step-daughter marry a person at the same time, the ***nikah*** will be valid.[9]
12. Adoption is not considered in *Shari'ah*. By adopting a boy, he does not become one's son. It is therefore permissible to marry one's adopted son.[10]
13. If a man is not one's real uncle but he becomes an uncle through some other distant relationship, marrying him is permissible[11]. Similarly, if a man happens to be one's paternal uncle or nephew through some distant relationship, ***nikah*** with him is permissible. *Nikah* with one's cousins is also valid irrespective of whether they are paternal or maternal cousins.
14. Two women who are not blood sisters but are maternal or paternal cousins are

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[1] Sharah Al-Tanweer V-1, P-187. Hidayah V-2, P-287. [2] Durr Mukthar and Shami P-455. [3] Durr Mukhtar V-2, P-456. *Surah* Al-Nisa', 4:22. [4] Durr Mukhtar V-2, P-456. Al-Qurán, 4:22. [5] Sharah Al-Tanweer V-1, P-188. [6] Sharah Al-Tanweer V-1, P-189. Radd Al-Muhtar V-2, P-286. Alamgiri V-2, P-185. (If the ***nikah*** of both the sisters was performed at one and the same time, the ***nikah*** of both the sisters will not be valid. [7] Sharah Al-Bidayah V-2, P-288. [8] Sharah Al-Bidayah V-2, P-289. [9] Sharah Al- Bidayah V-2, P-289. [10] Alamgiri V-2, P-5. [11] Sharah Al-Tanweer V-1, P-187. Radd Al-Muhtar V-2, P-276.

permitted to marry one man at the same time. In the presence of such a cousin, another cousin can also marry the same man. The same rule applies to a very distant maternal or paternal aunt. That is, the niece and this distant maternal or paternal aunt can marry the same man at one time.[1]

15. All the relations which become forbidden on account of lineage are also forbidden on account of breast-feeding[2]. In other words, if a girl is breast-fed by a particular woman, then this girl cannot marry the latter's husband because he will now be regarded as her father. A girl who has been breast-fed by a particular woman cannot marry a boy who has been breast-fed by the same woman. Also this girl cannot marry the children of this woman because she is also regarded as a child of this woman. All the maternal and paternal uncles and maternal and paternal nephews who become related due to this breast-feeding also become forbidden to this girl.
16. If two girls have been breast-fed by one woman, they cannot marry the same man at one time. In other words, whatever has been explained previously, will also apply to relations based on breast-feeding.[3]
17. A man committed adultery with a certain woman. Now it will not be permissible for her mother or her children to marry this man.[4]
18. Due to the passions of youth, a woman touched a man with evil intentions. It will now not be permissible for her mother or her children to marry this man. Similarly, if a man touches a woman with evil intentions, her mother and her children will be forbidden to him.[5]
19. In the middle of the night, a man decided to awaken his wife. However, he mistakenly touched his daughter or his mother-in-law. Thinking them to be his wife, he touched them with the passions of youth. Now, this man will become unlawful to his wife forever. There is no way in which she can become allowed to him and he will have to divorce his wife.[6]
20. If a boy touches his step-mother with an evil intention, she will become forbidden to her husband. There is no way in which she can be lawful to him. If the step-mother touches her step-son with an evil intention, the same rule will apply.[7]
21. A Muslim woman cannot marry a man who belongs to any other religion. She can only marry a Muslim man.[8]
22. A woman's husband divorced her or he died. As long as she does not complete her *iddah*, she cannot marry anyone else.[9]
23. Once a woman marries a man, she cannot marry another person unless and until she is divorced by this person and also completes her *iddah*.[10]
24. If a woman is not married and she falls pregnant due to adultery, she is allowed to marry. However, it will not be allowed to have intercourse with her until she delivers the child. But if the woman marries the same person who had committed adultery with her, he will be allowed to have intercourse with her.[11]
25. If a person has four wives, he cannot marry a fifth woman. If he happens to divorce one of his four wives, another woman cannot marry him until the one who is

[1] & [2] Radd Al-Muhtar V-2. P-279. Hidayah V-2. P-288. [3] Radd Al-Muhtar V-2. P-284. [4] Sharah Al-Bidayah V-2. P-289. Sharah Al-Tanweer V-1. P-188. Alamgiri V-2. P-91. [5] Fatawa Hindiyah V-1. P-291. [6] & [7] Alamgiri V-1. P-292. Mabsoob V-6. P-88. Imdad Al-Fatawa V-2. P-284. [8] Alamgiri V-3. P-10. Al-Baqarah. 2:231. [9] & [10] Alamgiri V-1. P-298. [11] Alamgiri V-1. P-297.

divorced completes her *'iddah.*[1]

26. The marriage of a *Sunni* girl with a *Shi'ah* man is not allowed according to the majority of the *ulama.*[2]

The *Wali* or Legal Guardian

The person who has the power or choice of getting a boy or girl married is called a *wali.*[3]

1. The first *wali* of a boy or girl is their father[4]. If the father is not present, the grand-father becomes their *wali* and if he is not present, then the great grand-father. If none of them are present, the blood-brother becomes their *wali.* If he is not present, then the step-brother, i.e. brothers from one father. Then, the nephew, thereafter the nephew's son; and thereafter, the nephew's grand-son. If none of them are present, the blood uncle becomes their *wali.* If he is not present, then the step-uncle, i.e. the step-brother of their father. Then, the son of the blood uncle and then his grand-son. Then, the son of the step-uncle and then his grand-son. If none of them are present, the father's uncle becomes their *wali*; and then his children. If the father's uncle, his children and grand-children are not present; then the grand-father's uncle becomes their *wali.* Then, his children, grand-children, and great grand-children.
   If none of them are present, the mother will be their *wali.* Then, the paternal grand-mother, then the maternal grand-mother and then the maternal grand-father. Then, the blood-sister and then the step-sister, i.e. sisters from one father. Then, the step-brother and then the step-sister who is from one mother. Then, the paternal aunt, then the maternal uncle, and then the maternal aunt.
2. An immature person cannot become a *wali* of anyone. A disbeliever cannot be a *wali* for a Muslim, nor can a lunatic be a *wali* for anyone.[5]
3. A mature girl has the choice to marry or not to marry[6]. She can marry whomsoever she wishes—no one can force her to marry a particular man. If she marries a man on her own, the *nikah* will be valid whether the *wali* is informed or not, and whether the *wali* gives his consent or not. In all cases the *nikah* will be valid. However, if she does not marry a man who is of the same social standing as her[7], and instead, marries a man who is of a lower standing than her family, and her *wali* is not happy about this marriage, then the *fatwa* in some cases is that the *nikah* will not be valid.[8]
   If she marries a man who is in the same social standing as her[9], but the *mahr* that she receives is less then what is normally fixed in her paternal grandfather's family, then although the *nikah* will be valid, the *wali* will at times have the right to annul this marriage. The *mahr* that is normally fixed in her paternal grandfather's family is known as *mahrul mithl.* The *wali* can go to a Muslim court and have such a marriage annulled. However, it should be borne in mind that this right of annulment is only possessed by all those *walis* whom we had mentioned before the

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[1] Sharah Al-Bidayah V-2. P-292. Radd Al-Muhtar V-2. P-284. [2] Radd Al-Muhtar V-2. P-289. Alamgiri V-2. P-885. Alamgiri V-2. P-290. (Therefore, never should a *Sunni* girl marry a *Shiáh* or a *Qadyani* because *Qadyanis* are not Muslims.) [3] Shami P-485. [4] Sharah Al-Tanweer V-1. P-193. [5] Sharah Al-Bidayah V-2. P-298. [6] Sharah Al-Bidayah V-2. P-294. [7] Sharah Al-Bidayah V-2. P-293. [8] Fatawa Hindiyah V-2. P-200. Shami V-2. P-531. [9] Durr Mukhtar V-1. P-195. Hidayah V-2. P-301.

mother. In other words, from the father onwards till the children of the grand-father's uncle.

4. A *wali* performed the *nikah* of a mature girl without asking her or without seeking her consent[1]. The validity of such a *nikah* will be dependent on her permission and consent. If she grants her permission, the *nikah* will be valid. If she does not grant her permission or is not happy, the *nikah* will not be valid. The method of granting permission is mentioned in the next ruling.
5. The *wali* came and informed a young virgin girl that he intends performing her *nikah* with a certain man, or that he has already performed her *nikah* with a certain man. Upon hearing this, she remained silent, began smiling or began to cry. All these responses of her's will be considered to be a permission and a consent. Now, if the *wali* performs her *nikah*, it will be valid. If he has already performed it, it will also be valid. It is not a prerequisite for her to give a verbal permission. Those who, force a girl in giving a verbal permission are in error.[2]
6. At the time of seeking her permission, the *wali* did not mention the name of her future husband, nor did she have any prior knowledge of him. In such a case, her silence will not be considered to be a form of consent, nor will it be considered to be a form of granting permission. It is necessary to mention the boy's name or some other form of identification whereby the girl can know to whom that the *wali* is the refers Similarly, if the *wali* performed the *nikah* without mentioning the amount of *mahr* to her and it was far less than the mahrul mithl, the *nikah* will not be valid without her permission. He will have to seek her permission again.[3]
7. The girl is not a virgin, and instead had married previously and this is her second marriage. When the *wali* asks her or seeks her permission for this second marriage, her mere silence will not be considered to be a form of granting permission. Instead, she will have to give a verbal reply. If she does not give a verbal reply and remains silent, and despite this the *wali* performs her *nikah*, then her *nikah* will be in abeyance. Later, if she gives a verbal assent, the *nikah* will be valid. If not, it will not be valid.[4]
8. Despite the father being present, the uncle, brother or any other *wali* sought the permission of a virgin girl. If she remains silent, it will not be considered to be a form of granting permission. Only when she gives a verbal permission will it be considered. However, if the father sent these persons to seek her permission, her silence will be considered to be a form of consent. In short, the *wali* who is given the first preference in *Shari'ah* and who has the most right to seek permission from the girl—when he asks her or when someone who has been sent by him asks her, then only will her silence be considered to be a form of consent. If the grand-father had the right of asking her, and instead the brother asked her; or if the brother had the right of asking her and instead she was asked by her uncle, then in such a case her silence will not be considered to be a consent.[5]
9. A *wali* performed the *nikah* of a girl without asking her and without obtaining her consent[6]. After the *nikah*, the *wali* or his messenger came and informed the girl

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[1] Fatawa Hindiyah V-2. P-295. Sharah Al-Bidayah V-2. P-294. [2] Sharah Al-Tanweer V-1. P-191. Sharah Al-Bidayah V-2. P-292. [3] Fatawa Hindiyah V-2. P-296. Sharah Al-Bidayah V-2. P-295. [4] Fatawa Hindiyah V-2. P-298. Sharah Al-Bidayah V-2. P-295. [5] Sharah Al-Bidayah V-2. P-294. Sharah Al-Tanweer V-2. P-192. [6] Sharah Al-Bidayah V-2. P-298.

that her *nikah* with a particular man has been performed. In such a case, if she remains silent, this will be a permission on her part and the *nikah* will be valid. But if someone else comes and informs her, and this person is a pious, reliable person, or two persons come and inform her, then by her remaining silent the *nikah* will be valid. But if there is only one person who informs her and he is an unreliable person, then by her remaining silent the *nikah* will not be valid. Instead, it will be held in abeyance. When she gives a verbal reply or any other form of granting permission is found, then only will the *nikah* be valid.

10. Upon being informed of her nikah, the girl did not give a verbal reply although it was necessary for her to give a verbal reply. However, when her husband approached her she did not refuse him from engaging in sexual intercourse with her. Even in this case, the *nikah* will be valid.[1]
11. The same rules apply to a mature boy[2], i.e. he cannot be forced into a marriage nor can the *wali* perform his *nikah* without his permission. If his *nikah* is performed without his consent, it's validity will be dependent on his permission. If he expresses his consent, his *nikah* will be valid. If not, it will not be valid. However, it should be borne in mind that the boy's silence is not considered to be a form of granting permission. He will have to give a verbal reply.
12. If a boy or a girl are immature, they do not have their own choice[3] Their *nikah* is not valid without a *wali*. If a boy (or girl) performs his *nikah* on his own or someone else performs it, it will be dependent on the permission of the *wali*. If the *wali* grants permission, the *nikah* will be valid. If not, it will not be valid. The *wali* has full rights over such a boy or girl. He can get them married to whoever he wishes and refuse whoever he wishes. Immature girls and immature boys cannot reject such a *nikah* at that time. This is irrespective of whether the girl is a virgin or had been married previously and had also been sent to her (first) husband's home—the same rule will apply.
13. If the father or grand-father perform the *nikah* of an immature girl or boy, they do not have the right to reject or repudiate this *nikah* even after they become mature[4] This is irrespective of whether the marriage was executed with a person who is of the same social standing or with a person of a lower class, and irrespective of whether the *nikah* was performed with *mahrul mithl* or whether it was far less than the *mahrul mithl*. In all cases the *nikah* will be valid and they cannot reject or repudiate this *nikah*.
14. If a *wali* other than the father or grand-father performed the *nikah*[5], and it was performed with a boy of the same social standing and the *mahrul mithl* was also given, then in such a case the *nikah* will be valid. However, after reaching the age of maturity, she has the right to endorse this *nikah* or to go and complain to a Muslim judge and have this marriage annulled.

    But if the *wali* performed her marriage with a man of a lower social standing or accepted a mahr which was far less than the *mahrul mithl*, the *nikah* will not be valid from the very outset. Similarly, if the *wali* performed the *nikah* of a boy with a *mahr* which was far more than the *mahrul mithl* of the girl, the *nikah* will not be

[1] Alamgiri V-1, P-306. [2] Radd Al-Muhtar V-2, PP-489, 490. [3] Durr Mukhtar V-2, P-458. Alamgiri V-1, P-303 and 304. [4] Sharah Al-Bidayah V-2, P-297. Shami V-2, P-340. Hindi, Alamgiri V-2, P-498. [5] Shami V-2, P-501.

valid from the very outset.

15. A *wali* other than the father or grand-father had performed the *nikah* of an immature girl who also had knowledge of this *nikah*[1] Then, she became mature and until then her husband had not had any sexual intercourse with her then, the moment[2] she becomes mature, she must mention her discontent with regard to marrying this man. She must clearly state that she is not happy. Alternatively, she could say that she does not wish to continue with this marriage. This could be said in the presence of others or in privacy where she is all alone. But she has to mention it verbally. However, by her merely saying this, the *nikah* will not be annulled. She will have to go to a Muslim judge, he will annul the marriage, and only then will it be annulled.
Once she becomes mature and allows even a moment to pass in which she does not mention her discontent, she will not have the choice of having her *nikah* annulled.
But if the girl did not have any knowledge of this *nikah* and only learnt of it after becoming mature, then the moment she is informed, she will immediately have the right to reject the *nikah*. If she remains silent for even a moment, she will forfeit this right to reject the *nikah*.
16. If her husband engaged in sexual intercourse with her, and then she becomes mature, it is not necessary for her to reject the *nikah* immediately after becoming mature or after being informed. Instead, as long as she does not express her consent and happiness, she will have the choice of rejecting or accepting irrespective of how much time lapses. However, if she clearly states that she is happy about this marriage, or her consent is made apparent in some other way such as being in solitude with her husband like any other normal husband and wife, then she will have no choice and this *nikah* will become strong.[3]
17. The person who is most entitled of being the *wali* of an immature girl has gone to a foreign country[4] He is so far away that if the rest of the family had to await his arrival in order to consult him, the girl will lose this opportunity. Furthermore, the man who has come with the proposal is not prepared to wait for so long and it will be difficult for the girl to receive a similar proposal. In such a case, the person who is next in line to become her *wali* can also perform her *nikah*. If he performs the *nikah* without consulting the girl, it will be valid. But if the first *wali* is not very far away, her *nikah* should not be performed without consulting him. If it is performed, it will be dependent on his permission. Once he grants his permission, the *nikah* will be valid.
18. Similarly, if the second *wali* performs the *nikah* of an immature girl despite the most rightful *wali* being present, it will be dependent on his permission[5] For example, if the grand-father performs the *nikah* without consulting the father despite the latter being present, it will be dependent on the father's permission. If the right belonged to the brother but the *nikah* was performed by the uncle, it will be dependent on the brother's permission.

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[1] Sharah Al-Bidayah V-2, P-297, Alamgiri V-1, P-304. [2] This rule appleis to women. When a boy becomes mature, it is not necessary for him to reject the marriage immediately. Instead, as long as he does not express his consent and happiness, the right to reject or accept the *nikah* will remain. [3] Alamgiri V-1, P-304. [4] Sharah Al-Bidayah V-2, P-299, Durr Mukhtar, Shami V-2, P-516. [5] Alamgiri V-1, P-385.

19. A woman became a lunatic and lost her sanity. She has a mature son and a father as well. If her *nikah* has to be performed, her *wali* will be her son because the son is more entitled of being a *wali* than the father (father of the woman).[1]

The Question of Compatibility or *Kufu'*

1. *Shari'ah* has taken great precautions in ensuring that *nikah* with an incompatible person or a person of a lower social standing does not take place. In other words, do not perform the *nikah* of a girl with a man who is not equal to her in status or who is of no match to her.[2]
2. Compatibility or equality is considered in several factors[3]: (i) lineage, (ii) Islam, (iii) piety, (iv) wealth, (v) profession or occupation.

Equality in Lineage

1. Equality in lineage is[4] that the *Shaykh*, *Sayyid*, *Ansari*, and *'Alawi* are all equal to each other. In other words, although the status of a *Sayyid* is more than the others, if the daughter of a *Sayyid* marries a *Shaykh* boy; it will not be said that she did not marry someone who is of her family relations. Instead, it will also be regarded as if she has married one of her relatives.
2. In matters of lineage, the lineage of the father is considered and not the mother[5]. If the father is a *Sayyid*, the son is also a *Sayyid*; and if the father is a *Shaykh*, the son is also a *Shaykh*—irrespective of what the mother may be. If a *Sayyid* marries a woman who is not a *Sayyid*, their son will be regarded as a *Sayyid*. This son will be equal in status to all other *Sayyids*. Although the son whose father and mother are both from a noble family is respected more, according to *Shariah* they will all be regarded as relatives or of the same social standing.
3. The *Moghuls* and *Pathans* are regarded as one nation and are not of the same class as that of the *Sayyids* and *Shaykhs*[6] If the daughter of a *Sayyid* or *Shaykh* gets married with one of them, it will be said that she married someone who is of a lower social standing than her.

Equality in Being a Muslim

1. Equality in being a Muslim is only considered among the *Moghuls*, *Pathans*, and other non-Arab nations. There is no consideration of this among the *Shaykhs*, *Sayyids*, *'Alawis*, and *Ansaris*. A man who accepts Islam and his father was a disbeliver cannot be on par or equal to a woman who is a Muslim and her father was also a Muslim. The man who is a Muslim, his father is also a Muslim, but his grandfather was a disbeliever; cannot be equal to a woman whose grandfather was also a Muslim.[7]
2. A man whose father and grandfather were Muslims, but his great grandfather was a disbeliver will be regarded as equal to a woman whose several forefathers were Muslims. In short, this equality is only considered till the grandfather. Equality

[1] Sharah Al-Bidayah V-2, P-299. [2] Sharah Al-Bidayah V-2, P-299. In the same way, it is not proper to marry a man who is not on the same level with a woman religiously. [3] Alamgiri V-1, PP-309, 310. [4] Sharah Al- Bidayah V-2, P-300. Imdad Al-Fatawa V-2, P-314. [5] Radd Al-Muhtar V-2, P-523. Imdad Al-Fatawa V-2, P-458. [6] Durr Mukhtar and Shami V-2, P-529. [7] Alamgiri V-1, P-309. Shami V-2, P-533.

beyond the grandfather, such as the great grandfather and beyond him is not considered.[1]

Equality in Piety

Equality in piety means that a man who does not follow the dictates of *Shari'ah*—who is a wicked person, a scoundrel, an alcoholic, a shameless person will not be considered to be equal to a pious, chaste and religious woman.[2]

Equality in Wealth

Equality in wealth means that a man who is an absolute pauper cannot be compatible to a rich woman. If the man is not an absolute pauper, but is capable of giving that amount of *mahr* that is normally given on the first night and is also capable of giving her maintenance, then he will be regarded to be equal to her in status even if he is unable to give the entire amount of *mahr*. It is not necessary for the man to be in exactly the same financial position as that of the woman nor is it necessary for him to be close to that financial position.[3]

Equality in Occupation

1. Equality in occupation is that, e.g. weavers are not regarded as equal to tailors and are accorded a status that is lower than that of tailors. Similarly, barbers, washermen, etc. are not regarded as being equal to tailors, but are regarded as being lower than tailors.[4]
2. A mad, lunatic man cannot be equal to an intelligent, understanding woman.[5]

Mahr—Dowry

1. Once a *nikah* is performed, it will be valid irrespective of whether mention of any *mahr* was made or not[6]. Despite it being valid, one will have to give the *mahr*. In fact, if a person makes the condition that he will not give any *mahr* and that he is marrying the woman without any *mahr*, he will still have to give the *mahr*.
2. The minimum *mahr* is 10 *dirhams*[7] and there is no limit to the maximum amount of *mahr*[8] The woman can stipulate as much as she wishes. However, it is not good to stipulate a very high figure. If a person gives an amount less than 10

[1] Alamgiri V-1. P-309. [2] Alamgiri V-1. P-309. [3] Alamgiri V-2, P-299. Durr Mukhtar. Shami V-2. P-526. This means that having some future financial stability is not a prerequisite. However. it is a prerequisite for the man to be able to maintain his wife. (Imdad Al-Fatawa V-2. P-30.) [4] Sharah Al-Tanweer V-1. P-195. [5] Durr Mukhtar V-2. P-531. [6] Sharah Al-Bidayah V-1, P-303. [7] Alamgiri Kashoori V-2. P-313. Sharah Al-Bidayah V-2. P-304.

[8] We reproduce Mawlana Mufti Muhammad Shafi's conclusions on *Mahr Fatimi* as suggested in Arjah Al-Aqaweel. Mawlana Thanavi and Mawlana Uthmani have concurred with his conclusions. The *dirham* in *Shariáh* has been defined above and it stands at that in all references in *Shariáh*. The minimum *mahr* of a woman is 10 *dirhams* according to the Hanafiyah while the *Mahr Fatimi* is five hundred *dirhams*. The value of silver will be the ruling value when the *mahr* is declared.

Today people are very ostentatious in declaring the *mahr* and the amount is often so high that a man cannot imagine how he would pay it. The *Ahadith* disallow such *mahr* and we must refrain from that. Some other people insist on *Mahr Fatimi* alone as being the prescribed *mahr* or the *Sharai Mahr*. *Shariáh* has placed no limit on the *mahr*. This is borne out by the Khulafa' Rashideen's and the Sahaba's practice. Just as a very high *mahr* is discouraged, so too a paltry *mahr* is unfair to the bride if it does not match with the standard of her family. Of course, if the girl and her *wali* and others, all consent to the *Mahr Fatimi* then there is no harm. But, if the girl is silent on the issue because of her shyness then it is not proper and her own views should be ascertained in some way through her close friends or anyone with whom she is frank.

dirhams or its equivalent, he will have to give the balance as well because *mahr* cannot be an amount less than the minimum. If the husband divorces his wife (in this case) even before she can come and live with him, he will have to give half of the minimum.

3. A man stipulated Rs.20. Rs.100, Rs.1000, or any other amount according to his financial position[1] The woman then came and lived with him. He also had sexual intercourse with this wife of his. Or, he did not have intercourse with her, but he and his wife were able to meet in privacy where no one or nothing stopped them or prevented them from engaging in sexual intercourse. In both these cases, it will be *wajib* on the person to fulfil the full amount of the stipulated *mahr*. If none of the above transpired between them, and one of them died, it will still be *wajib* to fulfil the entire *mahr*. Furthermore, if none of the above transpired between them, and the man divorced her, it will be *wajib* on him to fulfil half the stipulated *mahr*.
   In short, if the husband and wife meet in privacy, as mentioned above or one of them passes away, the entire *mahr* becomes *wajib*. And if the husband divorces her prior to them being in privacy and seclusion, it will be *wajib* to fulfil half the stipulated *mahr*
4. If one of them was ill, keeping a fast of Ramadhan, in the *ihram* of *Hajj*, the woman was having her menses or there was someone who was peeping at them or intruding on their privacy, and they met in private or seclusion in any of the above situations, then this privacy or seclusion of their's is not considered. If they meet each other in any of the above situations or circumstances, the total amount of *mahr* will not become *wajib*. If the husband divorces her, it will be her right to receive half the total *mahr*. However, if the fast was not a fast of Ramadhan, instead it was a *qadha*, *nazr*, or *nafl* fast, and this was being kept by one of them, then in such a case if they happened to meet in privacy and seclusion, the wife will have the right of receiving the full amount of the *mahr*. It will be *wajib* on the husband to fulfil the full amount.[2]
5. The husband is impotent, however, both of them met in privacy and seclusion. The wife will still receive the full *mahr*. Similarly, if the husband is a hermaphrodite and they meet in privacy and seclusion and then he divorces her, she will receive the full *mahr*.[3]
6. The husband and wife met in privacy and seclusion but the wife is so young that she is incapable of sexual intercourse. Or, the husband is so young that he is incapable of sexual intercourse. If they meet in privacy and seclusion in such a case, the full *mahr* will not be *wajib*.[4]
7. If no mention whatsoever of the *mahr* was made at the time of the *nikah*, or the *nikah* was performed on the condition that the woman will not receive any *mahr*, and then one of them dies or they met in privacy—that is regarded as a valid privacy in *Shari'ah*—even then the *mahr* will have to be fulfilled. However, in such a case, the *mahrul mithl* will have to be paid.[5]
   In the above case, if the husband divorces his wife prior to being in seclusion with her, she will have no right to receive any *mahr*. Instead, she will only receive a set

[1] Sharah Al-Bidayah V-2, P-304. [2] Fatawa Qadi Khan V-1, P-181. [3] Fatawa Qadi Khan V-1, P-182. Sharah Al-Bidayah V-2, P-306. [4] Fatawa Qadi Khan V-1, P-86. [5] Alamgiri V-2, P-314.

of clothing. It is *wajib* on the man to give this to the woman. He will be sinning if he does not do so.

8. When giving this set of clothing, only four items are *wajib* on the man: a dress, a scarf, trousers, and a sheet of cloth which can cover her body from head to toe. Apart from these items it is not *wajib* to give any other clothing.[1]
9. The clothing that the man gives should be according to his financial position. If the man is poor, he should give cotton clothing. If he is of a middle class, he should give silk that is of an inferior quality. If he is very rich, he should give silk clothing that is of a very high quality. However, it should be borne in mind that in all these circumstances the clothing that is given should not be more than half the *mahrul* mithl in value. At the same time, it should not be less than 5 *dirhams* in value.[2]
   In other words, it is not *wajib* on the man to give clothing which is very expensive and which exceeds half the *mahrul mithl* in value. However, it is permissible for him to give clothing that is more than the stipulated amount provided that he gives it happily and out of his own will.
10. At the time of the *nikah* no *mahr* was stipulated, However, after the *nikah*, the husband and wife agreed upon a specific amount as *mahr*. In such a case, *mahrul mithl* will not have to be given. Instead, the amount that they had agreed upon will have to be given. But if the husband divorces his wife prior to their meeting in privacy and seclusion, she will not have any right of receiving *any mahr*. Instead, she will only receive the clothing that had been mentioned previously.[3]
11. A person stipulated Rs.100, Rs.1000 or any other amount according to his financial position. Then the husband decided to give more than the original amount that was stipulated. This he did voluntarily and out of his own good will. For example, the stipulated *mahr* was Rs.100, but he decided to give Rs.150. Whatever additional amount he decides to give will now become *wajib* upon him. If he does not give it, he will be sinning. But if he divorces her prior to meeting in privacy and seclusion, he will have to give half of the original amount that was stipulated. The additional amount that he had decided to give will not be calculated.
    Similarly, if the wife happily and willingly reduces the amount of *mahr*, it will be considered to be reduced. If she absolves him from paying the entire amount, it will be absolved. Now she has no right to claim it.[4]
12. If the husband pressurised her into reducing the mahr or instilled some fear into her so that she reduces the *mahr*, then by her reducing or forgiving her husband, it will not be considered to be forgiven. It will still be *wajib* upon him to fulfil the *mahr*.[5]
13. No cash, gold or silver was stipulated for the *mahr*. Instead, a small village, a farm or some land was stipulated. This is permissible. The farm, land, etc. that was stipulated will have to be given.[6]
14. A horse, elephant or any other animal was stipulated as *mahr*. However, a specific horse or a specific elephant was not stipulated. This is also permissible. In such a case an average horse which is not too cheap or too expensive will have to be

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[1] Durr Mukhtar. Radd Al-Muhtar V-2, P-519. [2] Sharah Al-Bidayah V-2, P-305. Shami V-2, P-336. (One *dirham* equals 3.06 grams of silver which equals 0.1 troy ounce of silver. Based on this, 5 *dirhams* equal half a troy ounce of silver. [3] Sharah Al-Bidayah V-2, P-305. [4] Alamgiri V-2, PP-324, 325. [5] Radd Al-Muhtar V-2, P-523. [6] Radd Al-Muhtar V-2, P-348.

given. Or, it's value in cash could be given. However, if an animal was stipulated without specifying the type of animal, this will not be valid. *Mahrul mithl* will have to be given.[1]

15. A couple got married in an unlawful way and the husband and wife were therefore made to separate[2] For example, they got married in secret without the presence of two witnesses. Or, two witnesses were present but they were deaf and were therefore unable to hear the words that make a *nikah* valid. Or, a man had divorced his wife or he had passed away. Prior to completing her *'iddah*, the woman married another man. Or some other form of unlawful marriage had taken place and the husband and wife were therefore made to separate. However, in all these cases, the man did not have any sexual intercourse with this woman. In such a case, she will not receive any *mahr*. In fact, even if they met in privacy and seclusion, she will still not be eligible to receive any *mahr*. But if sexual intercourse had taken place, she will receive *mahrul mithl*. However, if at the time of *nikah* some *mahr* had been stipulated and this *mahr* is less than the *mahrul mithl*, then she will receive the *mahr* that had been stipulated at the time of the *nikah* and not the *mahrul mithl*.
16. A person had sexual intercourse with a woman after mistaking her for his wife. He will have to give her *mahrul mithl* as well, and this intercourse with her will not be regarded as adultery (*zina*) nor will there be any sin. In fact, if the woman falls pregnant, the lineage of the child will be in order. It will not be tainted and it is not allowed to label the child as being illegitimate. The moment the man realizes that this is not his wife, he should immediately separate himself from her and he will not be allowed to continue with the intercourse. It is also *wajib* on this woman to observe the *'iddah*. It is not permissible for her to stay[3] with her husband or to engage in sexual intercourse with him. The rules related to *'iddah* will be mentioned in a later chapter Insha' Allah.
17. If in a certain place or country, the norm is that the entire *mahr* must be given on the first night, then the woman has the right to demand the *mahr* on the first night. If she does not ask for it on the first night, she can ask for it whenever she wishes and it will be *wajib* on the husband to give it to her. He cannot delay in fulfilling the *mahr*.[4]
18. The practice in India[5] is that the paying and receiving of *mahr* is undertaken after divorce or after death. When the woman is divorced, it is only then that she claims her *mahr*. Or, when the husband dies and leaves behind some wealth, she takes her *mahr* from this left over wealth of his. If the woman dies, her inheritors claim the *mahr*. As long as the husband and wife are living together, no one pays the *mahr* nor does she ask for it. In such a situation, the woman cannot demand the mahr before divorce. However, it is *wajib* on the man to give an amount that is normally given in that place on the first *night*. But if all these practices are not found in any place, these rules will not apply.[6]

[1] Alamgiri V-2, P-320. Sharah Al-Bidayah V-2, P-314. [2] Sharah Al-Bidayah V-2, P-312. [3] Fatawa Hindiyah V-2, P-543. Sharah Al-Bidayah V-2, P-404. Staying with the husband refers to being in privacy with him or kissing and cuddling him. [4] Alamgiri V-2, P-329. Kathoori. [5] In South Africa, the *mahr* is generally paid immediately and not after the death of the husband nor after any divorce. [6] Alamgiri V-2, P-330.

19. If the husband does not give the amount of *mahr* that is normally given beforehand, the wife has the right to refuse him to engage in sexual intercourse with her until he pays that amount[1]. If they engaged in intercourse once, she still has the right of refusing him the next time or the following time if he does not pay the *mahr*. If he wishes to take her to another city or country, she has the right of not going unless her *mahr* is paid. Similarly, if the *mahr* is not paid and the woman wishes to travel to another city or country, or wishes to go to her parents home, and there is a *mahram* who can take her, then the husband does not have the right to stop her. But once he pays the *mahr*, she does not have the right to do any of these things without her husband's permission. It is not permissible for her to go anywhere without his consent after this. As for the husband, he can take her wherever he wishes[2] after he pays the *mahr*. It is not permissible for her to refuse him.
20. The husband gave some item (or cash, gold, silver, etc.) to his wife with the intention that it is *mahr*. Whatever he gives will be regarded as part of the *mahr*. It is necessary for him to inform his wife at the time of giving it to her that he is giving her *mahr*.[3]
21. The man gave an item to his wife. She claims that the item was given as a gift and not as *mahr* while the man claims that he gave it as *mahr*. In this case, the husband's claim will be considered. However, if the item was such that it is consumed as food or drink, it will not be considered to be *mahr* and the husband's claim will not be considered.[4]

Mahrul Mithl

1. Family *mahr* or *mahrul mithl* is determined in the following way[5]: Look at any woman in the girl's father's family who is similar or equal to this girl. That is, if the girl is young, the woman must also be young at the time of marriage. If the woman is beautiful, this girl must also be beautiful. If the woman's marriage had taken place when she was a virgin, this girl's marriage must also take place while she is a virgin. The wealth that this girl possesses at the time of her *nikah*, that woman also had possessed the same at the time of her *nikah*. The place or locality from which this girl is, that woman must also be from the same place. If this girl is religious-minded, intelligent, well-mannered and educated, that woman must also be the same. In short, this girl whose *nikah* is being performed now, must also possess the qualities that that woman possessed at the time of her *nikah*. If they share the same qualities, then the mahr that was stipulated for that woman will be the *mahrul mithl* for this girl.
2. Women of the girl's father's family refer to the girl's sisters, paternal aunts, cousins (children of paternal uncles), etc. In other words, girls or women who are connected to her paternal grandmother. When determining the *mahrul mithl*, the mahr of the mother is not considered. However, if her mother is also of the same family as that of her father's, e.g. if her father marries his cousin (paternal uncle's daughter), then the mother's *mahr* will also be regarded as *mahrul mithl*.

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[1] Durr Mukhtar V-2. P-402. [2] Provided the place where he wishes to take her is a permissible place and not a place of evil and vice. [3] Alamgiri V-2. P-433. [4] Alamgiri V-2. P-335. [5] Shami V-2. P-582. Radd Al-Muhtar.

The Marriages of the Disbelievers

1. The different forms of marriage in the different religions are recognized in *Shari'ah*. If both, husband and wife, accept Islam, there is no need to repeat their *nikah*. The *nikah* that they had performed as disbelievers will still be valid.[1]
2. If the husband or the wife accepts Islam and the other partner does not accept, their *nikah* will be annulled. It will not be permissible for them to live as husband and wife.[2]
3. If the wife accepts Islam and not the husband, then as long as the wife does not complete three menstrual periods, it will not be permissible for her to marry another person.[3]

Equality Among Wives

1. If a person has more than one wife it is *wajib* upon him to treat each one equally. Whatever he gives to one wife, the other wife also has the right to claim something equal to that in value. This rule of equality applies to all types of wives, i.e. whether both were virgins at the time of marriage, both were previously married or one was a virgin at the time of marriage while the other had been previously married. If he spends one night with one wife, he will have to spend one night with the other wife as well. If he spends two or three nights with one wife, he will have to do the same with the other wife as well. Whatever wealth, jewellery, clothes, etc. he gives to one wife, the other wife also has the right to claim something equal to that in value.[4]
2. If a person marries a second woman, the rights of this new wife and the rights of the old wife are the same. There is no difference in rights between the two.[5]
3. Equality is based on spending the night and it is not necessary to spend an equal time with them during the day[6] If a person spends more time with one wife during the day and less time with the other, there is no harm in this. However, it is *wajib* to spend an equal time with them at night. If a person goes to one wife immediately after *Maghrib*, and the following day he goes to the other wife after *Isha'*, he will be sinning. However, if a person's occupation is such that he works at night and remains at home during the day; for him, the basis of equality will be the day. For example, a night watchman or guard will have to base his equality with his wives according to the day and not the night.
4. There is no equality in engaging in sexual intercourse in the sense that if a person engages in sexual intercourse with one wife, it is not necessary for him to engage in sexual intercourse with the other wife as well.[7]
5. The man has to maintain equality in allocating nights to his wives irrespective of whether he is ill or not.[8]
6. There is no sin in loving one wife more than the other because these matters are

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[1] & [2] Sharah Waqayah V-2, PP-60, 61. Sharah Al-Bidayah V-2, P-324. Sharah Al-Tanweer V-1, P-208. Majma' Al-Anhar V-1, P-369. Al-Bahr V-3, P-211. [3] If the woman does not experience menses due to old age or due to being very young, it will be necessary for her to wait for three months. If she is pregnant, she will have to wait until she delivers the child. Alamgiri V-2, P-45. [4] Sharah Al-Tanweer V-1, P-211. Sharah Al-Bidayah V-2, P-329. [5] Sharah Al-Tanweer V-1, P-211. Sharah Al-Bidayah V-2, P-329. [6] Sharah Al-Tanweer V-1, P-211. Shami V-2, P-401. [7] Radd Al-Muhtar V-2, P-653. However, this does not imply never, the other wife has the right to have her passions fulfilled. [8] Sharah Al-Tanweer V-1, P-211.

connected to the heart and one does not have any control over one's heart.[1]

7. Equality is not *wajib* when embarking on a journey. The husband can take whichever wife he wishes. However, it is preferable to cast a lot and to take the wife in whose favour the lot was drawn. In this way there will be no unhappiness or disgruntlement.[2]

Breast-Feeding

1. When a child is born, it is *wajib* on the mother to breast-feed the child. However, if the father is rich and a wet nurse can be obtained, there is no sin on the mother if she does not breast-feed the child.[3]
2. It is not permissible to breast-feed someone else's child without the permission of the husband. However, if the child is extremely hungry and there is a fear that if it is not fed it will die, then in such a case she can feed the child without seeking the permission of her husband.[4]
3. The maximum period of breast-feeding is two years. It is forbidden to feed a child beyond two years.[5]
4. If the child has commenced eating solids and because of this the woman stopped breast-feeding the child before the expiry of two years, there is no harm in this.[6]
5. When a child drinks the milk of another woman, that woman becomes the mother of this child[7] The husband of that woman becomes this child's father. The children of this woman are regarded as foster brothers and foster sisters of this child and *nikah* between them is now forbidden. All the relations that become forbidden through lineage (blood relations) become forbidden through this foster relationship as well. According to the majority of the *ulama*, this rule will only apply if the child drinks the milk within the age of two years. If a child drinks the milk of another woman after the age of two, this will not be considered. This woman will not be regarded as the child's mother nor will her children be regarded as the child's brothers and sisters. Therefore, if they happen to marry, their *nikah* will be valid. However, Imam Abu Hanifah رحمة الله عليه says that even if a child drinks the milk of another woman within two and a half years, the *nikah* will still not be valid. But if the child drinks the milk after the age of two and a half, there is no way that it will be considered. In this case, all the *ulama* agree that the *nikah* will be valid.
6. The moment the milk goes down the throat of the child, all relations which we had mentioned above will become forbidden for that child. This is irrespective of whether very little milk went down or a lot of milk went down its throat.[8]
7. If the child did not drink the milk directly from the woman's breast, and instead, she emitted some of her milk and fed it to the child, even then all those relations will become forbidden for that child[9]. Similarly, if some milk is poured into the child's nose, all those relations mentioned will become forbidden. But if some milk is poured into the ears[10], it will not be considered.

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[1] Fatawa Hindiyah V-2. P-354. [2] Sharah Al-Tanweer V-1. P-211. [3] Radd Al-Muhtar V-2. P-111. [4] Radd Al-Muhtar V-2. P-405. [5] Sharah Al-Tanweer V-1. P-212. Bahr V-3. P-223. Though some *ulama* hold this term to be two years and six months. [6] Bahr V-2. P-223. Sharah Al-Tanweer V-1. P-212. [7] Sharah Al-Bidayah V-2. PP-330. 331. Sharah Al-Tanweer V-1. P-312. [8] Sharah Al-Tanweer V-1. P-212. Bahr Al-Raiq V-3. P-221. [9] Bahr P-221. Durr Mukhtar V-1. P-212. [10] Fatawa Hindiyah V-2. P-558.

8. If the milk of a woman is mixed with water, medicine or any other substance and given to a child, we will have to check whether the milk is more, the other substance is more, or both are equal. If the milk is more than or equal to the other substance, then the woman to whom the milk belongs will become the child's mother and all relations will become forbidden for that child. But if the water, medicine, etc. is more than the milk; it will not be considered and the woman will not be regarded as the child's mother.[1]
9. The milk of a woman was mixed with cow's or goat's milk and the child drank this milk. Check which is more. If the woman's milk is equal to or more than the other milk, all relations will become forbidden for that child and this child will be regarded as the offspring of the woman to whom the milk belongs. But if the cow's or goat's milk is more, it will not be considered and it will be regarded as if the child did not even drink the woman's milk.[2]
10. If a virgin girl[3] happens to get milk and a child happens to drink it, all relations will become forbidden for this child.
11. The milk of a dead woman was taken out and given to a child to drink. Even then, all relations will become forbidden for this child.[4]
12. Two children drank milk from the same cow or goat. In doing so, no relations become forbidden, nor are they regarded as brother and sister.[5]
13. A young man drank the milk of his wife. She does not become forbidden to him, however, he has committed a major sin because it is forbidden to drink breast-milk after the age of two.[6]
14. There is a boy and a girl. Both of them drank the milk of the same woman. Now, they cannot marry each other irrespective of whether they were fed the milk at the same time or one was fed now and the other was fed after several years. The same rule will apply in both cases.[7]
15. A girl drank the milk of the wife of a man named Baqir. This girl cannot marry Baqir, his father, his grandfather nor other ascendants. Furthermore, she cannot even marry Baqir's children. In fact, she cannot marry the children of Baqir which are from his other wife.[8]
16. Abbas drank the milk of Khadijah. Khadijah's husband, Qadir, had another wife by the name of Zaynab whom he had already divorced[9]. In such a case, even Zaynab cannot marry Abbas. This is because Abbas is regarded as a child of Zaynab's husband and we know that *nikah* with the husband's children is not permissible. Similarly, if Abbas divorces his wife, then this wife of his cannot marry Qadir because he is now regarded as her father-in-law. Furthermore, Abbas cannot marry Qadir's sister because she is regarded as his paternal aunt, and he, her nephew. This is irrespective of whether she is Qadir's blood sister or his foster sister. The same rule will apply in both cases. However, Qadir can marry Abbas's sister.
17. Abbas has a sister by the name of Sajidah. Sajidah drank the milk of a particular woman, but Abbas did not drink. In such a case, Abbas can marry this woman.[10]

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[1] Fatawa Hindiyah V-2. P-359. [2] Khaniyah V-1. P-189. [3] This refers to a girl who is nine years and older. If she is under the age of nine, it will not be considered and if a child happens to drink this milk no relations will become forbidden. (Fatawa Hindiyah V-2. P-358.) [4] Khaniyah V-1. P-189. [5] Khaniyah V-1. P-189. [6] Durr Mukhtar V-2. P-262. Sharah Al-Tanweer V-1. P-212. [7] Majma' Al-Anhar V-1. P-377. [8] Hidayah V-2. P-331. [9] Hidayah V-2. P-331. Durr Mukhtar P-378. [10] Hidayah V-2. P-331. Bahr V-3. P-223.

18. Abbas's son drank the milk of Zahidah. It will be permissible for Abbas to marry Zahidah.[1]
19. Qadir and Zakir are two brothers. Zakir has a foster sister. This sister can marry Qadir but not Zakir. Understand all this very well because rulings of this nature are difficult to understand. We have therefore not gone into details. Whenever the need arises, consult a learned, intelligent *'alim*.[2]
20. A man proposed to or married a particular woman. Thereafter, a woman came and said that she had breast-fed both of them. Apart from this woman, no one else claims or bears testimony that she had in fact breast-fed this couple. In such a case, any foster relationship between this couple cannot be established merely on the allegation of this one woman. The *nikah* of the couple will be valid. However, if two reliable and pious men or one reliable, pious man and two women bear testimony that this woman had in fact breast-fed this couple, only then will their foster relationship be established. Their *nikah* will now be unlawful. Without such a testimony, their foster relationship will not be established.
    However, if only one man, only one woman or several women only bear testimony to this fact and one feels in one's heart that these people are speaking the truth, then in such a case they should not marry each other because there is no benefit in falling into unnecessary doubt. But if the *nikah* is already performed, it will be valid.[3]
21. It is not permissible to add a woman's milk into any medicine. If this is done, it will be unlawful and it is not permissible to consume it or apply it. Similarly, it is not permissible to apply breast-milk in the eyes or ears as a form of medication. In short, it is not permissible to take any benefit from the milk of humans or to use it for one's personal purposes.[4]

The Virtues and Rights of Marriage

1. It is mentioned in a *Hadith*[5] that this world has been created to be utilised and that of all the things that are utilised in this world, there is nothing better than a pious woman. In other words, if a person is fortunate enough to get a pious wife, it will be a great blessing. It is also a mercy from Allah that she is actually a comfort for the husband and a means for his success in this world and in the hereafter. A person enjoys comfort from such a woman for his worldly needs and she also assists him in fulfilling his religious duties.
2. A *Hadith* tells us that the Prophet ﷺ said: "Marriage is my way and my *sunnah*." "The one who does not act upon my *sunnah* is not of me." That is, there is no relationship between him and me. This is actually a warning and a threat to the one who does not practice on the *sunnah* and a mention of the anger the Prophet ﷺ had on such a person. It is therefore necessary to be extremely cautious in this regard. Furthermore, how can a Muslim bear to have the Prophet ﷺ displeased with him for even a moment. May Allah grant us death before that day comes when a Muslim is able to bear the displeasure of Allah and His Messenger ﷺ.

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[1] & [2] Sharah Waqayah V-2. P-67. Bahr V-3. P-227. Hidayah V-3. P-331. [3] Sharah Al-Bidayah V-2. P-334. Durr Mukhtar V-2. P-214. [4] Radd Al-Muhtar V-4. P-156. [5] Narrated by Abdullah Ibn Umar رضي الله عنه in Muslim. (Mishkat P-201.) "The whole world is to be enjoyed. but the best thing in the world is a pious woman."

According to a *Hadith* the Prophet ﷺ said: "Marry so that I can be proud (of your numbers) on the day of judgement over the other nations." In other words, the Prophet ﷺ likes his *'ummah* to be in large numbers and more than the other nations. If this happens, his *'ummah* will be carrying out more good deeds, and in so doing he will receive more rewards and gain closer proximity to Allah. This is because whoever from his *'ummah* does good deeds, does so through his teachings. Therefore, the more people who act on his teachings, the more reward he will receive for conveying those teachings. We also learn from this that whenever and however possible, we should undertake to carry out those tasks and actions that will take us closer to Allah, and that we should not display any laziness in this regard.

It is mentioned in a *Hadith* that on the Day of Judgement the people will be standing in 120 rows. Out of these, 40 rows of people will be from the other nations while 80 rows of people will be from the *'ummah* of the Prophet ﷺ. Glory be to Allah! How beloved is he to Allah!

The one who is able to (fulfil the rights of a wife) should marry. As for the one who does not have sufficient wealth (to fulfil the rights of a wife), he should fast. That is, he should fast so that there will be a decrease in his desires. Fasting is actually a means of curbing his desires. If a man does not have a very dire need for women, and instead has an average need, and he is able to pay for her basic necessities, then *nikah* is *sunnat mu'akkadah* for him. As for one who has a very urgent need, *nikah* will be *fard* upon him. This is because there is a fear that he will commit adultery and thereby get the sin of committing a forbidden act. If a man has a very urgent need but is financially incapable of maintaining a wife, then he must fast abundantly. Later, when he has sufficient funds to maintain a wife, he must get married.

3. It is mentioned in a *Hadith*[1] that children are the flowers of Paradise. This means that the amount of joy and happiness one will experience on seeing the flowers of paradise, that same amount of joy and happiness is experienced when he looks at his children. And children can only be obtained through marriage.
4. A *Hadith*[2] tell us that when the status of a person is increased in *jannah*, he asks out of wonder: "How did I receive all this?" (That is, "How did I receive such a high status when I hadn't carried out so many good deeds to deserve such a status?") It will be said to him that this high status is on account of your children asking for forgiveness on your behalf. In other words, your children had asked for forgiveness on your behalf. In return for that, you have been accorded this status.
5. It is mentioned that the child who is born out of a miscarriage (i.e. it is born before the due date) will dispute with its Creator when its parents are sent into Hell. This child will go to extremes in interceding on behalf of its parents and will ask Allah to remove its parents from Hell. Through His bounty, Allah will accept the intercession of this child and He will be soft and lenient towards it. It will be said to this child: "O *Siqt* (which means, miscarried foetus) who is quarrelling with its Lord! Take your parents into *jannah*." So this child will draw its parents out of Hell with its navel cord and enter both of them into Paradise[3]. We learn from this, that children of this sort, who are actually a by-product of marriage, will also be of help

[1] Haakim, Tirmizi. [2] Ahmad. [3] Ibn Majah.

in the Hereafter.

6. It is mentioned in a *Hadith* that when the husband and wife look at each other (with love), Allah looks at both of them with mercy. (Maysurah Ibn Ali)
7. It is mentioned in a *Hadith* that Allah has taken it upon Himself (out of His mercy) to help the person who gets married in order to attain purity from that which Allah has made unlawful[1]. Thus, the person who marries in order to save himself from adultery with the intention of obeying Allah, Allah will help and assist him in his expenses and other affairs.
8. We learn from a *Hadith* that two *raka'ahs* of *salah* performed by a married person is better than 82 *raka'ahs* performed by an unmarried person. In another *Hadith*[2], 70 *raka'ahs* have been mentioned instead of 82. It is possible that this means that 70 *raka'ah* are written in favour of the person who fulfils the necessary rights of his wife and family, and that 82 *raka'ah* are in favour of the person who apart from fulfilling their necessary rights, serves them more with his life, wealth and good habits.
9. It is stated in a *Hadith* that it is a major sin for a person to be neglectful with regard to those for whom he is responsible (and to have shortcomings in fulfilling their needs).
10. It is mentioned in a *Hadith* that the Prophet ﷺ said: "I have not left behind any test and tribulation on men more harmful than women[3]." In other words, of all the things that are harmful for men, women are the most harmful. This is because, out of his love for a woman, a man loses all his senses, so much so that he does not even take the commands and orders of Allah into consideration. Therefore, a person must not fall in love with a woman in such a way that he has to act contrary to *Shari'ah*. For example, her demands for her food and clothing are more than what the husband can afford. In such circumstances, never accept bribes to supplement your present income. Instead, give her from the lawful earnings which Allah has blessed you with. You should continue teaching your womenfolk and inculcate respect and good manners in them. Do not allow them to become impudent and disrespectful. The intellect of women is deficient, it is therefore incumbent to take special measures in reforming them.
11. We are told in a *Hadith*: you should not propose to a girl when your fellow Muslim brother has already proposed to her until he gets married or gives up this proposal. In other words, when a man has sent a proposal to a particular family and there is a likelihood of their replying in the affirmative, another man should not send a proposal to that same family. However, if they reject this first man, or he himself changes his mind, or they are not too happy with him and are still hesitant in giving a reply, it is allowed to the other man to send a proposal for the same girl.

    The same rule applies to the transactions of buying and selling. That is, if a person is busy buying or selling something, then as long as they do not separate or abandon the transaction, another person should not enter into their transaction and should not offer a price above or below that which has been already offered when there is an indication that they are about to conclude an agreement. Know this well, and also that a disbeliever is also included in this rule.[4]

[1] Ibn Adi. [2] Narrated by Anas ؓ. [3] Muslim and others. [4] that is, if the transaction is with a disbeliever, the same rule will also apply.

12. A *Hadith* tell us that a woman is either married because of her religion, her wealth or her beauty. Choose the one with religion, may your hands become dusty[1]. This means: a man may prefer a woman who is religiously inclined. While another may prefer one who is wealthy. While yet another may prefer one who is beautiful. However, the Prophet ﷺ says that one should choose a religiously inclined woman and that it is preferable to marry such a woman. However, if the circumstances are such that a woman is very pious but at the same time she is so ugly that one's nature does not find her acceptable and there is a fear that if he marries such a woman there will be no mutual understanding between them, and that he will be neglectful in fulfilling her rights, then in such a case he should not marry her. "May your hands become dusty" is an Arabic idiom which is used on different occasions and here it is meant to create a yearning and a desire for a pious woman.
13. A *Hadith* relates to us that the best wife is one whose *mahr* is very simple. That is, it is very easy for the man to fulfil her *mahr*[2] These days, there is the habit of specifying a very high *mahr*. People should abstain from this.
14. It is mentioned in a *Hadith* that you should look for a good place for your sperms because a woman gives birth to children that resemble her brothers and sisters. In other words, marry a woman who comes from a pious and noble family because the children generally resemble the maternal relations. Although the father also has some influence over the child's resemblance, we learn from this *Hadith* that the mother's influence is greater. If the wife is from a disreputable and irreligious family, the children who will be born will be similar to that family. But if this is not so, then the children who will be born will be pious and religious.
15. According to a *Hadith* the greatest right that a woman has to fulfil is to her husband, and that the greatest right that he has to fulfil is to his mother. In other words, after the rights of Allah and His Messengr ﷺ the woman has a very great right to fulfil to her husband, so much so that the husband's rights supersede the rights of her parents. As for the man, after the rights of Allah and His Messenger ﷺ, the greatest right that he has to fulfil is to his mother. We learn from this that the right of the mother supersedes that of the father.
16. It is mentioned in a *Hadith* that if anyone of you wishes to engage in sexual intercourse with his wife, he should recite the following supplication:

    بسم الله اللهم جنبنا الشيطان وجنب الشيطان ما رزقتنا.

    The virtue of this supplication is that if a child is conceived through this intercourse, the devil will not be able to harm this child in any way.[3]
17. There is a lengthy *Hadith* in which the Prophet ﷺ addressed Abdur Rahman bin Awf رضي الله عنه asking him to have a *walimah*[4] even if it is with one sheep[5] In other words, even if you possess very little, you should spend. It is preferable to have the *walimah* after engaging in sexual intercourse with one's bride. However, many *ulama* have permitted it immediately after the *nikah* as well. It is *mustahabb* to have a *walimah*.

[1] Muslim and others. [2] Tabarani. [3] Ahmad and others. [4] Bukhari and Muslim. [5] We learn from this *Hadith* that the person should feed the people with whatever he may possess at that time. It is a detestable practice to take loans and put oneself in debt in order to feed a large number of people, merely for pomp and show.

DIVORCE

Talaq (Divorce)

1. If a husband who is mature, not a lunatic nor a mad person divorces his wife, the divorce will come into effect. As for the husband who is not mature, who is not in his senses, or is mad, by his divorcing his wife, the divorce will not come into effect.[1]
2. A sleeping man uttered the following words: "You are divorced" or he said: "I divorce my wife." On uttering these words, divorce does not come into effect.[2]
3. A person compelled another man to divorce his wife. He beat him and threatened him that if he does not divorce his wife, he will kill him. Because of this compulsion, the man divorced his wife. Even then divorce will take place.[3]
4. A man was under the influence of alcohol or any other intoxicant and divorced his wife. When he came to his senses, he regretted this action of his. Even then divorce will take place. Similarly, *talaq* given in anger also causes divorce to take place.[4]
5. Apart from the husband, no one has the right to divorce a woman. However, if the husband orders someone to divorce his (the husband's) wife, this person can divorce her.[5]

Divorcing a Person

1. Only the man has the right to divorce. Once the man divorces his wife, the divorce comes into effect. The woman has no choice in this irrespective of whether she accepts the divorce or not. In all cases, the divorce comes into effect. The wife cannot divorce her husband.[6]
2. The man has the right of issuing three *talaqs* only, and not more. If he issues four or five *talaqs* even then only three will be considered.[7]
3. Once the man utters: "I divorce my wife", and utters these words in such a tone that he himself can hear these words, divorce comes into effect. This is irrespective of whether he uttered them in private or in public, and whether his wife heard him uttering these words or not. In all cases, divorce takes place.[8]
4. Divorce is of three types:[9]

   The First Type: Is that the *nikah* is completely annulled and it is not permissible to live with the man without renewing the *nikah*. If the woman wishes to stay with this man again, and the man also agrees to keep her, they will have to have their *nikah* performed again. Such a talaq is known as *talaqul bain*.

   The Second Type: Is that if the husband and wife wish to remarry, then after completing the *'iddah* for the first divorce, she will have to marry another person. When he divorces her, she will have to complete the *'iddah* for this second divorce. Only then will it be permissible for her to remarry her first husband. Such a *talaq* is

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[1] & [2] Hidayah V-2, P-338. Durr Mukhtar V-1, P-217. [3] Sharah Al-Bidayah V-2, P-338. Durr MUkhtar V-1, P-217. [4] Hidayah V-2, P-338. Shami V-2, P-427. [5] Tahtawi V-2, P-106. Shami V-2, P-685. [6] Durr Mukhtar V-2, P-214. Fatawa Hindiyah V-2, P-368. [7] Sharah Al-Bidayah V-2, P-339. Durr Mukhtar V-1, P-218. [8] Durr Mukhtar V-1, P-557. [9] Sharah Al-Bidayah V-2, PP-378 and 379.

known as *talaqul mughallazah.*

The Third Type: Is that the *nikah* has not broken as yet. If the husband divorces his wife by uttering the words of divorce one or two times and then regrets his action, it will not be necessary to renew this *nikah.* He can live with this wife without performing another *nikah* and it will be permissible for them to live as a normal couple. However, if the man divorced her and maintained this divorce of his, i.e. he did not regret his action nor did he decide to continue living with his wife, then the moment the *'iddah* of *talaq* expires, the *nikah* will break and the woman will be separated from her husband. As long as the *'iddah* does not expire, the man has the choice of either keeping his wife or not keeping her. Such a *talaq* is known as *talaqur raj'i.* It should be borne in mind that if the husband issues three *talaqs*, he will not have the choice of keeping his wife.

5. There are two ways in pronouncing or issuing the *talaq.*[1]

The First Way: Is that the husband clearly utters: "I divorce you" or "I divorce my wife." In other words, he issues the divorce in such clear words that there is no possibility of taking any other meaning from these words. Such a divorce is known as *talaq sarih.*

The Second Way: Is that the husband does not utter the words of divorce clearly. Instead, he speaks in very vague terms from which one may deduce or read divorce some other meaning. For example he may say: "I have distanced you from me[2]." One could deduce that he means: "I divorce you" or "I have not divorced you, but I will not keep you with me. Remain with your parents. I will not even bother about you."[3]

Or, he may say: "I will have no contact with you." "I have no need for you." "You have been separated from me." "I have separated you from me." "I have separated you from my house, go away." "Get out." "Go far from here." "Go away to your parents[4]." 'Go away to your house.' "I will not accommodate you any longer."
Uttering any of the above words or other words similar to these, in which there is the possibility of several meanings is known as *talaq kinayah.*

6. If the divorce is issued in clear terms, divorce will take place the moment the words are uttered[5], irrespective of whether one had the intention of divorcing his wife or not, or he issued the divorce jokingly[6]. When a divorce is issued in clear terms, the third type of divorce will take place. That is, the husband has the choice of keeping or divorcing his wife until just before the expiry of her *'iddah.* By uttering the divorce once, only one divorce will come into effect—not two nor three. However, if he utters the divorce three times, or says: "I give you three *talaqs*", three *talaqs* will take place.
7. A man issued one divorce[7] As long as the wife is in her *'iddah*, he has the right to issue her a second or a third divorce. If he issues a second or third divorce, it will be valid and come into effect.
8. A man says: "I will divorce you[8]." Divorce will not take place. Similarly, if he says: "If you carry out a particular action, I will divorce you." Divorce will not take

[1] Durr Mukhtar V-1. P-224. [2] Alamgiri V-2. P-69. [3] Alamgiri V-2. P-69. [4] Hidayah V-2. P-352. [5] Fatawa Hindiyah P-371. Badaya' V-3. P-101. [6] Fatawa Hindiyah V-2. P-368. [7] Sharah Al-Tanweer V-2, P-225. Radd Al-Muhtar V-2, P-724. [8] Hammadiyah V-1, P-38.

place irrespective of whether she carries out the action or not. However, if the person says: "If you carry out a particular action, you are divorced", then once she carries out the action, divorce will take place.

9. A man utters the divorce and at the same time said: "*'Insha' Allah*". Divorce will not take place. Similarly, if he says: "If Allah wills, I divorce you" divorce will not take place. However, if the person utters the divorce, waited for a while and then said "*'Insha' Allah*"; divorce takes place.[1]
10. A person called his wife and addressed her as a "divorcee". Divorce will take place even if he says this jokingly.[2]
11. A man says: "When you go to Lucknow (or any other place which he mentions), you are divorced." As long as she does not go to Lucknow, divorce will not take place. Once she goes there, divorce will take place.[3]
12. The man did not clearly state the words of divorce. Instead, he issued the divorce in vague words and terms. If at the time of uttering these words, he had the intention of issuing divorce, divorce will take place. In such a case, the first type of divorce will take place, i.e. *talaqul bain*. Now it will not be permissible for him to keep his wife without renewing the *nikah*. If the person did not utter these words with the intention of *talaq* and instead had some other meaning in mind, *talaq* will not take place. However, if it is learnt through some evidence or indication that he had in fact intended to divorce her and that he lies, then in such a case the woman should not live with him and she should regard it as if she has been divorced. For example, the wife comes angrily to her husband and says: "I cannot live with you any more. Divorce me!" And the husband replies: "Okay, I leave you." In such a case, the woman must consider this to be a divorce.[4]
13. A person says: "I divorce you, I divorce you, I divorce you." Three divorces will take place. Alternatively, he divorces her three times, but in very vague terms. Even then, three divorces will take place. However, if the person had only intended one divorce but had uttered it three times in order to emphasise his point, only one divorce will take place. However, the woman does not know his intention. She should therefore regard it as three divorces.[5]

Divorce Prior to the Bride's Departure from Her Parent's Home

Before the bride could even go to her husband's home, he divorced her[6]. Or, she went to her husband's home but they did not meet in privacy or seclusion which could be considered to be valid in *Shari'ah*. This privacy or seclusion was explained in the chapter on *mahr*. Before they could meet in privacy and seclusion, the husband divorced her. In such circumstances, *talaqul bain* will take place irrespective of whether the divorce was uttered in clear words or in vague terms. When such a woman is divorced, *talaqul bain* will take place and she does not have to complete any *'iddah*. Immediately after being divorced, she can

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[1] Sharah Al-Bidayah V-2. P-369. [2] Fatawa Hindiyah V-2. P-370. This is on the condition that this is a second marriage of this woman and that her previous husband had not divorced her. If the first husband had divorced her and the second husband addresses her as a "divorce" because of this (and he says that he addressed her as a "divorce" only because she had been divorced previously) and not with the intention of divorcing her, then this will be accepted rom him and divorce will not take place. [3] Sharah Al-Bidayah V-2. P-344. [4] Sharah Al-Bidayah V-2. P-354. Durr Mukhtar V-1. P-235. [5] Durr Mukhtar V-1. P-224. [6] Fatawa Hindiyah V-2. P-391.

marry another person. Furthermore, after issuing one divorce to such a woman, the man does not have the right or choice of giving a second or third divorce. If he does so, it will not apply. However, if in the first time, he says: "I give you two divorces, or, three divorces", two or three divorces will take place. If he says: "I divorce you, divorce you, divorce you", even then one divorce will take place with regard to such a woman.

Divorce After the Bride's Departure from Her Parent's Home

After the bride's departure from her parents' home, the bride and bridegroom met in privacy and also engaged in sexual intercourse. Thereafter, if the husband issues one or two divorces in clear terms, *talaqur raj'i* will take place[1]. If he utters the divorce in vague terms, *talaqul bain* will take place. In *talaqur raj'i* he will have the choice of going back to his wife, while in *talaqul bain* he will not have the choice. However, if he did not issue three divorces, they can remarry within her *'iddah* (if both of them wish to remarry) and after the expiry of the *'iddah* as well. But if she wishes to marry another man, she can do so only after the expiry of her *'iddah*. But it should be borne in mind that the *'iddah* is necessary in all forms of divorce. As long as the *'iddah* has not expired, a second or third divorce can also be issued.

The bride and bridegroom met in privacy and there was nothing to stop them from engaging in sexual intercourse (i.e. nothing from *Shari'ah* point of view, or from a physical aspect). Despite this, they did not engage in sexual intercourse. In such a case, if the husband divorces his wife, *talaqul bain* will take place irrespective of whether the divorce is uttered in clear terms or in vague terms. The *'iddah* will also be *wajib* on the woman, he will not have the right of taking her back, and she cannot marry another man without completing her *'iddah*[2] However, she can marry the husband who divorced her within the *'iddah* or even after the expiry of the *'iddah*. The only condition is that three divorces must not be issued.

Issuing Three *Talaqs*

1. If a man issues three divorces to his wife, she becomes completely forbidden to him[3] Even if they renew their *nikah*, it will be unlawful for the woman to live with him. This *nikah* will not be valid irrespective of whether the three divorces were issued in clear terms or in vague terms[4]. If a woman who has been issued three divorces wishes to live with her first husband and wishes to remarry him[5], there is only one way in doing this. That is, she will have to marry another man, engage in sexual intercourse with him, and when he dies or divorces her, she must complete her *'iddah*. Upon completing her *'iddah*, she can remarry her first husband. Without marrying a second man, she cannot remarry her first husband. If she marries a second man, but he dies before he could engage in sexual intercourse with her or divorced her before engaging in sexual intercourse with her, then this will not be considered. She can only marry her first husband when her second husband has intercourse with her. Without this intercourse, she cannot remarry her first husband. Understand this well.

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[1] Hidayah V-2, P-339 & P-354. Alamgiri V-1. P-378. Durr Mukhtar V-2, P-986. [2] Radd Al-Muhtar V-2, P-871. [3] Sharah Al-Bidayah V-2, P-379. Durr Mukhtar V-1, P-240. [4] Provided three divorces have been effective. After each *talaq bain* they married again but after the third they cannot remarry even. [5] Sharah Al-Bidayah V-1, P-379.

2. There are different ways in issuing three divorces. One is that the person issues them at one time, e.g. he says: "I give you three divorces" or "I divorce you, I divorce you, I divorce you." The second way of issuing three divorces is to issue them over a period of time, e.g. he issues one today, another one tomorrow, and the third one the day after tomorrow. Or, he issues one divorce this month, another the following month, and a third divorce in the month after that. However, all these are issued within her *'iddah*. The same rule will apply to all the different forms of issuing the *talaq*. The right or choice to keep one's wife only remains when a man issues one or two divorces in clear terms and not three. Once he issues three, he has no choice or right to keep his wife.[1]
3. A person issued a *talaqur raj'i* to his wife[2]. Then he decided to keep his wife. After a few years he became angry over some matter and therefore issued another *talaqur raj'i* (in which he has the right of keeping his wife). When his anger subsided, he decided to keep his wife and did not let her go. These divorces that he issued will be counted as two divorces. If, at some time or the other, he issues one more divorce, it will total three divorces. Once this occurs, the rules that have been mentioned in ruling number one will apply over here as well. That is, she cannot remarry this husband of hers unless she marries another man first.
   Similarly, if a man issues a *talaqul bain* (in which he does not have the right to keep his wife), the marriage will be annulled. Thereafter, he regretted his action and both of them decided to remarry. After some time, he became angry with her again and issued a *talaqul bain*. After his anger subsided, he remarried her. He thus issued two divorces. If he issues one more divorce, the rule mentioned in ruling number one will apply. That is, he cannot remarry her unless she marries another man first.
4. If the woman marries another man on the condition that he would divorce her after engaging in sexual intercourse with her, this man is not bound to fulfil this condition[3] He can divorce her if he wishes or keep her if he wishes. Furthermore, he can divorce her whenever he wishes—he is not bound by any time limit. It should be borne in mind that it is a major sin and unlawful to marry on such a condition or promise. One is cursed by Allah. However, despite this, the *nikah* will be valid. If such a *nikah* takes place, the second husband has intercourse with her, and then dies or divorces her, it will be permissible for her to remarry her first husband.

Conditional Divorce

1. Prior to marrying a woman, a man said: "If I marry you, you are divorced[4]." If the man happens to marry this woman, one *talaqul bain* will take place the moment the *nikah* is performed. Now, he cannot keep her without remarrying her. If he said: "If I marry you, you are divorced two times", two *talaqul bain* will take place. If he issued three divorces, three will take place and it will be *talaqul mughallazah*.
2. A man made the condition of divorce prior to marriage[5]. The moment the *nikah* was performed, divorce took place. He then remarried the same woman. By

[1] & [2] Fatawa Hindiyah V-2. P-371. Zaylée V-2. PP-251, 257. [3] Shami V-2. P-889. [4] Sharah Al-Bidayah V-2. P-165. [5] Hidayah V-2. P-325.

remarrying her, another divorce will not take place. However, if the person made the condition in the following way: "Each time that I marry you, you are divorced", then each time that he marries her, divorce will take place. Now, there is no way in which he can keep this woman. Even if she marries another man, separates from him, and then remarries the first person, divorce will still take place.

3. A man says: "Whichever woman I marry, she is divorced[1]." Based on this, whichever woman he marries, divorce will take place. However, once divorce takes place between him and a woman and he decides to remarry her, divorce will not take place this second time.
4. A man addressed a woman whom he had not married as yet saying: "If you carry out a certain action, you are divorced." Such a condition is not considered[2]. If he marries her and she carries out that action, divorce will not take place. This is because there is no way a man can divorce a woman who he has not even married except by saying: "If I marry you, you are divorced." Divorce cannot take place in any other way if the woman is not married to him as yet.
5. If a man says to his wife: "If you carry out a certain action, you are divorced." "If you come near me, you are divorced." "If you enter this house you are divorced[3]." Or, he threatened to divorce her on some other condition. In all these cases, if she carries out that action, divorce will take place. As long as she does not carry out that action, divorce will not take place. In all these cases, *talaqur raj'i* will take place, in which the husband has the right to keep his wife without having to renew the *nikah*. However, if the person spoke in vague terms, *talaqul bain* will take place. For example, he said: "If you carry out a certain action, there will be no relation between me and you." Once she carries out the action, *talaqul bain* will take place. This is on the condition that when the man uttered these words, he intended to divorce her.
6. If he says: "If you carry out a particular action, you are divorced two times, or three times", divorce will take place according to the number that he specified.
7. A man said to his wife: "If you enter this house, you are divorced[4]." She entered the house and divorce took place. However, within her *'iddah*, he decided to keep her or he remarried her. Now if she enters the house, divorce will not take place. However, if he said: "Each time that you enter this house, you are divorced" or "Whenever you enter the house, then each time you are divorced", then in such a case if she enters the house within her *'iddah* or after remarriage, a second divorce will take place. Then, within her *'iddah* or after they remarry, she entered the house for a third time. A third divorce will take place. After this third divorce, it is not permissible for him to remarry her. However, if she marries another man, after separating from him, remarries her first husband, and then enters the house, divorce will not take place.
8. A person said to his wife: "If you carry out a certain action, you are divorced." Before she could carry out that action, he divorced her and separated from her[5]. After some time he remarried the same woman. After marrying her she carried out that action which he had warned her against during their previous marriage. In carrying out this action, divorce will take place. However, if the woman carried out

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[1] Fatawa Hindiyah V-2, P-435. [2] Sharah Al-Bidayah V-2, P-365. [3] Sharah Al-Bidayah V-2, P-354. [4] Hidayah V-2, PP-366, 369. [5] Durr Mukhtar. Shami V-2, P-817.

that action after her first divorce and after completing her *'iddah*, but before remarrying him, then by carrying out that action after remarrying him, divorce will not take place. But if she carries out that action after the divorce but within her *'iddah*, a second divorce will take place.

9. A man said to his wife: "If you experience menses, you are divorced[1]." Then she saw some blood. Upon seeing the blood, we will not pass judgement of divorce. Instead, when she bleeds for three days and three nights, only then will we say that divorce has taken place from the time that her bleeding had commenced. But if the person said: "If you experience one menses, you are divorced", divorce will take place on the completion of her menses.
10. A man said to his wife: "If you fast, you are divorced." The moment she commences her fast, divorce will take place. However, if he says: "If you keep one fast or if you fast for the whole day, you are divorced", then divorce will only take place on the completion of the fast. If she breaks her fast, divorce will not take place.[2]
11. The wife decided to go out of the house. The husband said: "Don't go now." She did not pay any heed to him. Upon this, the husband said: "If you go outside, you are divorced." The ruling in such a case is that if she goes outside at that very time, divorce will take place. But if she goes outside later, divorce will not take place. This is because, when the husband stopped her from going outside, he meant that she should not go now, and does not mean that she must not go outside for the rest of her life.[3]
12. A man said: "The day on which I marry you, you are divorced." Then, he married her at night. Even then, divorce will take place. This is because in our normal conversation this means when I marry you, you are divorced.[4]

Divorce Issued by the Sick

1. While a man was sick, he divorced his wife[5] Prior to the expiry of her *'iddah*, he died. This wife of his is entitled to receive her share of inheritance from the wealth of her husband, whether he had issued one divorce, two or three divorces. And she is still entitled to receive her share of the inheritance. Even it he issued *talaqur raj'i* or *talaqul bain*. If the husband dies after the completion of her *'iddah*, she will not receive any inheritance. Similarly, if the husband does not die from this illness, but recovers and then falls ill again, even then she will not receive any inheritance, whether she had completed her *'iddah* or not.
2. The woman asked for a divorce[6] and the husband complied to her request. Even then, the woman is not entitled to receive any inheritance whether the husband dies within her *'iddah* or after it. However, if he issues a *talaqur raj'i*[7] and passes away within her *'iddah*, she will be entitled to receive her share of the inheritance.
3. During his illness, the man said to his wife: "If you go outside, you are divorced a *talaqul bain*." Then the woman went outside and *talaqul bain* took place. In such a

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[1] Alamgiri V-1, P-452. [2] Sharah Al-Bidayah V-2, P-367. [3] Durr Mukhtar V-3, P-129. [4] Sharah Al- Bidayah V-2, P-346. [5] Sharah Al-Bidayah V-2, P-370. Durr Mukhtar V-1, P-236. Fatawa Hindiyah V-2, P-483. [6] Sharah Al-Bidayah V-2, P-371. Fatawa Hindiyah. This divorce refers to *talaqul bain*.
[7] This is irrespective of whether he gives her a *talaqur raji* without her asking for it, or whether she asked for a *talaqur raji* or a *talaqul bain*.

case she will not receive any share of the inheritance because she is the one who caused this *talaqul bain* to take place.

The husband (while ill) says: "If you eat any food, you are divorced a *talaqul bain*" or "If you offer your *salah*, you are divorced a *talaqul bain.*" In such a case, if the husband dies within her *'iddah*, she will receive her share of inheritance because this divorce did not take place through her choice. Eating food and offering *salah* are necessary obligations, how can she leave them out?

If the husband issues a *talaqur raj'i* and he passes away within her *'iddah*, she will receive her share even in the first example. In short, if she receives a *talaqur raj'i*, she will receive her share in all circumstances if the husband dies within her *'iddah.*[1]

4. A normal, healthy man said to his wife: "When you go out of the house, you are divorced a *talaqul bain.*" She did not leave the house immediately, but went outside when he fell ill. Due to this sickness, he died within her *'iddah.* Even then, she will not receive any share of the inheritance.
5. A normal, healthy man said to his wife: "When your father comes from overseas, you are divorced a *talaqul bain.*" At the time when her father arrived, her husband was ill and died in that very illness. She will not receive any share of the inheritance. But if he said the same thing while he was sick, and passed away within her *'iddah*, she is entitled to receive her share of the inheritance.[2]

Revoking a *Talaqur Raj'i*

1. When the husband issues one or two divorces that are *raj'i*, he has the choice or right to revoke such a divorce before the expiry of his wife's *'iddah.* In such a case, there is no need to renew the *nikah.* The woman has no choice in this matter—he can revoke the divorce whether she agrees or not. But if he issues three divorces, he has no choice of revoking the divorce as explained previously.[3]
2. The method[4] of revoking the divorce is as follows: (i) he could inform her in clear terms: "I am going to maintain you as my wife and I will not let you go[5]." (ii) he could tell her: "I am taking you back into my *nikah*". (iii) he could inform someone else without informing his wife that he has decided to keep his wife and revoked the divorce[6] (iv) he does not say anything verbally, instead he has sexual intercourse with her, kisses her, fondles[7] her, touches her with the passions of youth. In all these cases, she becomes his wife once again and there is no need to renew the *nikah.*
3. When a man decides to revoke the divorce and keep his wife, it is preferable to have a few people as witnesses so that if any differences or problems occur at a later stage, none can deny any claims or make any allegations. If no witnesses are brought, the revocation will still be valid. The object, which was to keep his wife,

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[1] Sharah Al-Bidayah V-2, P-372. Fatawa Hindiyah V-1, P-386. [2] Fatawa Hindiyah V-2, P-486. Sharah Al- Bidayah V-2. P-372. [3] Sharah Al-Bidayah V-2, P-374. [4] The preferable method of revoking a *talaqur raji* is to revoke it verbally, i.e., he must say: "I revoke my divorce which I had uttered". This should be done in the presence of two witnesses. [5] If he only says: "I will not let you go", it will not be valid and will not be revoked. But if he adds: "I am keeping you again" together with the previous words, it will be valid. [6] If he informs someone that he has revoked the divorce, it will not be sufficient. But if he adds that he is keeping his wife, it will be valid. (Sharah Al-Bidayah V-2, P-375.) [7] Alamgiri V-1, P-457.

will be accomplished.[1]

4. If the *'iddah* of the wife has expired and then the husband decides to revoke the divorce, it will not be possible. Now, if the wife agrees and is happy to go back to her husband, the *nikah* will have to be renewed. He cannot keep her without remarrying her. Even if he keeps her, it will not be permissible for the wife to live with him.[2]
5. The *'iddah* of *talaq* for the woman who experiences the monthly menstrual periods is three menstrual periods. When she completes three menstrual periods, her *'iddah* expires. At the end of her third menstrual period, if she stops bleeding on the completion of the tenth day, then from that very moment her *'iddah* will expire and the right of revoking the divorce, which the husband possessed, will be forfeited, the woman may already have had a bath or not. However, at the end of her third menstrual period, if she stopped bleeding before 10 days, then as long as she does not have a bath or as long as no *salah* becomes *wajib* on her, the husband will have the right of revoking the divorce and she will become his wife once again. But if she has a bath once the bleeding stops or she did not have a bath, but one *salah* time passed and she did not offer her *salah* in that time (i.e. *qadha* of one *salah* became *wajib* on her), then in both cases the right of the husband will be forfeited. Now he cannot keep her without remarrying her.[3]
6. If a man divorces a woman with whom he has not engaged in sexual intercourse as yet, even though he may have met her in private or seclusion, then by divorcing her once, he does not have the right of revoking this divorce. This is because the divorce that she gets in this case is actually a *talaqul bain*, as has been mentioned previously. Understand this well.[4]
7. The couple met in privacy but the man confesses that he did not engage in sexual intercourse with her. If he divorces her after this confession of his, he does not have the right to revoke his divorce.[5]
8. When a woman receives one or two *talaqs* that are *raj'i* (revocable), i.e. in which the husband has the right of revoking his divorce, it is preferable for such a woman to beautify herself and adorn herself with beautiful clothes; perhaps her husband will be attracted towards her and thereby revoke his divorce. But if she knows that he has no intention of revoking the divorce, it will be preferable that when he enters the house he should cough, clear his throat etc. so that if her body is exposed, she could cover it quickly and his sight does not fall on her private parts[6] Once her *'iddah* expires, she should go and live elsewhere.
9. If the man has not revoked his divorce as yet, it is not permissible for him to take his wife on any journey nor is it permissible for her to go with him.[7]
10. A woman has received one or two *talaqul bain*, i.e. a divorce that is irrevocable. The rule with regard to her is that if she wishes to marry another man, she should do so after the expiry of her *'iddah*. It is not permissible for her to marry another man within her *'iddah*. But if she wishes to marry the same man (i.e. her husband who has divorced her), she can marry him within the *'iddah* as well.[8]

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[1] Majma' Al-Anhar V-1, P-433. [2] Thalabi V-2, P-257. [3] Alamgiri V-1, P-500. [4] Durr Mukhtar V-1, PP-747, 748. [5] Durr Mukhtar V-2, P-881. [6] Majma' Al-Anhar V-1, P-437. This is because if his sight falls onto the internal area of her private parts and he looks at them with lust, the divorce will be revoked. Since he has no intention of revoking his divorce, she should take precautions that his sight does not fall on her private parts. [7] Fatawa Hindiyah V-2, P-493. [8] Sharah Al-Bidayah.

'Ila' or Taking an Oath not to Approach One's Wife

1. A person takes an oath and says: "I swear by Allah that I will not engage in sexual intercourse", "I swear by Allah that I will never have sex with you", "I take an oath that I will not have sex with you." Or, he takes an oath that is similar in meaning to the above-mentioned oaths. The rule with regard to this is that if he does not engage in sexual intercourse with her, *talaqul bain* will take place on the expiry of four months[1] Without remarrying, they cannot live as husband and wife. But if the husband breaks his oath within four months and has sexual intercourse with his wife, divorce will not take place. However, he will have to pay the *kaffarah* for breaking his oath. In *Shari'ah*, such an oath is called *'ila'* (which literally means "oath").[2]
2. A person did not take an oath of not having sex with his wife forever, instead he took an oath that he will not engage in sexual intercourse for a period of four months and said: "I swear by Allah that I will not have sex with you for four months." Even by specifying such a period, *'ila'* will be considered and the same rule will apply, i.e. if he does not engage in sexual intercourse with her within four months, *talaqul bain* will take place. If he engages in sexual intercourse within four months, he will have to pay *kaffarah*[3] The rules relating to *kaffarah* will be explained in a later chapter—'Insha' Allah.
3. If a person takes an oath of not having sex with his wife for a period of less than four months, *'ila'* will not be considered. Even if the oath is taken for just one day less than four months, *'ila'* will not be considered. However, if he takes an oath for a specified period (less than four months) and then breaks this oath by engaging in sexual intercourse before the expiry of the specified period, he will have to pay *kaffarah* for breaking the oath. If he does not engage in sexual intercourse, divorce will not take place and his oath will be fulfilled.[4]
4. A person had taken an oath of four months and did not break it. On the expiry of four months, divorce took place. After the divorce, he remarried the very same woman. After the *nikah*, if they do not engage in sexual intercourse for a period of four months, there will be no harm in this and no divorce will take place.[5]

   A person had taken an oath forever by saying: "I take an oath that I will not have sex with you" or "I swear by Allah that I will never have sex with you". He did not break this oath of his, on the expiry of four months, divorce took place, thereafter he remarried her and after the marriage they did not engage in sexual intercourse for four months. A second divorce will now take place. If he remarries the same woman for a third time, the same rule will apply over here as well. That is, if they do not engage in sexual intercourse for a period of four months after remarrying for this third time, a third divorce will take place. Now he will not be able to remarry her unless she first marries another man. However, had they engaged in sexual intercourse after the second or third *nikah*, the oath would have broken and no divorce would have taken place. However, he would have had to pay the *kaffarah* for breaking his oath.
5. Furthermore, if three divorces took place in the three *nikahs*, then the woman

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[1] Wherever mention of months appears, it refers to the lunar months. [2] Sharah Al-Bidayah V-2, P-381.
[3] Sharah Al-Bidayah V-2, P-381. [4] Sharah Al-Bidayah V-2, P-382. [5] Sharah Al-Bidayah V-2, P-382.

married another man, after being divorced from him and completing her *'iddah* she remarried her first husband, and again he did not engage in sexual intercourse with her. Now, divorce will not take place irrespective of how long he abstains from having intercourse with her. However, if and when he engages in sexual intercourse with her, he will have to pay the *kaffarah* for breaking his oath because he had taken the oath that he will never engage in sexual intercourse and now he has broken this oath.

6. If a man issues a *talaqul bain* to his wife and thereafter takes an oath that he will not have sex with her, it will not be *'ila'* Now if he remarries her and does not engage in sexual intercourse, divorce will not take place[1]. However, if he engages in sexual intercourse, he will have to pay *kaffarah* for breaking his oath. But if the man issues a *talaqur raj'i* and within the *'iddah* he takes an oath that he will not have sex with his wife, it will be *'ila'* Now if he revokes his divorce and does not engage in sexual intercourse, divorce will take place after four months. But if he has sex with her, he will have to pay *kaffarah* for breaking his oath.
7. A man did not take an oath on Allah. Instead, he said: "If I have sex with you, you are divorced." This will still be considered to be *'ila'*. If he has sex with her, a *talaqur raj'i* will take place and in such a case, he will not have to pay the *kaffarah* for breaking his oath. If he does not engage in sexual intercourse, a *talaqul bain* will take place after four months.

   The man says: "If I have sex with you, one *Hajj*, one fast, Rs.1 in charity, one *qurbani*, etc. will become incumbent upon me." In all these cases, *'ila'* will be considered. If he engages in sexual intercourse, he will have to fulfil whatever oath he had taken and it will not be necessary to pay any *kaffarah*. If he does not engage in sexual intercourse, divorce will take place after four months.[2]

Khula' or Divorce at the Instance of the Wife

1. If it is not possible to bring about any conciliation between husband and wife and the husband even refuses to divorce her, it is permissible for the wife to give some money or her mahr to her husband and tell him to let her go in exchange for that money. Or, she could ask him to let her go in exchange for the *mahr* that he is still owing her. In answer to her request, the husband says: "I let you go." In saying so, one *talaqul bain* takes place. The man does not have the right to keep her back or to revoke his divorce.

   However, if the husband did not answer to her request in that very place and instead he stood up and began walking or, he did not get up but the wife stood up and began walking about, and only then did the husband say: "Okay, I let you go", in such a case this is not considered. The request and the reply to it have to be uttered in one place. Separating from one's husband in such a manner is referred to *khula'* in *Shari'ah*.[3]
2. The man says: "I grant you *khula'*" and the woman replies: "I accept." *Khula'* takes place. But if the woman did not reply at that very place—instead, she stood up or did not even accept his *khula'*, it will not be considered[4] However, if the wife

[1] Alamgiri V-1. P-509. Sharah Al-Bidayah V-2. P-383. [2] Sharah Al-Tanweer V-1. P-242. Sharah Al-Bidayah V-2. P-353. [3] & [4] Durr Mukhtar. Radd Al-Muhtar V-1. P-244.

remained seated in her place and the man stood up after having said this, and the woman accepts the *khula'* after he stood up, even then *khula'* takes place.[1]

3. The man says: "I grant you *khula'*" and the woman accepts[2] There was no mention of any money or any other monetary compensation on the part of the husband or the wife. Even then, whatever the man was owing to his wife or whatever the wife was owing to her husband will be forgiven. If the man still had a balance of the *mahr* to pay, it will be forgiven. If the woman has already received the total amount due to her, she does not have to return anything to the man. Despite all this, the man will have to feed, clothe and provide shelter to her until the end of her *'iddah*. However, if the woman had said that she will not even take advantage of these benefits during her *'iddah*, then they will also be forgiven.
4. When granting *khula'*, mention of monetary compensation was also made, e.g. the man says: "I grant you *khula'* in exchange for Rs.100." The woman accepted this. *Khula'* will be valid and it will be *wajib* on the woman to pay the Rs.100. She will have to pay this Rs.100 whether she has received her *mahr* in full or not. If she had not received her *mahr* as yet, she will not receive it now because it is considered to be forgiven due to her acceptance of the *khula'* [3]
5. If the conflict between husband and wife has been caused by the husband, it will be unlawful and a major sin for him to grant *khula'* in exchange for money or in lieu of the *mahr* that he is still owing. If he happens to take any money, it is unlawful upon him to utilise it. But if it is the wife's fault alone, he should grant *khula'* in exchange for the *mahr* alone, and not taken compensation in excess of the *mahr*. If he takes more than the *mahr*, it will not be a good thing though there is no sin in taking more.[4]
6. The woman was not happy about *khula'* The man forced her and compelled her to take *khula'* In other words, he beat her and threatened her into taking *khula'* In such a case, divorce will take place but it will not be *wajib* on the woman to give any monetary compensation. If the man had an outstanding amount of *mahr* to pay, this will also not be forgiven (he will have to pay it to her).[5]
7. All the above rules will apply only when the word *khula'* was mentioned or the following was said: (i) "Leave my life in exchange for Rs.100, Rs.1000, etc.", (ii) "Leave me in exchange for my *mahr*."[6]

   If the above-mentioned was not said and instead, the word divorce was used, e.g. she says: "Divorce me in exchange for Rs.100", this will not be *khula'*. If the man grants a divorce in exchange for that money, one *talaqul bain* will take place. In such a case, no rights or debts will be forgiven—neither those that the man has to fulfil nor those that the woman has to fulfil. If the man had not paid the mahr as yet, it will not be forgiven and the woman can claim it while the man will take the Rs.100 from the woman.
8. The man says: "I am divorcing you in exchange for Rs.100." This will be dependent on the acceptance of the woman. If she does not accept, divorce will not take place. If she accepts, one *talaqul bain* will take place. However, if she accepts after having changed her place, divorce will not take place.[7]

[1] Radd Al-Muhtar P-870. [2] Shami V-2. P-570. [3] Hidayah V-2. P-384. [4] Hidayah V-2. P-384. Alamgiri V-2. P-508. [5] Durr Mukhtar V-1. P-246. [6] Hidayah V-2. P-385. Radd Al-Muhtar V-2. P-865. [7] Hidayah V-2. P-387. Shami V-2. P-558.

9. The woman says: "Divorce me!" The man replies: "Forgive me from paying your *mahr* and all the other debts that I owe you, only then will I divorce you." Upon this, the woman replied: "Okay I forgive you." Thereafter, the man did not divorce her. In such a case, nothing will be forgiven and he will still have to pay her all the money that he owes. If he divorces her in that very place, he will be absolved from paying her anything.[1]
10. The woman says: "Give me three divorces in exchange for Rs.300." In reply to this, the man gives her only one divorce. In such a case, he will receive only Rs.100. If he gives her two, he will receive Rs.200. If he gives all three divorces, the woman will have to give Rs.300. In all these cases, the divorces that will take place will be *talaqul bain*, because the divorce is in exchange for some money.[2]
11. An immature boy and a lunatic cannot make *khula'* with his wife.[3]

Zihar or Likening the Wife to One's Mother

1. A man says to his wife: "You are equal to my mother.","To me, you are equal to my mother", "According to me, you are equal to my mother", "According to me, now you are similar to my mother or like my mother" In all the above cases, look at the intention of the man and what did he mean by these words. If he meant that she is similar or equal to his mother in respect and piety or that she is absolutely old just like his mother, equal in age to her, etc. then there will be nothing wrong in saying all these things and no rule will be enforced. Similarly, if he did not intend anything at the time of uttering these words or did not mean what he said but merely blurted these words out, even then no rule will be enforced.
   However, if the man intended divorce when he uttered these words or intended separating from his wife, then one *talaqul bain* will take place.
   The man did not intend to divorce her or separate her, but merely intended to inform her that: "Although you are my wife and although I am not breaking up this *nikah*, I will not have sex with you. I am making sex with you unlawful upon myself, you can merely eat, clothe yourself and live with me—that is all." In short, he did not intend divorcing her but merely made sex with her unlawful upon himself. In *Shari'ah*, this is called *zihar*.
   The rule with regard to *zihar* is that this woman will remain in his *nikah*. However, as long as the man does not pay *kaffarah*, he cannot engage in sexual intercourse with her, he cannot touch her with the passions of youth, he cannot fondle her or kiss her, etc. All this will be unlawful. As long as he does not pay the *kaffarah*, that woman will remain forbidden to him irrespective of how many years pass. Once he pays the *kaffarah*, they can now live as husband and wife without having to renew the *nikah*. The *kaffarah* for *zihar* is given in the same manner that the *kaffarah* for not fasting is given.
2. If the man engages in sexual intercourse before giving the *kaffarah*, he will be committing a major sin. He must repent to Allah, seek His forgiveness and make a firm resolution that he will not engage in sexual intercourse again without having given the *kaffarah*. As for the woman, she should ensure that as long as he does not pay the *kaffarah*, she should not allow him to approach her.[4]

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[1] Shami V-2, P-566. [2] Hidayah V-2. P-386. [3] Shami V-2, P-558. [4] Sharah Al-Bidayah V-2. P-389. Sharah Al-Tanweer V-1. P-349.

3. If a man equals or likens his wife to his sister, daughter, aunt or any other woman with whom *nikah* is forbidden forever, the same rule will apply.[1]
4. A man says: "To me, you are equal to a pig." If his intention was that of divorce or separating her, divorce will take place. If he intended *zihar*, i.e. he did not mean to divorce her but actually intended to make sexual intercourse with her unlawful upon himself, then in such a case no rule will apply. Similarly, no rule will apply if he had no intention at all.[2]
5. If the man does not engage in sexual intercourse for four months or more after pronouncing the *zihar* and has not paid the *kaffarah* as yet, divorce will not take place, i.e. it will not be *'ila'*.[3]
6. As long as the *kaffarah* is not fulfilled, it is not unlawful to look at the wife or to converse with her. However, it is not permissible to look at her private parts.[4]
7. A man did not pronounce the *zihar* forever. Instead, he specified a certain period of time, e.g. he says: "To me, you are equal to my mother for four months or for one year." In such a case, *zihar* will be considered for the period that he specified. If he wishes to engage in sexual intercourse within this specified period, he will have to pay *kaffarah*. If he engages in sexual intercourse after the specified period, he does not have to pay anything and his wife will be lawful for him.[5]
8. Just as in divorce, if a man says *'Insha' Allah* immediately after pronouncing the *zihar*, it will not be considered and no rule will apply.[6]
9. An immature boy or a lunatic cannot pronounce the *zihar*. If they pronounce it, it will not be considered. Similarly, if a man pronounces the *zihar* to a woman who is not his wife, it will not be considered. It will still be permissible for him to marry such a woman.[7]
10. If the *zihar* is pronounced several times, e.g. a person says: "To me, you are equal to my mother" and he says this two or three times, then each time that the *zihar* is pronounced, a separate *kaffarah* will have to be paid. However, if the person repeated the *zihar* merely to emphasise it and did not intend pronouncing several *zihars*, he will only have to pay one *kaffarah*.[8]
11. If a man has more than one wife and pronounces the *zihar* to more than one wife, he will have to pay a separate *kaffarah* for each wife.[9]
12. When pronouncing the *zihar*, a man did not use the words: "equal", "similar", "like" Instead, he said: "You are my mother" or "You are my sister". This will not be *zihar* and his wife will not become unlawful on him. However, to say so is a sin. Similarly, it is not good to address one's wife by shouting: "My sister! Do such and such work for me!" Despite this being a sin and an evil habit, it is not *zihar*.[10]
13. A man says: "If I keep you, it's like keeping my mother", "If I have sex with you, it's as though I am having sex with my mother". *Zihar* is not considered.[11]
14. A man says: "You are unlawful upon me just as my mother is unlawful upon me[12]." If he intended divorce, it will take place. If he intended *zihar* or did not intend anything, *zihar* will take place. Sexual intercourse with her will be permissible after fulfilling the *kaffarah*.[13]

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[1] Alamgiri V-1. P-531. [2] Radd Al-Muhtar V-2. P-949. [3] Radd Al-Muhtar V-2. P-949. [4] Fatawa Hindiyah V-1. P-531. [5] Alamgiri V-2. P-533. [6] Alamgiri V-2. P-534. [7] Alamgiri V-2. P-531. [8] Alamgiri V-1. P-534. [9] Alamgiri V-1. P-534. [10] Alamgiri V-2. P-533. [11] & [12] Alamgiri V-2. P-532. [13] If the man intended *ila'*, it will be considered.

Kaffarah

1. The *kaffarah* for *zihar* is the same as that which was mentioned for fasting. There is no difference between the two. We have mentioned these rulings in detail elsewhere in *Bahishti Zewar*. Please refer to them. A few necessary matters which were not mentioned previously will be mentioned here.[1]
2. If the man has the strength, he should fast consecutively for 60 days. He should not miss any fasts in-between. As long as he does not complete these fasts, he should abstain from engaging in sexual intercourse with his wife. If he engages in sexual intercourse with that wife (i.e. the wife on whom he had pronounced *zihar*), he will have to recommence keeping the 60 fasts. This is irrespective of whether he engages in sexual intercourse with her at night, during the day, intentionally or forgetfully. The same rule will apply in all cases.[2]
3. If a person commences fasting on the first day of a particular month (Islamic month), he should continuously fast until the end of two months. This is irrespective of whether the months are of 30 days each, whereby he completes the 60 days, or whether they are less than 30 days each. In both cases, the *kaffarah* will be fulfilled. However, if he did not commence fasting at the beginning of the month, he will have to fast for a full 60 days.[3]
4. If a man was fulfilling the *kaffarah* by fasting and forgetfully engages in sexual intercourse with his wife prior to completing his *kaffarah*, he will have to repeat his *kaffarah*.[4]
5. If a man or woman does not have the strength to fast, he / she should feed 60 poor persons with two meals. Alternatively, he / she could give them dry groceries. If he / she engages in sexual intercourse before he / she can complete feeding all the poor persons, he / she will be committing a sin. However, he / she does not have to repeat this *kaffarah*.[5]
   The different methods of feeding poor persons that have been mentioned in the relative chapter are applicable over here as well.
6. A man had to fulfil two *kaffarahs* for two *zihars*. He gave approximately 4 kilos of wheat to each of the 60 poor persons under the misunderstanding that he is actually giving each person 2 kilos for each *kaffarah*. Even then, only one *kaffarah* will be fulfilled and the other will still be outstanding. However, if the person had to fulfil two *kaffarahs*; one for *zihar*, and the other for fasting; then both his *kaffarahs* will be valid even if he fulfils them together.[6]

Li'an—Allegation of Adultery

When the husband accuses his wife of adultery or rejects a particular child as being his own child, then both the husband and wife have to go to a *Shar'i* judge[7] The judge will ask both of them to take an oath. First, the husband will take the following oath: "I make Allah my witness and say that I am speaking the truth with regard to the act for which I have accused her." He should take this oath four times. The fifth time he must say: "If I am lying, may Allah's curse descend upon me."

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[1] Sharah Al-Bidayah V-2. P-391. [2] Fatawa Alamgiri V-1, P-512. [3] Fatawa Alamgiri V-1, P-537, [4] Sharah Al-Bidayah V-2. P-394. [5] Sharah Al-Bidayah V-2, P-394. Durr Mukhtar V-1, P-250. [6] Sharah Al-Bidayah V-2. P-395. [7] Sharah Al-Bidayah V-1, PP-396, 398.

When the husband completes this, the wife must say the following four times: "I make Allah my witness and say that he is lying with regard to the act for which he is accusing me of." The fifth time she must say: "If he is truthful in this accusation, may the wrath of Allah descend upon me."

Once both of them take this oath, the judge will separate them and one *talaqul bain* will take place. The child will not be attributed to this husband, but will be given in the care of the mother. In *Shari'ah*, this oath and counter-oath is known as *li'an.*

Disappearance of the Husband

When a woman's husband disappears or goes missing and it is not known whether he is alive or dead, then such a woman cannot enter into a second marriage. Instead, she should remain waiting in the hope that her husband will return. When she remains waiting until such a time that her husband must have reached 90 years of age, we will give the ruling that he must have died by now. Based on this, if a woman is still young and she wishes to remarry, she must wait until her husband's age must have reached 90, thereafter she must complete her *'iddah*, and then she can enter into a second marriage. However, the condition for this is that the ruling that her first husband must have died by now will have to be passed by a Shar'i judge.[1]

'IDDAH

'Iddah After *Talaq*

1. When the husband divorces his wife or their *nikah* is annulled through *khula'*, *zihar*, *'ila'* or any other way, or the husband dies then in all these cases the woman has to remain in a house for a certain period of time[2] As long as this period does not expire, she cannot go to any other place (without strong excuse) and she cannot marry another man. Once this period expires, she may do whatever she wishes. This period of waiting is known as *'iddah.*
2. When the husband divorces his wife, she will have to live in that very house where she received the divorce until the end of three menstrual periods. She must not leave that house during the day or at night. And she cannot make *nikah* with anyone else. Once she completes three menstrual periods, her *'iddah* will be complete and she may go wherever she wishes. This rule will apply irrespective of whether the man issued one divorce, two or three divorces and whether he issued a *talaqul bain* or a *talaqur raj'i.* The same rule will apply in all cases.[3]
3. If a young girl who has not commenced experiencing menses, or an old woman whose menses have terminated is divorced, then their *'iddah* will be three months.

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[1] This is according to the Hanafi School of Thought. However, the present day *fatwa* has been issued on the basis of the Maaliki School of Thought. That is, once her husband disappears and she wishes to remarry, she must approach a *Sharai* judge (in the South African context, she must approach the *Jamiatul Ulama*) and the judge, after exhaustive search, will pass official judgement of his death or disappearance. Following this judgement, she will wait for a period of four years and then observe the *iddah* of four months and ten days, after which she may remarry. For further details, refer to *Al-Hilatun Najizah lil Hilyalatul ajizah* in which such issues are discussed for which resort is had to the rulings of Imam Maalik رحمة الله عليه.

[2] Alamgiri V-1, P-549. [3] Alamgiri V-1, P-549, Sharah Al-Bidayah V-2, P-408.

They must observe the *'iddah* for three months and then they may do whatever they wish.[1]

4. A young girl who has not commenced experiencing menses as yet was divorced. She therefore commenced her *'iddah* on the basis that it will be three months. However, after a month or two she began experiencing menses. Her *'iddah* will now be calculated from the time that her menses commences. She will therefore have to remain in *'iddah* until the completion of three menstrual periods. Her *'iddah* will not be over until three menstrual periods are over.[2]
5. If a woman is pregnant and her husband divorces her, she will have to remain in that house until she delivers her child. This is her *'iddah*. When she delivers her child, her *'iddah* will expire. Even if she delivers her child a few days after being divorced, her *'iddah* will expire.[3]
6. If a woman is divorced while she is in her menses, this menses will not be considered. Her *'iddah* will only be complete on the expiry of three additional menstrual periods after the menses that she is presently experiencing.[4]
7. The *'iddah* for divorce is only compulsory on the woman who is divorced after her husband had engaged in sexual intercourse with her or, they did not engage in sexual intercourse but they met in privacy and solitude and then her husband divorces her. This is irrespective of whether they met in such a way that the total *mahr* becomes *wajib* or in such a way that the total *mahr* does not become *wajib*[5] In both cases, she will have to observe the *'iddah*.
   If they did not meet in privacy and solitude and the person divorces her; she does not have to observe the *'iddah*.[6]
8. A man mistakenly engaged in sexual intercourse with another woman thinking her to be his wife. Then it became known that she was not his wife. This woman will also have to observe the *'iddah*. As long as she does not complete her *'iddah*, she cannot even engage in sexual intercourse with her actual husband nor can she permit him to do so. If they engage in sexual intercourse, both of them will be sinning. The *'iddah* of such a woman is the same as that mentioned above. If the woman falls pregnant (due to the intercourse with that man), she will have to observe the *'iddah* until she delivers the child. This child will not be illegitimate. His lineage will be correct, he will be attributed to the man who had engaged in sexual intercourse with this woman.[7]
9. A man married a woman illegally, e.g. he marries a woman and later he learns that her husband is alive and that he (i.e. her husband) had not divorced her. Or, this man and this woman come to know that they had drank the milk of the same woman when they were infants. The rule in this regard is that if the man had engaged in sexual intercourse with her, and after learning the truth, they were separated, she will still have to observe the *'iddah*. From the moment the man repents and chooses to separate this wife, her *'iddah* will commence. If they did not engage in sexual intercourse, *'iddah* will not be *wajib*. In fact, if they had met in

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[1] Alamgiri V-1. P-550. [2] Alamgiri V-1. P-550. [3] Alamgiri V-1. P-551. [4] Sharah Al-Bidayah V-1. P-405. Durr Mukhtar V-1. P-257. Alamgiri V-1. P-550. However, it is a sin to divorce a woman experiencing menses. [5] For further details refer to the chapter on *Mahr*. [6] Hidayah V-2. P-306.
[7] Alamgiri V-1. P-550. Sharah Al-Bidayah V-1. P-404. Durr Mukhtar P-236.

privacy and solitude, even then the *'iddah* will not be *wajib*. *'Iddah* will only be *wajib* if they had engaged in sexual intercourse.[1]

10. Feeding and clothing the woman while she is observing her *'iddah* is *wajib* on the very man who divorced her[2]. This will be explained in detail in a later chapter 'Insha' Allah.
11. A person issued a *talaqul bain* or three divorces to his wife[3]. Then, while she was in her *'iddah*, he mistakenly engaged in sexual intercourse with her. Because of this, one additional *'iddah* becomes *wajib* on her. She will have to observe the *'iddah* for an additional three mesntrual periods[4]. On the completion of these three additional menstrual periods, both her *'iddahs* will be completed.
12. A person issued a *talaqul bain* and he is also living in the house in which the woman is observing her *'iddah*. She will have to observe strict *hijab* with him.[5]

'Iddah After Death of the Husband

1. A woman's husband passed away. She must now observe the *'iddah* for four months and ten days. She must live in the house in which she was staying at the time of her husband's death. It is not permissible for her to go out of that house. However, if a woman is very poor and does not have the resources to lead a normal life, and she takes up a job of cooking for someone or takes up some other similar job, it will be permissible for her to leave her house. However, she will have to spend the night in her home.[6]
   This *'iddah* is applicable irrespective of whether sexual intercourse had taken place or not, whether they had met in privacy or not, and whether she experiences menses or not. In all cases, she will have to observe the *'iddah* for four months and ten days.
   However, if the woman was pregnant at the time of her husband's death, her *'iddah* will be over the moment she gives birth to the child. There is no need to calculate according to the number of months. Even if she delivers the child a few hours after her husband's death, her *'iddah* will be complete.
2. The woman who is observing her *'iddah* can live in any part of the house. The custom of setting aside a specific place and setting aside a specific bed for mourning, and remaining there in mourning and refusing to come out of that place is all nonsense and meaningless. Customs of this sort should be given up.[7]
3. The husband was an immature child[8]. At the time when he passed away, his wife was pregnant. Even in this case her *'iddah* will be until she delivers the baby. However, this child is illegitimate. It will not be attributed to the husband.
4. If the husband passed away on the first day of the lunar calendar and his wife was not pregnant, her *'iddah* will be four months and ten days. If he did not pass away on the first day, she must calculate each month as 30 days and after the completion of four months and 10 days her *'iddah* will be complete.[9]
   The same rule applies to the *'iddah* after divorce. That is, if the woman does not experience menses nor is she pregnant, and her husband divorces her on the first

[1] Sharah Al-Tanweer V-1. PP-255. 257. [2] Sharah Al-Bidayah V-2. P-423. [3] Sharah Al-Bidayah V-2. P-405. [4] That is. from the time that they engaged in sexual intercourse. three menstrual periods must be completed. [5] Alamgiri V-2. P-551. [6] Alamgiri V-2. P-545. [7] Alamgiri V-2. P-551. [8] Sharah Al- Bidayah V-2. P-404. Durr Mukhtar V-2. P-256. [9] Alamgiri V-1. P-543. Radd Al-Muhtar V-2. P-603.

day of the lunar calendar, she must calculate three months according to the lunar calendar. This is irrespective of whether the months are of 29 days or 30 days. If she was not divorced on the first day, she must calculate 30 days for each month until she completes three months.

5. A person's *nikah* was performed in an unlawful manner, e.g. the marriage was performed without any witnesses. Or, a woman married her brother-in-law while her sister was still married to him. Then, the husband passed away. Such a woman whose *nikah* was not valid must not observe the *'iddah* of four months and 10 days. Instead, she must observe the *'iddah* of three menstrual periods after her husband's death. If she does not experience any menses, she must observe the *'iddah* for three months. If she is pregnant, then until she delivers the child.[1]
6. While a person was ill, he issued a *talaqul'bain* to his wife. Before she could complete the *'iddah* of *talaq*, her husband passed away. In such a case we will have to see which of the two *'iddahs* (*'iddah* after *talaq* or *'iddah* after death) will take longer to complete. She will have to observe the *'iddah* that will take longer to complete.
   If the husband issued a *talaqur raj'i* and he passed away prior to his wife completing her *'iddah*, it will be necessary on such a woman to observe the *'iddah* for death. (i.e. four months and 10 days).[2]
7. A woman's husband passed away but she did not receive the news of his death. She only received the news after four months and 10 days. In such a case her *'iddah* will be complete. It is not necessary to observe the *'iddah* from the time one receives the news. Similarly, if the husband divorces his wife and she does not know of this until after some time. When she is informed of this the *'iddah* which she would have had to observe had already expired. Her *'iddah* is also complete and there is no need to observe the *'iddah* now.[3]
8. A woman had left her house for some work or to visit her neighbour. While she was away, her husband passed away. She should immediately return from that place and remain in the house in which she had been living all along (with her husband).[4]
9. When a woman is observing the *'iddah* after the death of her husband, she is not entitled to receive any food, clothing, etc. She must spend her own money for this purpose.[5]
10. In certain places there is a custom of observing the *'iddah* for a full year after the death of the husband. This is absolutely forbidden.[6]

Mourning for the Dead

1. When a woman has been issued a *talaqur raj'i*, her *'iddah* is that she cannot leave her home until the expiry of the period of *'iddah* nor can she marry anyone in this period. It is permissible for her to beautify and adorn herself.[7]
   As for the woman who has been issued three *talaqs*, one *talaqul bain*, or her *nikah*

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[1] Alamgiri V-1, P-551. [2] Durr Mukhtar V-1, P-256. Hidayah V-2, P-403. [3] Sharah Al-Bidayah V-2, P-405. Sharah Al-Tanweer V-1, P-257. [4] Sharah Al-Tanweer V-1, P-260. Sharah Al-Bidayah V-1, P-409. [5] Sharah Al-Bidayah V-1, P-273. Sharah Al-Tanweer V-1, P-273. [6] Mishkat V-1, P-289. (*Hadith*). [7] Hidayah V-2, P-407.

has broken in some other way—the ruling in all these cases is that such a woman cannot leave her home until the expiry of her *'iddah*, she cannot marry anyone in this period nor can she beautify or adorn herself. All these things are forbidden to her. Abstaining from this self-beautification and remaining in a dishevelled and unkempt manner is known as mourning.

2. As long as the *'iddah* is not completed, it is forbidden to carry out the following acts:[1]
   (a) to apply perfume
   (b) to scent clothing
   (c) to wear jewellery and ornaments
   (d) to wear or suspend flowers (eg. from the hair)
   (e) to apply antimony
   (f) to redden the mouth by eating betel leaves
   (g) to rub tooth powder (with the intention of colouring the teeth)
   (h) to apply oil to the head
   (i) to comb the hair
   (j) to apply henna
   (k) to wear beautiful clothes
   (l) to wear silk, dyed or colourful clothes.

   However, if the clothes are not decorative, it will be permissible to wear them irrespective of what colour they may be. The condition is that they must not be clothes that are used to beautify oneself.
3. If a woman who is in mourning experiences a headache and therefore feels it necessary to apply oil on her head, she may do so as long as the oil is free of any fragrance[2] It is also permissible to apply atimony if it is applied as a medication. However, this antimony will have to be applied at night and removed the following morning. It is also permissible to massage the head or to have a bath. When necessary, it is also permissible to comb the hair, e.g. after massaging the head or in order to remove some lice that may have fallen onto the head. However, she should not allow her hair to hang down over her face or forehead in a stylish way nor should she use a very fine comb[3] which causes the hair to become smooth and glossy. Instead, she should use a comb with large teeth so that no beauty may become apparent.
4. Mourning the death of the husband is only *wajib* on a woman who is mature and not on an immature girl. All the above restrictions and prohibitions are permissible for an immature girl but, she is still prohibited from leaving the home or entering into another marriage.[4]
5. Mourning is not *wajib* on a woman who had entered into an invalid marriage, whose *nikah* was not performed in the proper manner and was therefore separated from her husband or her husband passed away.[5]

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[1] Durr Mukhtar V-1, P-259. Alamgiri V-2, P-340. [2] Hidayah V-2, P-408. Fatawa Hindiyah V-2, P-549. [3] In other words, if a large comb will suffice, a fine comb should not be used because a fine comb causes the hair to look beautiful and attractive. However, if there is the need to use a fine comb in order to get rid of lice, it will be permissible to use it and it will not be considered to be a means of beautification. [4] Hidayah V-2, P-408. Durr Mukhtar V-1, P-259. [5] Hidayah V-2, P-408. Durr Mukhtar V-1, P-259.

6. It is not permissible for a woman to mourn the death of anyone apart from her husband. However, if her husband does not stop her, it will be permissible to mourn the death of one of her close relatives for up to three days and not more. It is absolutely unlawful to mourn for more than three days. If her husband prevents her from mourning even for three days, she cannot do so for these three days as well.[1]

Feeding and Clothing the Wife

1. It is *wajib* on the man to provide his wife with food and clothing. Irrespective of how rich she may be, the responsibility of feeding, clothing and providing shelter to the wife rests entirely on the shoulders of the husband.[2]
2. If the *nikah* has been performed but she has not gone to live with her husband as yet, she can still claim for food and clothing. However, if the husband wished to take her to his house and she did not go or was not sent by her parents, then as long as she does not go, she will not be entitled to ask for food or clothing.[3]
3. The wife is so young that she is incapable of engaging in sexual intercourse. Despite this, if the husband takes her to his house so that she may be able to fulfil the domestic tasks or to merely please himself, then in such a case it will be *wajib* on him to provide her with food and clothing. If he does not keep her and instead sends her to her parent's home, it will not be *wajib* on him. If the husband is young and immature and the wife is mature, she will be entitled to receive food and clothing.[4]
4. The man did not give the *mahr* that is normally given in the beginning. The woman therefore refuses to go and live with him. She will have to be provided with food and clothing. But if she refuses to go to his house without any valid reason, she will not be entitled to receive any food or clothing. She will be given that from the time she goes to him.[5]
5. For as long as she stays at her parent's home with the permission of her husband, she can ask her husband to provide her with food and clothing.[6]
6. A woman falls ill. While she is ill, she is still entitled to receive food and clothing from her husband. This is irrespective of whether she falls ill at his house or at her parent's house. However, if the husband asks her to come and live with him while she is ill and she refuses to go, she will not be entitled to receive any food or clothing from him.
   While she is ill, she will only receive expenses for her food and clothing. It is not *wajib* on the husband to provide her with medication or to pay the doctor for her treatment. She has to bear the expenses herself. However if the husband provides it, it will be his goodwill.[7]
7. A woman went on *Hajj*. During this period it is not *wajib* on the man to give her any food or clothing expenses. But if the husband accompanies her as well, he will have to provide her with food and clothing as well. However, it will only be *wajib* on him to provide the food and clothing that used to normally cost him at home. Any extra expenses in this regard will have to be borne by her. Providing for the costs of transportation is also not the responsibility of the husband.[8]

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[1] Shami V-2, P-681. Durr Mukhtar V-1, P-259. [2] Alamgiri V-2, P-560. [3] Fatawa Hindiyah V-2, P-560. [4] Sharah Al-Bidayah V-2, P-418. [5] Fatawa Hindiyah V-2, P-560. [6] Sharah Al-Tanweer. Radd Al- Muhtar V-2, P-998. [7] Sharah Al-Tanweer. Radd Al-Muhtar V-2, P-998. [8] Alamgiri V-2, P-562.

8. In providing food and clothing, the financial position of both will have to be considered. If both are rich, she will receive the food and clothing which rich people are accustomed to. If both of them are poor, she will receive that of poor people. If the husband is poor while the wife is from a rich family or vice versa, she will receive food and clothing that is of an average quality and price. In other words, it will be such that it is cheaper than the food and clothing of rich people, but more expensive than the food and clothing of poor people.[1]
9. If the wife is so sick that she cannot undertake all the domestic duties, or she is from an upper-class family and cannot do the menial tasks of the home such as cooking, cleaning, etc. and regards them as being below her dignity, then she will have to be provided with food that has been prepared and cooked by someone else.[2]
   If she is not sick nor is she from an upper class family, it will be *wajib* on her to fulfil all the domestic duties with her own hands. All domestic tasks will have to be fulfilled by her. The responsibility of the man is merely to provide her with a stove, a grindstone, groceries, firewood, pots, pans, utensils, etc. for eating and drinking. She must do the cooking and eat the cooked food.
10. It is the man's responsibility to provide her with oil, a comb, oil cakes, soap, and water for performing *wudhu* and taking a bath. It is not the man's responsibility to provide her with antimony, scent, etc. It is not the responsibility of the man to pay the washerman for washing her clothes. She must wash and wear her clothes herself. If the man gets the clothes washed or pays someone to do so, it will be out of his own goodwill.[3]
11. If a mid-wife is called, her expenses will be borne by the one who called her. If the man called her, he will have to pay her; and if the woman called her, she will have to pay her. If the mid-wife comes on her own, the man will have to bear her expenses.[4]
12. If the man gave his wife the expenses for her food and clothing for the entire year or for any other period beforehand, he cannot take anything back from there.[5]

Providing a Shelter for the Wife

1. It is *wajib* on the man to provide a shelter for his wife. This place must be such that no other relative of the husband lives there. It must be free from any relative of the husband whereby the husband and wife can live without any formalities. However, if the wife does not mind living with others, it will be permissible for him to keep her in the same house with other relatives of his.[6]
2. The responsibility of the husband will be fulfilled if the wife is provided with a separate room within the house where she can keep all her belongings and personal effects, where she can stay, and where she has the lock and key for it whereby no one else can enter and only she has possession over it. The wife cannot lay claim to more than this nor can she ask for an entirely separate house.[7]
3. Just as the wife has the right to ask for a separate house where none of her

[1] Sharah Al-Bidayah V-2, P-417. [2] Durr Mukhtar V-1, PP-267, 268. [3] Alamgiri V-2, P-564. Durr Mukhtar V-1, P-268. [4] Durr Mukhtar V-1, P-268. Shami V-2, P-649. [5] Hidayah V-2, P-420. [6] Sharah Al-Bidayah V-2, P-421. [7] Hidayah V-2, P-421.

husband's relatives are living and over which she has complete control, in the same way, the man also has the right to prevent or stop her relatives from coming to the house in which she is living. He can stop anyone irrespective of whether it be her mother, her father, her brother, or anyone else from among her relatives.[1]

4. The wife can go to visit her parents once a week. She can go to visit all her other relatives once a year. She cannot demand more than this. Similarly, her parents can visit her once a week. The husband has the right to prevent them from coming oftener. All her other relatives can visit her once in the year and not more than this. The husband has the right to prevent them from visiting her oftener. He can exercise this right over her parents and other relatives as well. It should be borne in mind that relatives in this context refer to those relatives with whom marriage is forbidden forever. As for other relatives who do not fall within this category (such as cousins), they will be regarded as absolute strangers.[2]
5. If the wife's father[3] is ill and there is no one to take care of him, the wife should go and see to his needs whenever the need arises, even if it means going daily. Even if her father is a disbeliever, the same rule will apply. In fact, if her husband stops her from going, she should still go. However, if she goes despite her husband stopping her from going, then she does not have the right to claim food and clothing from her husband.
6. The wife should not go to the house of strangers (*ghayr mahram*). If there is a wedding or other function and her husband permits her to go, even then it is not permissible for her to go. If the husband grants her permission, he will also be committing a sin. In fact, it is not even permissible to go to such gatherings with one's *mahram* relatives as well.[4]
7. The woman who has been given a divorce also has the right to receive food, clothing and shelter until the end of her *'iddah*[5]. However, the woman whose husband has passed away does not have the right to claim for food, clothing and shelter. Obviously, she will receive a share of the inheritance.
8. If the *nikah* is broken due to some reason caused by the wife, she will not be entitled to receive food or clothing while she is in her *'iddah*. She will be entitled to receive a shelter only. Examples of *nikah* being broken because of the wife:[6]
   (a) she engages in sexual intercourse with her step-son or merely touches him with the passions of youth, and the husband therefore divorces her.
   (b) she becomes a disbeliever and turns away from Islam.
   However, if the wife decides to leave on her own and not take advantage of the right to receive shelter, she may leave and thereby forfeit this right.

Legitimate Offspring

1. When a married woman gives birth to a child, that child will be attributed to her husband. It is not permissible to say that this child is not her husband's and that it is someone else's merely on a doubt or suspicion. It is also not permissible to refer to

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[1] Sharah Al-Bidayah V-2, P-421. [2] Sharah Al-Tanweer V-2, P-1028. [3] Durr Mukhtar V-1, P-271. Shami V-2, P-665. Or her mother or other relative who has rights over her. [4] Radd Al- Muhtar V-2, P-1028. However, this is the modern day mixed functions. To go to *pardah* observing functions is permissible. [5] Hidayah V-2, P-423. [6] Sharah Al-Bidayah V-2, P-424.

such a child as being illegitimate. In an Islamic state, such a slanderer will be whipped.[1]

2. The minimum period of pregnancy is six months and the maximum period is two years[2]. In other words, a baby remains in the womb of a woman for a minimum period of six months. It cannot be born before this period[3]. The maximum period it can remain in the womb is two years and not more than this.
3. The basic principle of *Shari'ah* is that as far as is possible, a child will not be regarded as being illegitimate[4]. When there is no option left, only then will the ruling be given that it is illegitimate and only then will we say that the woman has committed a sin.
4. A man gave a *talaqur raj'i* to his wife. Then, she gave birth to a child within a period of two years. This child belongs to this husband. It is not permissible to regard this child as being illegitimate. According to *Shari'ah*, this child's lineage is in order. Even if this child is born one day before the expiry of two years, the same rule will apply. It will be regarded as if she had fallen pregnant before the divorce could be issued to her, that the child remained in her womb for up to two years and that after delivering the child her *'iddah* has come to an end and she has now come out of the *nikah* with this man.[5]

   If this woman has already admitted that her *'iddah* has come to an end before she could give birth, then there will be no alternative but to say that this child is illegitimate. In fact, if such a woman gives birth to a child after two years and she has not admitted that her *'iddah* has come to an end as yet, even then this child will be that husband's irrespective of how long it takes to deliver this child. In this case, it will be understood that they had engaged in sexual intercourse while she was still in her *'iddah* and that he had now revoked his divorce. Therefore, the child that is born will be his, this woman will still remain his wife, and the *nikah* will not be annulled. If it is not the husband's child, he must say so and once he rejects this child, the laws pertaining to *li'an* will apply.
5. If a *talaqul bain* was issued[6], the rule is that the child will be the husband's if it is born within two years[7]. If it is born after two years, it will be an illegitimate child. However, if the child is born after two years and the husband still claims that it is his child, it will not be illegitimate. In such a case it will be understood that they had unwittingly engaged in sexual intercourse while she was still in her *'iddah* and she fell pregnant thereafter.
6. An immature girl who is close to maturity was given a divorce[8]. After the divorce, she gave birth to a child after a full nine months. This child is illegitimate. If it is born within nine months, it will be attributed to the husband. However, this girl will have to admit that she is pregnant while she is still in her *'iddah*, i.e within three months she will have to admit that she is pregnant so that the child will not be regarded as illegitimate. If the child is born within two years, it will be the husband's child, i.e. it will be legitimate.[9]

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[1] Bahr V-4, P-162. [2] Bahr V-4, P-163. [3] That is, it cannot be born as a normal, healthy baby before this period. [4] Alamgiri V-3, P-553. [5] Sharah Al-Bidayah V-2, P-410. [6] Sharah Al-Bidayah V-2, P-410. [7] this is on the condition that the woman did not admit to the expiry of her *'iddah*. [8] Hidayah V-2, P-411. [9] This rule applies to a woman who was given a *talaqul bain*. If she was given a *talaqur raji*, then the rule is that if the child is born within 27 months, it will be legitimate.

7. A woman's husband passed away[1]. If she gives birth to a child within two years from the time that he passed away, this child will not be illegitimate. Instead, it will be attributed to the husband. However, if the woman had already admitted to the expiry of her *'iddah* then there will be no option but to regard it as illegitimate. If it is born after two years, it is again illegitimate.

   Note: We learn from these rules that the habit of accusing a woman of adultery when she gives birth to a child a few months beyond nine months after the death of her husband is a major sin.
8. If a child is born before six months after the *nikah*, it is illegitimate[2]. If it is born on the completion of six months or thereafter, it is legitimate and it is a sin to have any doubts with regard to its legitimacy. However, if the husband rejects the child and says that it is not his, then the rules of *li'an* will apply.
9. The *nikah* has been performed, but according to custom, the bride did not leave her parents' home as yet[3]. In the meantime, she gives birth to a child and the husband does not reject it by saying that it is not his. This child will be regarded as the husband's[4] and will not be regarded as illegitimate. It is not permissible for others to regard it as illegitimate. If it is not the husband's, he should reject it and upon rejecting it, the laws of *li'an* will apply.
10. The husband is gone overseas for quite some time. Several years have passed and he has not come home. In the meantime, his wife gives birth to a child and the husband claims that it is his. Even in such a case, *Shari'ah* will not regard this child as illegitimate and it will be attributed to the husband[5]. However, if the husband rejects it after receiving this news, the laws of *li'an* will apply.[6]

The Detestation of Divorce

1. It is mentioned in a *Hadith* that of all the permissible actions, divorce is the most detestable in the sight of Allah. The meaning of this is that divorce has been permitted at times of necessity. However, when there is no need, it is extremely detestable. The reason for this is that the purpose of marriage is to foster mutual understanding, mutual love, and comfort for the husband and wife. Divorce wipes out all these factors, shows ingratitude to the favours of Allah, the husband and wife become distressed, and it results in mutual enmity. Based on this, it also results in enmity towards the wife, her family and her relatives. As far as possible, one should never intend to divorce one's wife. In all their dealings, the husband and wife should try and accommodate each other and live with love for each other. However, if there is no way that they can live together, there will be no harm in divorce. Bear this in mind.

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[1] Alamgiri V-2, P-553. Hidayah V-2. P-411. This ruling applies to a young woman. The ruling for a young girl differs. [2] Hidayah V-2, P-412. [3] Alamgiri V-2. P-552.

[4] This does not mean that this child was born from the sperm of the husband because the intellect will be reluctant to accept this. What this means is that from the *Sharaí* point of view. this child is regarded as the husband's child. A similar example to this ruling of a person admitting that he killed a particular person. However. he was not even present at that place on the date of the killing. In addition to this. he is of sound intellect. Based on all this. according to the law he will be regarded as the killer even though in reality he may not be the killer.

[5] Sharah Al-Tanweer V-1. P-263. Bahr Al-Raiq V-4, P-153. [6] Refer to previous footnote for details.

2. According to a *Hadith*: "Marry and do not divorce (unnecessarily) because Allah does not love those men who go around 'tasting' and those women who go around 'tasting'❶." In other words, Allah does not like divorce to take place unnecessarily thereby resulting in the man entering into a second marriage and the woman entering into a second marriage. However, if there is a dire need, there will be no harm in this.
3. It is mentioned in a *Hadith* that women should not be divorced except on account of immorality. This is because Allah does not love a man who goes around 'tasting❷' and a woman who goes around 'tasting'. We learn from this that if there is any shortcoming in her purity and chastity, it will be permissible to divorce her. If there is any other similar reason, there will be no harm in divorcing.
4. It is mentioned in a *Hadith* that you should marry but do not divorce because by divorcing, the (*'Arsh*) throne of Allah begins to tremble.❸
5. A *Hadith* tells us that the devil places his throne on water and then sends out his armies in order to delude and distract people. From his armies, the closest to the devil in rank and status is the one who was the most successful in spreading the most amount of mischief. One of them will come to him and inform him: "I have caused so and so mischief". The devil will reply: "You have done nothing." (i.e. you have not really caused much mischief). Another one comes and says: "I went to a particular man and did not leave him until I caused a separation between him and his wife." Upon hearing this, the devil brings him close to him, embraces him and says: "You have indeed done a great job." Thus the devil is happy when husband and wife are separated. Therefore, Muslims should not make the devil happy.
6. It is mentioned in a *Hadith* that the fragrance of Paradise is forbidden to a woman who asks for a divorce without any real need❹. That is, she is committing a major sin. However, if she dies with faith, she will eventually be entered into Paradise after being punished for all her evil actions.
7. A *Hadith* informs us that the *muntazi'at* and the *mukhtali'at* are actually *munafiqat*. The *muntazi'at* are women who tear themselves away from the control of their husbands by committing actions which cause the husbands to be displeased with them and thereby divorce them. As for the *mukhtali'at*, they are women who ask for *khula'* ❺ without any real need. The meaning of *munafiqat* is that this trait is normally found in the hypocrites who expose a particular fact when in their hearts they conceal something else. Outwardly, *nikah* is supposed to be forever, and here she is asking for separation! Such a woman is a sinner although she is not regarded as a disbeliever.

A Few Related Rulings

1. When it becomes necessary to issue a divorce, there are three ways in doing so:❻
   (a) the most preferable method, (b) a good method, (c) a *bid'ah* and *haram* method.

   The Most Preferable Method: is that the husband issues one divorce to his wife while she is pure, i.e. not experiencing menses or *nifas*. A further condition is that he must not have engaged in sexual intercourse with her in this entire period of her

❶ Tabarani. ❷ Tabarani. ❸ Ibn Adi. ❹ Ahmad. Haakim. ❺ The rules concerning *khula'* have been mentioned previously. For further details, refer to the relevant chapter. ❻ Hidayah V-2. P-334.

purity. He must not issue any other divorce till the end of the expiry of her *'iddah*. The moment her *'iddah* expires, the *nikah* will come to an end and there is no need to issue any further divorce. This is because divorce has only been permitted at the time of extreme need. Accordingly, there is no need to issue several divorces.

The Good Method: is that the husband issues three divorces over a span of three periods of her purity[1]. In addition to this, he should not engage in sexual intercourse with her during these three periods.

The *Bid'ah* and *Haram* Method: is that which is contrary to the above two methods, e.g. he issues three divorces in one sitting, he issues a divorce while his wife is experiencing menses, he issues a divorce in her period of purity but he had already engaged in sexual intercourse with her in that very period of purity. In all these cases, although divorce will take place, he will be committing a sin for adopting such methods.

Heed this. All the above three methods apply when sexual intercourse with the wife has taken place or they have at least met in privacy and solitude (details of which we have seen in relevant chapters). If they did not engage in sexual intercourse or did not meet in privacy and solitude, the rules are mentioned in the next ruling.

2. Once *nikah* has been performed with a woman but they did not engage to sexual intercourse[2] as yet, and she is being divorced it is allowed in divorce her even if she experiences menses However, he should issue only one divorce.

The Custody of Children

1. The husband and wife have been separated, divorce has taken place and they have a small baby. The mother of the child has the right of custody over the child. The father cannot take this child away. However, the father will have to pay for all the expenses that will be borne in order to bring up the child. If the mother does not take the child, and instead, gives it to the father, he will have to take it. The mother cannot be forced to keep the child.[3]
2. If there is no mother or she refuses to take the child, the maternal grandmother and then the maternal great grandmother have the right of custody. Then[4], the paternal grandmother or great grandmother will have the right of custody. If they are not present, the blood sisters of the child have the right of custody. If they are not present, then the stepsisters. However, as regards stepsisters, those who are from the same mother will be given preference over those who are from the same father. Then, the child's maternal aunts and then the paternal aunts.[5]
3. If the mother marries a man who is not a *mahram* relative of the child, i.e. this relative is such that *nikah* with him is not forbidden forever, then the mother forfeits the right of custody over the child[6]. However, if the woman marries a *mahram* relative of this child, and this relative is such that *nikah* with him is not valid (for the child), e.g. she marries the child's paternal uncle or any other similar relative, then the mother's right of custody remains. In the absence of the mother, if

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[1] The time between two menstrual periods, where she remains pure is regarded as one period of purity. In each of these periods of purity, he should issue one divorce. [2] Hidayah V-2, P-336. [3] Hidayah V-2, P-414.
[4] That is, if the maternal grand-mother or great grand-mother is not present or refuses to take the child.
[5] Hidayah V-2, P-415, Durr Mukhtar V-1, P-264. [6] Fatawa Hindiyah V-2, P-557.

any other woman such as the child's sister, maternal aunt, etc. marries a *ghayr mahram* man (i.e. a *ghayr mahram* man to the child), the same rule will apply. That is, the right of custody over the child no longer remains with this woman.

4. The right of custody over the child had been forfeited on account of the woman marrying a *ghayr mahram* (of the child). Then, this man divorced her or he passed away. The right of custody will return to this woman and the child will be handed over to her.[1]
5. If, from among the relatives of the child, no woman can be found in order to take custody of the child, the father will be the most eligible for custody[2]. Then, the paternal grandfather will be the most eligible, and then the same order that we had mentioned in the chapter on the *wali* (or guardian) at the time of *nikah*, will be followed. However, if the relative is a *ghayr mahram* and there is some fear over the safety of the child in the future, then in such a case the child will be given to someone who is reliable and trustworthy..
6. The right of custody over the child remains as long as the child does not reach the age of fifteen. Once the child reaches the age of seven, the father can take the child forcefully if he wishes to do so. The right of custody over a girl remains until she reaches nine years of age. Once she turns nine, the father can take her and the mother does not have the right to prevent her from going.[3]

The Rights of the Husband

Allah has given great rights to the husband and has attached a lot of virtue to him. Pleasing the husband and keeping him happy is a great act of *'ibadah* and displeasing him or keeping him unhappy is a major sin.

1. The Prophet ﷺ said: "The woman who offers her five times *salah*, fasts in the month of Ramadhan, protects her honour and respect, and obeys her husband has the choice of entering Paradise from whichever door she wishes to enter from[4]." This means that from the eight doors of Paradise she may enter through whichever door she wishes without even having to knock on that door.
2. The Prophet ﷺ said: "The woman who passes away in such a state that her husband is pleased with her will enter Paradise."[5]
3. The Prophet ﷺ said: "Were I to command anyone to prostrate to anyone other than Allah, I would have commanded the woman to prostrate[6] to her husband. If the husband orders his wife to carry the boulders of one mountain to the next mountain, and the boulders of the next mountain to a third mountain, she will have to do this."[7]
4. The Prophet ﷺ said: "When the husband calls his wife, she should go immediately to him even if she is busy at her stove." In other words, no matter how important a task she may be busy with, she should leave it and go to him.
5. The Prophet ﷺ said: "When a man calls his wife to engage in sexual intercourse with him and she does not go and because of this he sleeps away angrily, the angels

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[1] Zaylée V-3, P-47. [2] Hidayah V-2, P-415 and P-557. [3] Durr Mukhtar V-1, P-225. [4] Narrated by Anas ؓ as reported by Abu Nuáym (Mishkat P-281). [5] Narrated by Umm Salamah رضي الله عنها (Tirmizi). [6] This prostration would not have been a prostration of worship, instead it would have been a prostration of respect. However, both types of prostration are forbidden before the creatures. [7] Narrated by Abu Hurayrah ؓ transmitted by Tirmizi (Mishkat P-281).

continue cursing this woman till the morning."

6. The Prophet ﷺ said: "When a woman troubles or displeases her husband in this world, the hur of Paradise that has been set aside for him says: May Allah curse you! Do not trouble him. He is your guest for a few days. Soon he will leave you and come to me."
7. The Prophet ﷺ said: "There are three types of people whose *salah* is not accepted[1], nor is any other good act of theirs accepted. One is a slave who runs away from his master. The second is a woman whose husband is displeased with her. The third is a person who is in a state of intoxication."[2]
8. A man asked: "Who is the best woman?" The Prophet ﷺ replied: "The best woman is one who pleases her husband when he looks at her[3], when he asks her to do something she obeys him, and she does not do anything that may displease him with regard to his wealth and honour."[4]

   One of the rights of the husband is that the wife should not keep any optional fasts nor offer any optional *salah* in his presence without his permission. Among the rights of the husband is that she should not remain in an untidy, dishevelled state. Instead, she should always remain clean and beautiful for her husband. In fact, if she remains untidy and dishevelled despite her husband ordering her to remain clean, he has the right of beating her (lightly) in order that she may obey him. Another right of the husband is that she should not leave the house without his permission irrespective of whether it be the house of a friend, relative or anyone else.

The Method of Living with One's Husband

It should be understood well that the intimacy and contact between husband and wife is such that they will have to live together for the rest of their lives. If they love each other and are compatible to each other, then there is no greater bounty than this. And if, Allah forbid, there is conflict between the two, then there is no greater calamity than this. Therefore, as far as is possible, live with his heart in your hands and carry out your duties through the mere indication of his eyes. If he orders you to tie your hands and remain standing the entire night, then the prosperity of this world and the hereafter is in this that you bear this minor difficulty of this world and thereby attain the prosperity and success of the Hereafter. Never do anything that is contrary to his mood. If he regards the day as night[5], you should also do the same.

Due to a lack of understanding and not thinking about the consequences, some wives utter things which cause doubts and distractions to enter the heart of the husband. At times they blurt out things on the wrong occasions, while on other occasions they blurt out taunts and insults. Out of anger they utter hostile statements which he abhors. When his attention turns away from her because of all this, she goes about crying and weeping. You should

[1] That is, they will not receive the full reward. [2] Narrated by Jabir رضي الله عنه. [3] In other words, she always adopts actions and characteristics which please the husband when he looks at her. [4] In other words, she uses the money that he has entrusted her with in the proper, lawful places and does not squander his wealth. As regards protecting and safeguarding his honour, this means that she does not engage in any unlawful relationships nor does she portray herself in a promiscuous way because this will not only taint and blemish her honour and character, but will also be a cause of great dishonour to her husband. [5] This is not what is actually meant. What is meant over here is that you should be totally obedient to him.

understand this well that once doubts and misgivings enter the heart of the husband and you reconcile after a few days, even then the love and mutual understanding that had prevailed prior to your argument will no longer be the same. Irrespective of how many excuses and pardons you may put forward, the love and clean-heartedness that had prevailed will nc longer be found. Later, when any incident takes place, the mind will always go back to thai argument and the husband will always think that this is the same woman who had saic such-and-such thing on that day. Therefore, you should always think and ponder beforc saying anything or doing anything when dealing with your husband. In doing this, you wil not only gain the pleasure of Allah and His Messenger ﷺ, but you yourself will be happy ir this world and in the hereafter.

It is not necessary to teach an intelligent wife anything. She is able to differentiatc between good and evil on her own. Despite this, we will enumerate a few basic and necessary matters. Once you understand them, you will be able to understand other issues as well.

1. Do not ask for an allowance that is beyond the financial position of your husband Whatever you receive, appreciate it and consider this house as your own home anc continue with life even if it is on simple food.
2. If at any time you happen to fancy some jewellery or clothing, and your husbanc does not have any money on him, do not ask him nor be grieved for not being abl to obtain it. In fact, you should not even mention it. You should think for yoursel that if you ask for it, he will think that you have no concern for him in the sens that you are asking him at such a time when he is unable to afford to buy you sucl an item. In fact, even if your husband is rich, then as far as possible you should no ask him to buy anything for you. However, if he himself offers to buy yoi something or asks you if you want anything, then there will be no harm in askin him. It should be remembered that by asking, one's status is lowered in the eyes o people and one is also disgraced.
3. Do not be persistent and stubborn in any matter. Even if it is against you o contrary to you, let it go this time and at some later stage you could reconcile hin to your view in an appropriate manner.
4. If you experience any difficulties at your husband's home, never mention it. Alway display happiness so that he does not experience any sorrow or grief and in s doing, his attention will always be directed towards you.
5. Whenever he brings anything for you, always express your pleasure at receiving i irrespective of whether it is to your fancy or not. Do not say that this is not goo and that you do not like it. If you do this, he will feel grieved and will not like t bring anything for you in future. If you praise him and accept it happily, he wil become more generous and present you with more gifts in future.
6. Do not come angrily and show ingratitude to the husband. Nor should you say tha you have not really experienced any joy in his dead and lifeless house and that yoi have spent your entire life in difficulties and problems. Nor should you say tha your parents have destroyed your future by immersing you in such problems an throwing you into such a fire. By uttering such words, one's heart becomes fille with hatred.
7. It is mentioned in a *Hadith*[1] that the Prophet ﷺ said: "I saw numerous women i

[1] Narrated by Abu Saeed Al-Khudri ؓ in Bukhari and Muslim. (Mishkat P-13).

hell." Someone asked him: "O Messenger of Allah! Why will many women go into hell?" He replied: "They curse others a lot and they always show ingratitude to their husbands."

Ponder over this and think how serious it is to be ungrateful. To curse someone, to say: "May Allah's wrath descend on so-and-so person" "May Allah curse that person", "A certain person's face is accursed", "A certain person's face is full of curses", etc. are all extremely evil words.

8. If the husband is angry over a particular matter, do not say something that will increase his anger. Whenever you wish to speak, check his mood first. If you find that he is in a jovial mood, laugh and joke with him. But if he is not in such a mood, do not engage in such conversation. Speak to him according to his mood.
9. If he is angry with you over something and abstains from talking with you, do not turn away and abstain from talking with him. Instead, smile at him, ask him for his pardon and forgiveness, touch him, shake his hands—in short, do whatever you can to win him over. Even if it is his fault and not yours, you should not turn away from him. Shake his hands and regard asking him for his pardon to be a source of pride and honour.
10. Remember, that the peace and harmony between husband and wife is not based on mere empty love. Apart from love, it is also necessary to respect the husband. It is a major error to consider your husband equal to you. Don't ever ask your husband to do anything for you. If he comes to massage your hands or head out of love, do not let him do it. Think for a moment that if your father comes and does this to you will you allow it? So how can you let your husband do this when his status is higher than your father's. In your actions, your conversations, and in every aspect of your relationship with him always be mindful of your manners and etiquette. If it is your fault and despite this you turn away angrily from him and refuse to speak to him, then this is a sign of great stupidity and immaturity. Actions of this sort cause one to become heartbroken.
11. When he returns from abroad or a distant journey, ask him about his state, his health, whether he encountered any difficulties or not. Massage his hands and feet, perhaps he is tired, perhaps he is hungry, make the arrangements of preparing a meal for him. If it is hot, put on the fan and cool him down. In short, do everything that will give him peace and comfort. Do not ever start talking about money and how much he brought for you or what he brought for you, or where his wallet is, etc. Whatever money he gives you, accept it. Do not tell him that he earns so much and that he has given you so little money or that he spent a lot of his money. Nor should you ask him as to what he did with all his money and where he spent it. If you coincidentally happen to ask him such questions when he is in a good mood, there will be no harm in this.
12. If your husband's parents are alive and he gives all his money to them and does not give anything to you, do not feel hurt about this. In fact, if he gives you any money, intelligence demands that you do not accept it. Instead, tell him to give it to his parents so that they do not have any evil thoughts about you and do not say that you have taken their son under your control.
13. As long as your in-laws are alive, try to regard serving them and obeying them to be

your duty and honour. Do not think about living separately from your mother-in-law and sister-in-law because this is the root of all problems between yourself and your mother-in-law and sister-in-law. You should think for yourself that his parents brought him up and in this old age of their's they got him married so that they may receive some rest and comfort. On the contrary, the moment the daughter-in-law came into the house she is already thinking of asking her husband to leave his mother and father immediately. Once his mother learns that the daughter-in-law is instigating her son to leave the house, numerous problems and squabbles ensue.

14. Live in the household in an amicable manner. From the very beginning you must be mindful of your manners and character. Be kind to the young and respect the elderly.
15. Do not leave your work to be carried out by others. Do not leave your things lying around thinking that others will pick them up for you.
16. Do not think it below your dignity to do the work that your mother-in-law or sister-in-law is engaged in. You should take up that work without them having to tell you. If you do this, love for you will be created in their hearts.
17. When two persons are engaged in a secret conversation, separate yourself from there and do not lend an ear to what they are saying. In addition to this, do not unnecessarily think that they are speaking about you.
18. You should also bear this in mind that you should never live dejectedly or in an oblivious manner in your in-laws' house. Although you may not feel at ease on account of it being a new house to you or the people being new to you, you should try and make yourself understand and get used to the place instead of sitting down and crying—you have just come to a new place and you are already speaking of going!
19. You should always be careful when engaging in any conversation. Do not speak too much that those around you begin to dislike it. Nor should you speak so little that you do not even speak further than welcoming someone. This is also not good and regarded as a sign of pride.
20. If you see or experience anything at your in-laws' house which you dislike, do not go and mention it at your parent's house. It is an extremely evil habit to go and mention everything that takes place at your in-laws' house to your mother. It is also extremely detestable for mothers to "dig out" every little thing from their daughters. It is mainly due to these evil habits that quarrels, squabbles and bickering start between the two families. Apart from this, there is no other benefit in it.
21. Keep and set all the items that belong to your husband in a neat and orderly manner. Keep the room clean and do not let it get dirty. The bed should not be dirty and untidy. Remove all creases and wrinkles from it. If the pillow is dirty, change its cover. If there isn't a cover, sew one. If you do all these things after he tells you, what good is there in that? Elegance and beauty demands that you should put everything in order without his having to tell you to do so.
22. Whatever is kept with you, keep it safely. If they are clothes, fold them neatly; do not dump them nor throw them around. Instead, keep them in a suitable place according to your convenience. Do not take any "shortcuts" in doing your work nor

give it to others to carry it out for you.

23. Never concoct any lies. In doing so, you will lose your respect and esteem. As a result of this, whatever truth you may speak will not be believed or relied upon.
24. If your husband scolds or rebukes you out of anger, control yourself and do not answer him. No matter what he says, remain silent. Once his anger subsides, he himself will regret his actions and will become extremely pleased with you. *'Insha' Allah*, he will not get angry with you again. However, if you do not keep quiet but display any defiance, then the entire incident will have disastrous consequences.
25. Do not accuse your husband on minor doubts or false allegations by saying that he jokes and laughs with a particular woman a lot, that he frequents a particular place and you do not know what he is up to over there. If the husband is innocent, think for yourself how upset he will be on hearing these accusations. And if what you are accusing him of is true, by your becoming angry, complaining or forcing him (to admit) is only going to harm you. If you want to distant his heart away from you, you can do so to your detriment. By your saying all these things, do you really think that he will give up his evil habits? If you want him to give up these illicit relationships, do it with tact and wisdom. Speak to him in privacy, make him understand, and explain to him the evils of such relationships. If he does not give up these relationships despite you explaining to him, despite you making him ashamed of himself in privacy; then exercise patience. Do not go about mentioning this to people and thereby causing him to be disgraced. Nor should you announce this everywhere, nor try to overpower him. In doing this, he will become more stubborn, more persistent, and become more involved in such relationships. If you become angry, begin mentioning it to people and try to disgrace him, the level of relationship that prevailed between you will drop further. He might even stop speaking with you. You will end up in a sorrowful state.

Remember this very well, that Allah has endowed men with valour and bravery. They cannot be overpowered by forcing them to do something or trying to subdue them. The best way of overpowering them is to flatter them and obey them. Becoming angry at them and trying to influence them is a big mistake and a sign of immaturity. Although you may not realise, once there is an outbreak of dissension and quarrelling, the evil consequences of this will definitely appear at some time or the other.

In Lucknow, there is a woman whose husband is extremely immoral. He spends all his time in the company of a prostitute and never ever goes home to his wife. The audacity of this prostitute is that she sends orders to his wife, that she must cook a particular dish and send it for her. This poor wife does not take any offence to this. She cooks whatever the prostitute orders and sends it out to her[1], she never ever complains or thinks twice about sending this food. Now, you see for yourself, how all the people around her must be praising her, let alone the reward that she will receive from Allah. The day Allah guides this husband of hers and he gives up this illicit relationship, he will definitely return to his wife and become her slave.

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[1] It is not the intention of the wife to serve this prostitute. Instead, her intention is to obey her husband irrespective of what he may be involved in. She is not accountable for his actions. However, if this wife does not have any fear, she can inform him that he must not give any of this food to this prostitute.

The Method of Bringing up Children

It should be borne in mind that the bringing up of children in the proper manner is of prime importance. This is because whatever good or bad habits they learn in their childhood, they do not leave them for the rest of their lives. From the time of infancy till they reach maturity, the following matters should be strictly adhered to:

1. Ensure that the child drinks the milk of a pious, religious woman. Milk has a great effect in the life of a person.
2. It is the habit of women to frighten their children by mentioning the police or other frightening persons or objects. This is an evil habit. Children become weakhearted because of this.
3. Set aside specific times for making him drink his milk or feeding him so that he may remain healthy.
4. Keep him clean, neat and tidy because one remains healthy in this way.
5. Do not beautify and adorn the child excessively.
6. If the child is a boy, do not lengthen the hair on his head.
7. If it is a girl, do not make her wear any jewellery as long as she does not reach the age where she has to observe *hijab*. This is because this will pose a danger to her life. The other reason is that it is not a good habit to create a love for jewellery in a girl's mind when she is still young.
8. Have the habit of handing over the responsibility of distributing food, clothing, money, etc. that is to be given to poor people to your children. Similarly, give them the task of distributing food, sweets, etc. to their brothers, sisters and other children. This is so that they will inculcate the practice of generosity. However, you should remember that you must only ask them to distribute those things that belong to you. It is not permissible for anyone to ask them to distribute those items or things that belong to them from the *Shara'i* point of view.
9. You should mention to them the harms of over-eating. However, do not mention anyone by name. Instead, tell them that the one who eats too much is regarded as an ox (or any other similar example).
10. If it is a boy, incline him towards wearing white clothes and create a dislike in his heart for colourful and gaudy clothing by telling him that such clothes are worn by women and that he is a man. You should always teach him in this way.
11. If it is a girl, do not give her the habit of worrying too much about plaiting and parting her hair or wearing very stylish clothing.
12. When a child persists or insists on having something, do not fulfil all his wishes or else he will become spoilt.
13. Prevent the child from talking very loudly or shouting. Especially if it is a girl and she speaks in this loud shouting manner, you should scold her and reprimand her. If you do not do this, this habit will remain when she grows up.
14. Safeguard your child from speaking or mixing with children who have evil habits, who are not interested in their learning, who are in the habit of wearing stylish clothes or eating extravagant dishes.
15. Always inculcate a hatred for the following actions in your child, i.e. teach him to hate the following acts:

    (a) becoming angry,

(b) speaking lies,
(c) envying someone,
(d) stealing,
(e) carrying tales,
(f) defending whatever he does or says,
(g) to unnecessarily "make up" stories,
(h) speaking excessively without any benefit,
(i) laughing unnecessarily or laughing excessively,
(j) cheating or deluding someone,
(k) not thinking about or not differentiating between good and bad.

If any of these acts or traits are found in him, stop him immediately and warn him.

16. If he breaks something or begins to hit someone, punish him accordingly so that he does not repeat such acts. Loving the child, consoling him or allowing him to commit such acts always causes the child to become "lost" or spoilt.
17. Do not allow the child to sleep very early.
18. The habit of waking up early should be inculcated in the child.
19. When the child reaches the age of seven, inculcate the habit of offering *salah*.[1]
20. Once he reaches the age wherein he can go to *madrasah*, first teach him to recite the Qurán.
21. As far as is possible, make him learn under a religious-minded teacher.[2]
22. Do not ever allow him to absent himself from the *madrasah*.
23. Set aside certain times in which you narrate to him stories of the pious.[3]
24. Do not allow the child to look at books that contain love stories, stories that are contrary to *Shari'ah*, stories that are obscene or that have no benefit, love poems, etc.
25. Give them books that cover the different aspects of religion, and books that cover the necessary aspects of this world.
26. Once the child returns from the *madrasah*, permit him to play around in order to occupy him and so that he does not become dullheaded. However, the games must be such that there is no sin in playing them and at the same time there is no fear of physical injury.
27. Do not give the child any money to purchase fireworks, musical instruments or any other similar unnecessary items which amount to wasting of money.
28. The habit of watching games, matches, etc. should not be inculcated in the child.
29. Always teach your children some sort of hobby or trade which will help them at the time of need or necessity whereby they can support their families.
30. Teach girls to write to the extent that they are able to write necessary letters and also work out the expenses of the house.
31. The habit of doing their own work should be inculcated in the children so that they do not become dependent and lazy. You should order them to lay out their own beds at night and to get up early in the morning and neaten their beds again. They should keep their clothes neatly. Clothes that become undone or torn should be stitched by themselves. Clothes that are clean or dirty should be kept in a place

[1] *Hadith* narrated by Amr Ibn Shuáyb (Mishkat P-58). [2] Ta'leem Al-Muta'llam. [3] Particulary, Nayab us-Sahaba.

where there is no fear of moths.

32. Emphasise on the girls to check the jewellery that they are wearing before they go to sleep and once they wake up the following morning.
33. You should order the girls to watch attentively at the cooking, sewing, threading, dying, and all the other work that is carried out at home so that they will also learn these things.
34. When the child does something good, praise him, kiss him, reward him so that he will feel happy. When he commits an evil act, call him aside in privacy and make him understand that he has committed an evil act and that others will think bad of him, and that whoever else comes to know of it will also think bad of him. You should warn him against committing such an act again and explain to him that good children do not do such things. If he repeats that act, punish him appropriately.
35. It is the duty of the mother to create respect for the father in the child's heart.
36. Do not allow the child to do anything secretly, irrespective of whether it is some game, food or any other act. If he does anything secretly, you should immediately understand that he regards it to be evil. If the act is in fact evil, teach him to abstain from it. If it is a good act, such as eating or drinking, then tell him to eat and drink in the presence of others.
37. Set aside some strenuous work for the children which will keep them healthy, energetic and which will not allow laziness to overtake them[1]. If it is a boy, he should do gymnastics, weightlifting or walking for a few kilometres. As for girls, it is necessary for them to work with the grinding stone and spinning wheel. The benefit of doing these things is that they will not regard such work to be below their dignity.
38. When walking, teach them not to walk very swiftly, nor should they raise their gazes when walking.
39. Inculcate the habit of humility in them. Their manner of speaking, walking, conversing, etc. should be such that they do not become boastful. They should be taught humility to such an extent that they should not even sit with their classmates and boast about their clothes, house, family, books, pens, ink, exercise books, etc.
40. Occasionally you should give them some money so that they may purchase whatever they wish. However, inculcate the habit in them that they should not conceal whatever they buy.
41. Teach them the etiquette and manners of eating, sitting and standing in gatherings. We will now enumerate a few of them:

The Etiquette of Eating:[2]

(i) Eat with the right hand.
(ii) Read *Bismillah* in the beginning.
(iii) Eat the food that is in front of you.
(iv) Do not commence eating before others.
(v) Do not stare at the food.
(vi) Do not look at those who are eating.
(vii) Do not eat very quickly.

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[1] A *Hadith* is related by Ibn Abbas ﷺ and Ziyad Ibn Al-Sakan ﷺ in this regard. [2] Bustan Al-Arifeen PP-78. 218.

(viii) Chew the food well.
(ix) Do not take another morsel until you have chewed and swallowed the first morsel.
(x) Do not allow the gravy and other liquids to drip onto the clothes.
(xi) The fingers should not be allowed to become too messy.

The Etiquette of Gatherings:[1]

(i) Whoever you meet, meet with respect and speak kindly.
(ii) Do not spit in gatherings nor clean your nose. But if there is a need to do so, excuse yourself and go to another place.
(iii) If you have to yawn or sneeze, cover your mouth with your hands and try to muffle the sound.
(iv) Do not face your back towards anyone.
(v) Do not face your feet towards anyone.
(vi) Do not sit by placing your hand under your chin.
(vii) Do not crack your fingers.
(viii) Do not look in the direction of anyone repeatedly and unnecessarily.
(ix) Remain seated with respect.
(x) Do not speak excessively.
(xi) Do not take oaths over trivial matters.
(xii) As far as possible, do not commence with any conversation. When the other person speaks, listen attentively so that his spirits are not dampened. However, if it is a sinful conversation, do not listen. Either stop him, or leave that place.
(xiii) As long as a person does not finish saying, do not interrupt him.
(xiv) If someone comes and wishes to sit in the gathering and there is no place, make way for that person and sit closely so that he may be able to get some place.
(xv) When you meet someone or bid them farewell, say *As-salamu 'alaykum*, and when replying to someone's *salam*, say *Wa 'alaykumus salam.* Do not utter other forms of greeting.

(See also Rights)

VOWS

1. A person takes a vow that if he gets his wish or work done, he will engage in a certain act of worship[2]. Once that is accomplished, it will be *wajib* upon him to engaged in the act of worship which he had vowed to carry out. If he does not, he will be sinning gravely. However, if a person takes a useless vow which has no basis in *Shariáh*, it will not be *wajib* on him to fulfil that vow[3]. Vows of this sort will be mentioned later.
2. A man may say: "O Allah! If a certain task is accomplished, I will keep five fasts for Your pleasure." Once that is done, he will have to keep the five fasts. But if that

[1] Bustan PP-219. 198. Maraqi Al-Falah P-207. Fatawa Hindiyah V-1. P-105. [2] Provided the worship is akin to what is *fard* or *wajib* on some occasions. [3] Sharah Al-Bidayah V-2, P-461.

is not done, he will not have to keep the fasts[1] If the person merely said that he will keep five fasts, he has the choice of keeping them continuously one after the other, or of keeping them separately[2]. But if he said that he will keep five fasts continuously or had this intention in his heart, he will have to keep them one after the other. If he misses out one or two fasts in between, he will have to start all over again.

3. If the person says that he will fast on Friday or that he will fast from the 1st till the 10th of Muharram, then it is not necessary for him to fast specifically on a Friday or specifically on those days of Muharram. He could keep these 10 fasts whenever he wishes in Muharram or in any other month. The only condition is that he should keep them continuously. Similarly, if he says: "If I get my work done today, I will fast tomorrow", he has the choice of fasting whenever he wishes.[3]
4. While taking a vow, a person said: "I will keep the fasts of the month of Muharram." He will now have to keep fasting continuously in the entire month of Muharram. If he misses a few fasts in between, he will have to keep them after the month of Muharram. He does not have to keep all the fasts all over again. He also has the choice of fasting in any other month. It is not necessary for him to fast in Muharram. The only condition is that he has to keep these fasts continuously without missing any.[4]
5. A person takes a vow that if he finds a certain item which he lost, he will offer eight *raka'ahs* of *salah*. Upon finding his lost item, he will have to offer eight *raka'ahs* of *salah*. He has the choice of making the intention of offering all eight *raka'ahs* at once, offering four *raka'ahs* at a time or offering two *raka'ahs* at a time. And if he took a vow of offering four *raka'ahs*, then he will have to offer all four with one *salam*. If he offers two *raka'ahs* at a time, his vow will not be fulfilled.[5]
6. A person took a vow of offering one *raka'ah*. He will have to offer two *raka'ahs*. And if he took a vow of offering three *raka'ahs*, he will have to offer four *raka'ahs* of *salah*. And if he took a vow of offering five *raka'ahs*, he will have to offer six *raka'ahs*. In this way, he will have to continue adding one more *raka'ah* if he vows to offer an odd number of *raka'ats*.[6]
7. A person takes a vow that he will give Rs.10 in charity. He will therefore have to give whatever he has vowed to give[7]. If a person took a vow of giving Rs.50 in charity, and at that time he only had Rs.10, he will only have to give Rs.10. However, if he has some other possessions apart from the Rs.10, we will have to establish the value of the other possessions. For example, a person has Rs.10 in cash and the value of the other possessions equals Rs.15. His total wealth now adds up to Rs.25. He will therefore have to give Rs.25 in charity. It is not wajib on him to give more than this.
8. A person takes a vow that he will feed 10[8] poor persons. If he had it in his mind

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[1] Sharah Al-Bidayah V-2. P-461. [2] Fatawa Hindiyah V-1, P-132. [3] Sharah Al-Tanweer V-2, P-202.
[4] Sharah Al-Tanweer V-3, P-108. [5] Radd Al-Muhtar V-1, P-704. [6] Fatawa Hindiyah V-3, P-42.
[7] Fatawa Hindiyah V-3, P-42. [8] In this case, if he did not intend 10 persons but rather intended giving food that is normally sufficient for 10 persons, it will be permissible for him to give the food of 10 persons to one person.

that he will feed them one meal or two meals, he will have to feed them according to what he had intended. But if he did not have anything in his mind, he will have to feed them two meals. If he had taken a vow that he will give them some dry groceries, the same rule as above will apply. That is, if he had it in his mind that he will give each person a certain amount, then he will have to give them that amount. But if he did not specify any amount or did not even have it in his mind, then he will have to give each person the amount that one is required to give as *sadaqatul fitr.*[1]

9. If a person takes a vow that he will give bread to the value of Rs.1, he has the choice of giving the bread, some other food to the value of Rs.1 or he could give Rs.1 in cash.[2]
10. A person took a vow of giving Rs.10 in charity on the basis that he will give 10 poor persons Rs.1 each. However, instead of giving the charity in this manner, he gave Rs.10 to one poor person. This is also allowed It is not *wajib* upon him to give Rs.1 to each poor person. It will also be permissible for him to distribute Rs.10 among 20 poor persons. If he takes a vow that he will give R10 to 10 poor persons, he still has the choice of giving 10 persons, less than 10 persons or more than 10 persons.[3]
11. If a person takes a vow that he will feed 10 persons who are regular with their *salah* or 10 persons who have memorized the Qurán, he can feed 10 poor persons irrespective of whether they are regular with their *salah* or not, and irrespective of whether they have memorized the Qurán or not.[4]
12. A person takes a vow that he will give Rs.10 as charity in Makkah. It is not *wajib* on him to give this charity in Makkah, he can give it wherever he wishes. If a person takes a vow that he will give charity on Friday to a particular poor person, it is not necessary for him to give it on Friday or to that particular poor person whom he had in mind. Similarly, if he sets aside some money and vows to give that very money as charity, it is not necessary that he gives exactly that money which he had set aside. He could give some other money as long as the amount is the same.[5]
13. Similarly, if a person takes a vow that he will offer *salah* in the *Jami' Masjid* or in Makkah, he has the choice of offering his *salah* wherever he wishes.[6]
14. A person vows that if his brother was cured, he would slaughter a goat or give the meat of a goat in charity[7]. In such a case, the vow will be valid. If he vows that he will make a *qurbani*[8], he will have to slaughter the goat during the days of *qurbani*[9] In all cases, he will have to be give the meat to the poor. He cannot eat it himself nor give it to a rich person. Otherwise, he will have to repeat the charity.
15. A may had taken a vow of making *qurbani* of one bull. However, he could not obtain a bull, so, he should slaughter seven goats.[10]
16. A person took a vow that once his brother arrived he will give Rs.10 in charity but when he heard that his brother was about to arrive (but had not arrived as yet), he gave Rs.10 in charity. In this way, his vow is not fulfilled. Once his brother actually

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[1] Fatawa Hindiyah V-3, P-43. [2] Fatawa Hindiyah V-3, P-43. [3] Fatawa Hindiyah V-3, P-43.
[4] & [5] Sharah Al- Tanweer V-2, P-202. [6] Sharah Al-Tanweer V-2, P-202. [7] Radd Al-Muhtar.
[8] If *qurbani* refers to slaughtering (and not the sacrifice of Eid) then the days of *qurbani* are not specified.
[9] Radd Al-Muhtar V-3, P-104. [10] Fatawa Hindiyah V-3, P-43.

arrives, he will have to give Rs.10 again in charity.[1]

17. A person takes a vow for the fulfilment of a certain hope or wish. He might say: "If I am cured, I will do such a thing", "If my brother arrives safely, I will do that", "If my father wins the case, I will do such a thing" Once his wish is granted he must fulfil his vow.

    A person says: "If I speak to you, I will fast for two days", or, "If I do not offer my *salah* today, I will give Rs.1 in charity." Then, he either spoke or did not offer his *salah*, so he has a choice of either paying the *kaffarah* for breaking the vow; fasting for two days or giving Rs.1 in charity.[2]

18. A person takes a vow that he will recite *durood* 1000 times or the *kalimah* 1000 times. Once his vow is fulfilled, it will be *wajib* on him to recite the *durood* or the *kalimah*. But if a person takes a vow of reciting *Sub'han Allah* 1000 times or reciting *La hawla wa la quwwata* 1000 times, this vow will not be valid and it will not be *wajib* on him to recite these forms of *zikr*.[3]

19. Someone takes a vow that he will complete 10 recitations of the Qurán or complete the recitation of one chapter of the Qurán. In both cases the vow will be valid.[4]

20. One may vow that if a certain task is fulfilled, he will hold a "*meelad*" celebration, or that he will go and spread a sheet on the grave of a certain pious person[5] In both cases, the vow will not be valid. Similarly, if a person vows to make an offering at the grave of a certain saint, to make an offering of sweetmeats in the mosque, to place a lit lamp in the mosque as an offering or to hold a "*giyarweeh*" celebration of a certain saint, etc. then in all these cases the vow will not be valid and it will not be *wajib* to fulfil such vows.

21. Fasting in reverence of *Maula Mushkil Kusha* or to vow to implement the rituals of *Konda* are all baseless customs. Fasting in reverence of *Maula Mushkil Kusha* amounts to *shirk* (polythesm).[6]

22. A person takes a vow of renovating a certain mosque or building a certain bridge. Vows of this nature are not valid and it is not *wajib* to fulfil them.[7]

23. A person takes a vow that if his brother recovers from his sickness, he will organize a dance or a music show. Taking a vow of this sort is sinful and it will not be permissible to fulfil it once his brother recovers from his sickness.[8]

24. It is not permissible to take a vow in the name of anyone other than Allah. For example, a person says to his spiritual guide: "If a certain task of mine is fulfilled, I will do such and such a thing for you", or a person goes to graves, or places that are inhabited by *jinns* and makes certain requests over there. All these acts are forbidden and polythesic. In fact, it is even *haram* to consume the food that has been prepared for such acts. As regards women visiting graves, strict prohibitions in this regard have been mentioned in the Hadith. The Prophet ﷺ has cursed such women.[9]

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[1] Sharah Al-Tanweer, Radd Al-Muhtar V-2, P-203. [2] Fatawa Hindiyah V-3, P-42. *Kaffarah* for breaking a vow or oath will be mentioned in a later chapter, Insha Allah. [3] Sharah Al-Tanweer V-3, P-105. [4] Radd Al-Muhtar V-3, P-105. [5] Sharah Al-Tanweer, Radd Al-Muhtar V-2, P-205. [6] Sharah Al-Tanweer, Radd Al-Muhtar V-2, P-202. An appellation awarded to Sayyidina Ali رضي الله عنه by the *bidàtees*, literally meaning "alleviator of calamities". It is also *shirk* to vow to implement the rituals of *Konda* of as Bibi. [7] Sharah Al- Tanweer, Radd Al-Muhtar V-3, P-205. [8] Fatawa Hindiyah V-3, P-42. [9] It is reported by Ibn Abbas رضي الله عنه that the Prophet ﷺ cursed the women who visited graves and adopted them as places of prostration. (Abu Dawood, Tirmizi, Nasaí, Mishkat P-71).

OATHS

1. It is an evil habit to take an oath over trivial matters unnecessarily. In doing this, great disrespect is shown to the name of Allah. As far as possible, an oath should not be taken even on things that are true.[1]
2. If any one takes an oath in the name of Allah by saying: "I swear by Allah", "I swear by God", "I swear by the power of Allah", or "I swear by the greatness of Allah", the oath will be considered[2] It will not be permissible to go contrary to the oath. If the name of Allah is not taken, and one merely says:[3] "I take an oath that I will not do such and such work", the oath will still be considered.
3. The oath will also be considered if a man says: "Allah is a witness", "I am making Allah a witness and saying this", or "I am saying this bearing in mind that Allah is present and listening to what I am saying" [4]
4. An oath will also be considered if he says: "I swear on the Qurán", "I swear by the word of Allah", or "I swear by the *kalam majeed*" If the person takes the Qurán in his hand or places his hand on the Qurán and says something but does not take an oath, an oath will not be considered.[5]
5. A man says: "If I carry out a certain act, I will die without faith", or "At the time of death I will not be blessed with faith" Alternatively, he says: "If I carry out a certain act, I am not a Muslim." In all these cases, the oath will be considered. If he does anything contrary to the oath, he will have to give *kaffarah*. However, he will not lose his faith.[6]
6. The following oaths are not considered, nor is *kaffarah* necessary. For example, a person says: "If I carry out a certain act, my hands may break", "My eyes may burst", "I may be afflicted by leprosy", "My entire body may disintegrate", "The anger of Allah may descend", "The skies may be rendered asunder", "I may become an absolute pauper", "The punishment of Allah may descend", "The curse of Allah must fall on me", "If I carry out a certain act, I will eat pork", "At the time of death, I will not be able to recite the *kalimah*"[7], "On the day of judgement, I will be ashamed in the presence of Allah and His Messenger ﷺ"
7. An oath that is taken in the name of anyone other than Allah is not considered. For example, taking an oath in the name of the Prophet ﷺ, in the name of the *Ka'bah*, one's eyes, one's youth, one's limbs, one's father, one's children, one's beloved ones, one's head, one's life, taking an oath in the name of the person who is being

[1] Tahtawi, notes on Durr Mukhtar V-2, P-324. [2] Sharah of Tanweer V-3, P-76. [3] If he say 'I swear, swear on Allah, etc. [4] Sharah Al-Bidayah V-2, P-499. [5] Durr Mukhtar, Shami V-3, P-78.
[6] Sharah Al-Bidayah V-2, P-459. Although one will not lose one's faith, one should abstain from taking oaths of this sort. Under no circumstances should one take such oaths.
[7] Sharah Al-Bidayah V-2, P-460. The meaning of this is that at the time of death the person will die with faith but will not be blessed with the opportunity of reciting the *kalimah*. Because it is a great thing to be blessed with the recitation of the *kalimah* at the time of death. However, if in any place, this statement is regarded as a negation of faith or that the person dies without faith, then the rule that has been mentioned in No. 5 will also apply here. That is, the oath will be considered and if the person acts contrary to his oath, he will have to pay *kaffarah*.

addressed, an oath in one's own name. Oaths of this sort are not considered. Acting contrary to them does not make *kaffarah* necessary. However, it is a major sin to take an oath in the name of anyone other than Allah. Many prohibitions are mentioned in this regard in the Hadith. To take an oath in the name of anyone other than Allah is an act of polytheism[1] One should abstain from taking oaths in the name of anyone other than Allah.

8. A person says: "The food of your house is forbidden upon me" or "I have made a certain thing forbidden to myself" By his saying this, that thing will not become forbidden upon him. However, this oath is considered. If he eats that thing, he will have to give *kaffarah*.[2]
9. By someone else taking an oath on you, the oath is not considered. For example, a person tells you: "I swear by Allah that you have to do this work!" This oath is not considered and one can act contrary to it.[3]
10. An oath is not considered if "*Insha Allah*" is said together with the oath, e.g. a person says: "I swear by Allah that Insha Allah I will not do that work." This oath will not be considered.[4]
11. It is a major sin to take a false oath on something that has already been done or passed[5] For example, a person did not offer his *salah* but when he was asked about it, he said: "I swear by Allah that I have offered my *salah*." Or, a person broke a tumbler and when asked about it he swears by Allah that he did not break it. There is no limit to the punishment that one will receive for taking a false oath intentionally, and there is no *kaffarah* for such a false oath. The only thing that a person can do is to continuously repent to Allah and seek His forgiveness. If a person takes a false oath mistakenly or due to some misunderstanding, it will be forgiven. There will be no *kaffarah* on such a false oath. For example, a person says: "I swear by Allah that so and so person has not arrived as yet", and in his heart this person had the full conviction that this oath which he is taking is a true oath. Only later did he learn that at the time of taking the oath, that person had already arrived. Such a false oath will be forgiven and there is no *kaffarah*.
12. If an oath is taken for something that has not occurred as yet and would take place in the future, then if something contrary to this oath occurs, *kaffarah* will have to be given. For example, a person says: "I swear by Allah that it will rain today" or "that my brother will arrive today". If it does not rain today or his brother does not arrive today, *kaffarah* will have to be paid.
13. Someone says: "I swear by Allah that I will recite the Qurán today." It now becomes wajib on the person to recite the Qurán. If he does not do so, he will be sinning and he will also have to pay *kaffarah*. A person says: "I swear by Allah that I will not do such and such work today." It will not be permissible for him to do that work. If he does it, he will have to pay *kaffarah*.
14. A man takes an oath of committing a sin saying , for instance, "I swear by Allah that I will steal a certain item from that person", "I swear by Allah that I will not

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[1] Sharah Al-Bidayah V-2. P-458. This refers to minor polytheism and does not refer to one which will never be forgiven. A person who takes an oath in the name of anyone other than Allah will not be considered to be out of the fold of Islam nor will his marriage be invalidated. [2] Sharah Al-Tanweer V-3. P-95. [3] Sharah Al- Tanweer V-5. P-391. [4] Sharah Al-Bidayah V-2. P-462. [5] Sharah Al-Bidayah V-2. P-457.

offer my *salah* today" or "I swear by Allah that I will never speak to my parents". If he takes oaths of this nature, it will be *wajib* upon him to break them and to pay *kaffarah* as well. If he does not do so, he will be sinning.[1]

15. A person takes an oath that he will not eat a certain thing today. But, he forgetfully ate that thing and did not remember that he had taken an oath not to eat it. Or, someone forced that thing into his mouth and forced him to eat it. In both cases, he will have to pay *kaffarah*.[2]
16. In anger, a person takes an oath and says: "I will not give you a single pie." Then, he gives the person one pie or one rupee. Even then the oath will be broken and *kaffarah* will have to be paid.[3]

Paying *Kaffarah* on Breaking an Oath

1. If a person breaks his oath[4], he will have to pay a *kaffarah* which comprises feeding 10 persons with two meals each. Or, he should give dry groceries to each poor person. When giving wheat, he should give approximately one and half to two kilos. When giving barley, he should give approximately three to four kilos. For the rest of the details connected to feeding the poor refer to the chapter on *kaffarah* for fasting. This has been mentioned previously.
   He also has the choice to give garments to 10 poor persons. The clothing must be such that it can cover a major portion of the poor person's body. For example, if he gives a sheet or a long *kurta*, the *kaffarah* will be fulfilled. However, the clothing should not be very old. If each poor person is given a *lungi*[5] or pants, the *kaffarah* will not be fulfilled. But if he gives a kurtah with it as well, the *kaffarah* will be fulfilled.
   One has the choice of giving food or clothing. The *kaffarah* will be fulfilled with any one of the two. The foregoing rule about clothing is only applicable if it is given to a man. If clothing is given to a poor woman, it must be such that her entire body is covered and she is able to offer *salah* with that clothing[6] If it is less than that, the *kaffarah* will not be fulfilled.
2. If a man is poor and unable to feed or clothe 10 poor people, he will have to fast for three days consecutively[7] If he does not fast consecutively for three days, and instead misses a fast or two in between, the *kaffarah* will not be fulfilled. If a person fasts for two days, and misses a fast on the third day for some reason or the other, he will have to recommence fasting. The first two fasts will not be considered.
3. Prior to breaking his oath, a person gave the *kaffarah*[8]. After giving the *kaffarah*, he broke his oath. The *kaffarah* which he had given will not be valid. After breaking his oath, he will have to give *kaffarah* again. Whatever he had given to the poor persons prior to breaking his oath cannot be taken back from them.
4. A man took an oath several times[9]. For example, he said: "I swear by Allah that I

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[1] Sharah Al-Tanweer V-3, P-95. [2] Sharah Al-Bidayah V-2, P-457. [3] Durr Mukthar V-2, P-110. Radd Al-Muhtar. *Kaffarah* will have to be paid irrespective of how meagre or little that thing may be and a pie or a rupee have been cited only by way of illustration. [4] Sharah Al-Tanweer. Radd Al-Muhtar V-1, P-62. [5] A sheet of cloth wrapped around the waist and legs. [6] Sharah Al-Bidayah P-460. [7] Sharah Al-Bidayah V-2, P-460. [8] Sharah Al-Bidayah V-2, P-460. [9] Fatawa Hindiyah V-3, P-37. He took those oaths in one sitting or several meetings.

will not do that work. Later, he repeats[1] the same oath on the same day, or the next day or even on the third day. Alternatively, he says: "I swear by God, I swear by Allah. I swear by the Qurán that I will definitely do that work." The if he breaks this oath, he will only have to give one *kaffarah* for all these oaths.

5. A man had taken several oaths and therefore had to give several *kaffarahs*. According to the preferred opinion, he will have to give a separate *kaffarah* for each oath that he had taken. If the person does not give it during his lifetime, it will be *wajib* on him to make a bequest in this regard before he dies.[2]
6. The food or clothing that is given as *kaffarah* will have to be given to those poor persons who are eligible to receive *zakah*.[3]

Oaths Related to Entering a House

1. If anyone took an oath that he will never enter your house and he stood on the porch or below the balcony of your house without actually entering the house then his oath will not be broken. However, the moment he enters through the door, his oath will break.[4]
2. If anyone took an oath that he will not enter a particular house and when that house became completely delapidated and ruined, he entered it, his oath will break. But if that house was completely flattened leaving no traces of it, or was turned into an orchard, or a mosque, or a farm and he entered it, his oath will not break.[5]
3. If a man took an oath that he will not enter a particular house and it was ruined and reconstructed and he enters the new house then his oath will break.[6]
4. A person took an oath that he will not enter your house. He then landed onto your roof by jumping from the upper storey of the house next door. By him standing on your roof, his oath will break. This is even if he does not come down into your house.[7]
5. While a person was sitting in a house, he said: "Now I will never come to this house." After taking this oath, he continued sitting there for a little while. His oath will not break irrespective of how many days he stays in that house. But the moment he goes outside and reenters, his oath will break. If a person takes an oath that he will not wear the clothes that he is presently wearing and immediately removes them, his oath will not break. But if he does not remove them immediately and continues wearing them for some time, his oath will break.[8]
6. A person takes an oath that he will not live in this house any longer. Immediately thereafter, he begins with preparations to leave that house. His oath will not break. But if he waits for a little while and does not take steps to so immediately, his oath will break.[9]
7. A person takes an oath that he will not set foot in your house. This means that he will not enter your house. If he enters your house while being carried in a carriage and remains sitting in it and does not place his foot onto the ground, even then his

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[1] That is, he took several oaths on not doing one type of work and all these oaths were taken in order to emphasize his first oath. In other words, he did not intend taking a new oath. In such a case he will only have to give *kaffarah* once. However, if the person intended to take another oath or had no intention at all, then it will be *wajib* to give a separate *kaffarah* for each oath that he takes. [2] Durr Mukhtar V-3, P-80. [3] Sharah Al-Tanweer V-3, P-94. [4] Sharah Al-Bidayah V-2, P-462. [5] & [6] Sharah Al-Bidayah V-2, P-463. [7] Sharah Al-Bidayah V-2, P-463. [8] Sharah Al-Bidayah V-2, P-463. [9] Sharah Al-Bidayah V-2, P-463.

oath will break.[1]

8. A person took an oath and said that he will definitely come to your house at some time or the other. However, he never got the opportunity of coming to your house. As long as he is alive, his oath will not break. The moment he is about to die, his oath will break. He should therefore make a bequest that the *kaffarah* for breaking an oath should be given from his wealth.[2]
9. A man says that he will not go to the house of a certain person[3] He should not go to the house in which that person lives irrespective of whether it is that person's own house, or rented or borrowed it from someone.
10. A person takes an oath that he will never come to you. Thereafter, he asks someone to carry him and take him to you. Even in such a case his oath will break. However, if someone carries him and brings him to you without his asking that person to carry him, his oath will not break. Similarly, if a person takes an oath that he will never leave this house, and thereafter he orders someone to carry him out of the house, his oath will break. But if someone carries him outside without his ordering him to do so, his oath will not break.[4]

Oaths Related to Eating and Drinking

1. A person took an oath that he will not drink this milk. When that milk turned into yoghurt, he consumed it. His oath will not break.[5]
2. A person had a kid goat and took an oath that he will not consume the meat of that kid. After that kid grew into a fully grown adult goat, he consumed its meat. His oath will break.[6]
3. A person took an oath that he will not consume any meat. Thereafter, he consumed some fish, liver or the tripe of an animal. His oath will not break.[7]
4. A person took an oath that he will not eat this wheat. Then, the wheat was ground and made into bread or a dish made of crushed wheat. If he consumes any of these, his oath will not break. But if he boils or roasts the wheat and consumes it, his oath will break. However, if at the time of taking the oath, the person intended that he will not consume anything made from it, then his oath will break with anything that is made from it.[8]
5. A person took an oath that he will not eat this flour. If he eats bread that is made from this flour, his oath will break. If any pudding, sweetmeat or anything else is made from this flour, even then his oath will break. If he eats a mouthful of this raw flour, his oath will not break.[9]
6. A person took an oath that he will not eat bread. If he eats any bread, his oath will break irrespective of how it is made or what ingredients are used. As long as it is referred to as bread in that area, his oath will break if he consumes it.[10]
7. A person took an oath that he will not eat the head of any animal. If he eats the

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[1] Sharah Al-Tanweer V-3, P-129. [2] Sharah Al-Bidayah V-2, P-465. [3] Sharah Al-Tanweer V-2, P-465. In saying this, the person intended that he will not enter the house which belongs to a certain person. Even then, the rules that have been mentioned will be applicable. [4] Sharah Al-Bidayah V-2, P-464. [5] Sharah Al-Bidayah V-2, P-466. [6] SharahAl-Bidayah V-2, P-466. [7] Sharah Al-Bidayah V-2, P-467. However, if the people of a particular place refer to these things as meat as well, then by consuming any of these things his oath will break. [8] Sharah Al-Bidayah V-2, P-468. [9] Hidayah V-2, P-468. [10] Sharah Al-Bidayah V-2, P-468.

head of a bird, quail or fowl, his oath will not break. But if he eats the head of a goat or bull, his oath will break.[1]

8. A person took an oath that he will not eat fruit. If he eats pomegranates, apples, grapes, dried dates, almonds, walnuts, currants, raisins, dates, etc. his oath will break. But if he eats water melons, sweet melons, cucumbers, mangoes, etc. his oath will not break.[2]

Oaths Related to Not-Speaking

1. A man takes an oath that he will not speak to a certain person. While that person was asleep, he spoke to him. Upon hearing his voice, that person awoke. His oath will break.[3]
2. A man takes an oath that he will not speak to a certain person without the permission of his (the former's) mother. Then, his mother gave him permission to speak but her permission had not reached him as yet. If he spoke to the person and only learnt later that permission was granted to him, his oath will break.[4]
3. A person takes an oath that he will never speak to a particular girl. Later when she became mature or grew old, he spoke to her. His oath will break.[5]
4. A person takes an oath that he will never look at you or he will never look at your face. This means that he will not meet you, mix with you or stay in your company. If he looks at you from a distance, his oath will not break.[6]

Oaths Related to Buying and Selling

1. A person took an oath that he will not purchase a certain item. Then he asked someone to purchase it for him. If that person purchases it, his oath will not break. Similarly, a person took an oath that he will not sell a certain item of his. Then, he asked someone to sell it for him. If that person sells it, his oath will not break. The same rule will apply to rental transactions. If he took an oath that he will not rent a particular house, and then took it on rent through someone else, his oath will not break.[7]
   However, if he intended that he will not do these things himself nor will he ask someone else, then by someone else doing these things on his behalf, his oath will break. In other words, the rules will apply according to the intention that he makes. However, if the person is one who does not carry out such transactions himself, or if a woman is in *hijab* and does not carry out such transactions herself and they are used to relegating such tasks to others, then in such a case even if someone else does the buying and selling on their behalf, their oaths will break.
2. A person took an oath that he will not beat his child. Then, he ordered someone else to beat him. His oath will not break.[8]

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[1] Sharah Al-Bidayah V-2, P-469. Reference to it vary with times. Alamgiri V-3, P-356. [2] Sharah Al-Bidayah V-2, P-46. Alamgiri V-3, P-56. However, in our society, if he takes an oath that he will not eat fruit, his oath will break if he eats any type of fruit. The consumption of almonds, nuts, raisins, cucumbers, etc. will not break his oath. Only edibles classified as fruit will break the oath. [3] Sharah Al-Tanweer V-3, P-157. [4] Sharah Al-Tanweer V-3, P-158. [5] Sharah Al-Bidayah V-2, P-474. [6] In common usage it implies severance of ties of kinship. [7] Sharah Al-Bidayah V-2, P-478. [8] Sharah Al-Bidayah V-2, P-479.

Oaths Related to *Salah* and Fasting

1. A person took an oath that he will not fast. Then, he made the intention to fast. If he fasts for even a second, his oath will break. By his taking an oath not to fast does not mean that he has to fast the entire day. By breaking his fast even after a little while, he will have to give *kaffarah* for breaking his oath. If the person says: "I will not even keep one fast", his oath will break at the time of the end of the fast. As long as the time of fasting does not come to an end, his oath will not break. If the person breaks his fast before the end of the day, his oath will not break.[1]
2. A person took an oath that he will not offer his *salah*. Then, he regretted this and stood up to offer his *salah*. The moment he makes the *sajdah* for the first *raka'ah*, his oath will break. His oath will not break prior to making the first *sajdah*. If he breaks his *salah* after the first *raka'ah*, even then his oath will break. It should be remembered that it is a major sin to take oaths of this nature. If a person takes such oaths, he should immediately break them and pay the *kaffarah* for them.[2]

Oaths Related to Clothing and Other Matters

1. A person took an oath that he will not lie down on this mat. Then he spread a sheet of cloth onto this mat and lied down. His oath will break. And if he placed some other mat or carpet onto the first mat and then lied down, his oath will not break.[3]
2. A person took an oath that he will not sit on the ground. Then, he laid a mat, carpet, straw mat, a cloth, etc. on the ground and sat onto it. His oath will not break. But if he spread a part of the clothing that he is wearing, or if a woman spread a part of her head covering which she is wearing, and sat down, the oath will break. If the clothing or head covering was removed completely from one's body, placed onto the ground and then the person sat down, the oath will not break.[4]
3. A person took an oath that he will not sit on this bed or couch. Then, he laid a mat or a piece of carpet onto that bed or couch and sat down. His oath will break. But if another bed or another couch is placed onto the first bed or couch, his oath will not break by sitting on the top bed or couch.[5]
4. A person took an oath that he will never bathe a certain person or child. However, on the death of that person or child, he gave *ghusl* (bath) to him. His oath will break.[6]
5. The husband took an oath that he will never beat his wife. Then, he pulled her hair, throttled her or bit her out of anger. His oath will break. But if he bit her out of love, his oath will not break.[7]
6. A person took an oath that he will definitely beat a certain person. But that person had passed away prior to this person's oath. If this person did not know that he had already passed away and had therefore taken this oath, his oath will not break. But if he took this oath knowing fully that the person had already passed away, his oath will break the moment he takes it.[8]
7. A person took an oath of doing something. By doing that thing even once in his entire lifetime he will absolve himself from his oath. For example, a person takes

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[1] Sharah Al-Bidayah V-2, P-481. [2] Sharah Al-Bidayah V-2, P-481. [3] Sharah Al-Bidayah V-2, P-482. [4] Sharah Al-Bidayah V-2, P-482. [5] Sharah Al-Bidayah V-2, P-482. [6] Sharah Al-Bidayah V-2, P-483. [7] Sharah Al-Bidayah V-2, P-483. [8] Sharah Al-Bidayah V-2, P-483.

an oath that he will definitely eat a pomegranate. By his eating it just once in his lifetime, he will absolve himself from his oath. And if he takes an oath of not doing something, he will have to abstain from doing it for the rest of his life. For example, he says that he will never eat a pomegranate. He will have to abstain from eating it forever. If he eats it at any time, his oath will break. However, if he had taken such an oath with regard to a particular pomegranate or any other particular fruit, his oath will only break if he eats those which he had specified. If he buys some other pomegranates or any other fruit and eats them, his oath will not break.[1]

APOSTASY

1. If God forbid, a woman renounces Islam, she will be given a time of three days and all her doubts regarding Islam will be answered. If she returns to Islam within the three days, well and good. If not, she will be imprisoned[2] forever. If she repents, she will be freed.[3]
2. Once a person utters the words of *kufr* (disbelief), faith no longer remains with him. All the pious deeds and forms of worship which he may have fulfilled while he was a Muslim will be rendered null and void. His marriage will be null and void. If he had performed the fard *Hajj*, it will also be rendered null and void. If he repents and returns to Islam, he will have to renew his marriage and also repeat his *Hajj*.[4]
3. Similarly, if a woman's husband becomes a *kafir*, their marriage will be annulled. As long as he does not repent and renew his marriage, the woman cannot have any contact with him. If they continue with their marital and sexual relationships, the woman will also be sinful. If the man imposes upon her to have sexual relationships with her, she should expose him to the public and she should not shy away from this. There is no shame in matters of religion.[5]
4. Once the words of disbelief are uttered, faith departs from the person. If these words are uttered jokingly and one does not have disbelief in one's heart, even then the same rule will apply. For example, if a person asks: "Hasn't Allah the power to do such and such thing?" And the person who is being addressed replies: "No!" then in such a case this person will become devoid of faith.[6]
5. A person says: "Come, let us offer our *salah*." The other replies: "Why should I waste my time going up and down?"[7] Or, he asks him to fast and he replies, "Why should I kill myself staying hungry?" or he says: "Only the person who does not have any food in his house should fast[8]." All this is regarded as *kufr* (disbelief).
6. Someone saw another person commit a sin, so he asked him: "Don't you fear Allah?" The other replied: "No, I don't fear Him." He will become a disbeliever by replying in this way.[9]

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[1] Sharah Al-Bidayah V-2, P-484. [2] This rule only applies to women. If, Allah forbid, a man renounces Islam, he will be given a respite of three days. If he does not return to Islam within this period, he will be beheaded. These laws are generally applied in an Islamic State. [3] Sharah Al-Bidayah V-2, P-76. [4] Sharah Al-Tanweer V-3, P-465. He will have to repeat his *Hajj* only if he has that amount of wealth which makes *Hajj fard* on him. [5] Sharah Al-Tanweer V-3, P-465. [6] Sharah Al-Tanweer V-3, P-438. [7] Fatawa Hindiyah V-3, P-162. [8] Fatawa Hindiyah V-3, P-163. [9] Fatawa Qadi Khan V-4, P-601.

7. A man saw another commit a sin, so he asked him: "Aren't you a Muslim that you are committing such a sin?" He replied: "No, I'm not a Muslim." He will become a disbeliever whether he said it seriously or jokingly.[1]
8. A person commenced offering *salah*. Incidentally, he was afflicted by a calamity. So he said: "All this is because of offering *salah*." He will become a disbeliever.[2]
9. A Muslim saw something good with a disbeliever. On seeing this, he remarked: "It would have been nice if I was also a disbeliever so that I could also do the same thing." He will become a one.[3]
10. A person's son or beloved one passed away, so he said: "O Allah! Why did You oppress me in this way? Why are You torturing me?" By saying this, the person will become a disbeliever.[4]
11. A man says: "Even if Allah asks me to do this work I will not do it." or: "Even if the angel *Jibreel* comes down, I will not listen to him." He will become a disbeliever.[5]
12. A man says: "I do such work that even Allah does not know about it." He will become a disbeliever.[6]
13. If someone derides Allah or any of His Prophets, finds fault with *Shariah* or is attracted to certain acts of disbelief, his faith will leave him. All those acts which cause one's faith to leave a person have been mentioned in Part One of *Bahishti Zewar*. For further details, refer to the relevant chapters of Part One. One should be very cautious in preserving one's faith. May Allah protect our faith, and may we leave this world with faith. *Aameen.*[7]

(See also Rights).

MUTUAL DEALINGS (*Huquq*—Rights)

The Rights of Parents[8]

1. You should not cause them any harm even if they commit any excesses.
2. Respect and honour them in your speech and dealings with them.

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[1] Fatawa Hindiyah V-3. P-165. [2] Fatawa Hindiyah V-3. P-162. [3] Fatawa Hindiyah V-3. P-165. [4] Fatawa Hindiyah V-3. P-159. [5] Fatawa Hindiyah V-3. PP-159. 162. [6] Fatawa Hindiyah V-3. P-159. [7] Bahr V-5. P-119.

[8] **(a)** Abu Hurayrah ؓ reported that a man asked the Prophet ﷺ. "Who is most deserving of friendly care from me?" He said. "Your mother." The man asked. "Who next?" He said. "Your mother". and he asked again who came next and the Prophet ﷺ repeated. "Your mother". He asked. "Who came after that?" And. the Prophet ﷺ said. "Your father." (Mishkat P-418).

(b) Asma'—daughter of Abu Bakr ؓ said that her mother who was an idolatress visited her at the time of the treaty with Quraish and she asked the Prophet ﷺ is she should show her affection though she was ill-disposed to Islam. He said. "Yes. do so!" (Bukhari. Muslim. Mishkat P-419).

(c) Ibn Abbas ؓ said. "If anyone obeys Allah regarding his parents in the morning two gates of Paradise will be opened for him in the morning. and if there is only one parent one gate will be opened; but if anyone disobeys Allah regarding his parents in the morning two gates of hell will be opened. Someone asked, "Even if they treated him wrongfully." And the Prophet ﷺ said. "Even if they treated him wrongfully. even if they treated him wrongfully. even if they treated him wrongfully." (Mishkat P-421).

3. Obey them in permissible acts.
4. If they are in need of money, assist them even if they are disbelievers.
5. The following rights are due to parents after their death:[1]
   (a) Continue making supplications of forgiveness and mercy for them. Continue sending rewards to them in the form of optional acts of worship and charity on their behalf.
   (b) Meet their friends and relatives in a friendly way and also assist them wherever possible.
   (c) If you have the finances, repay their unpaid debts and the permissible bequests that they have made.
   (d) When they pass away, abstain from crying and wailing aloud or else their souls will be troubled.
6. According to *Shari'ah*[2], the rights of the paternal and maternal grandparents are similar to those of the parents and they should be regarded as such.
7. Similarly, the rights of the maternal and paternal uncles and aunts are similar to those of the parents. This has been deduced from certain *Ahadith*. (The Prophet ﷺ said: "The maternal aunt has the status of one's mother." (Tirmizi)

The Wet-Nurse

Meet her with respect. If she is in need of money and you are able to help her, then help her.

The Step-Mother

Since she is an associate of your father, and we have been commanded to be kind and friendly to our parents' associates, the step-mother, therefore, also has certain rights over you as mentioned previously.

The Elder Brother

In the light of the *Hadith*, the elder brother is similar to one's father[3]. From this we can deduce that the younger brother is similar to one's children. Based on this, they will have rights similar to those of parents and children. The elder sister and the younger sister should also be treated in the same manner.

Relatives[4]

If any of your blood relatives are in need and are unable to earn, help them out with their expenses according to your financial position. Go and meet them occasionally. Do not cutoff relations with them. In fact, even if they cause you harm, it will be best for you to exercise patience.

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[1] Abu Usayd Al-Saidi ؓ said that when they were with the Prophet ﷺ a man from Banu Salimah asked him if there was any kindness left that he could do to his parents after their death. He replied, "Yes you can invoke blessings on them, and forgiveness for them, carryout their final instructions after their death, join ties of relationship which are dependent on them and honour their friends." (Abu Dawood, Ibn Majah, Mishkat.)
[2] Bara' Ibn Azim ؓ reported that the Prophet ﷺ said that the maternal aunt is like the mother in rank. (Tirmizi). [3] Saeed Ibn Al-as ؓ said that the Prophet ﷺ said that the elder brother's right over the younger is like a father. (Mishkat P-411). [4] Tanbiyat ul-Ghafileen P-49.

The In-Laws

In the Qurán, Allah has mentioned the in-laws together with one's lineage. We learn from this that the father-in-law, mother-in-law, wife's brother, sister's husband, son-in-law, daughter-in-law, the previous children of the wife, the previous children of the husband—all of these have certain rights. Therefore, you have to be more considerate to them as opposed to others.

The Rights of Muslims

1. Overlook the faults of a Muslim.
2. When he cries, have mercy on him.
3. Conceal his shortcomings.
4. Accept his excuses.
5. Remove his difficulties.
6. Always be good to him.
7. Gaining his love is an accomplishment.
8. Fulfil his promises.
9. When he falls ill, visit him.
10. When he passes away, make supplication for him.
11. Accept his invitation.
12. Accept his gifts.
13. When he shows kindness to you, show kindness to him in return.
14. Be grateful for his favours upon you.
15. Help and assist him at the time of need.
16. Safeguard his family and children.
17. Assist him in his work.
18. Listen to his advice.
19. Accept his intercession.
20. Do not make him feel despondent over his ambitions.
21. When he sneezes and says "*Alhamdulillah*", say "*Yarhamuk Allah*" in reply.
22. If you find a lost item of his, return it to him.
23. Reply to his greeting.
24. When you converse with him, speak with humility and in a good manner.
25. Be kind and friendly to him.
26. When he takes an oath with regard to you, confident that you will fulfil it, then you must fulfil it. (For example, Zayd takes an oath that 'Amr never goes to the bazar and he is confident that 'Amr will fulfil this oath of his, then 'Amr must ensure that he does not act contrary to it.)
27. If anyone oppresses him, go to his assistance. If he oppresses someone, prevent him.
28. Be friendly to him and do not antagonize him.
29. Do not disgrace him.
30. Whatever you like for yourself, like for him as well.
31. When you meet him, offer *salam* to him. If a man shakes the hand of a man, and a woman shakes the hand of a woman, it will be even better.
32. If a quarrel takes place between the two of you, do not cut-off speaking to him for

more than three days.
33. Do not have evil thoughts of him.
34. Do not be jealous of him nor should you hate him.
35. Direct him towards good deeds and stop him from evil deeds.
36. Have mercy on the young and respect the elderly.
37. If there is a conflict between two Muslims, try and reconcile them.
38. Do not speak ill of him.
39. Do not cause him any loss; neither in his wealth nor in his honour.
40. If he is sitting, do not make him get up and take his place.

Rights of the Neighbour

1. Deal with him in a nice and friendly manner.
2. Protect the honour of his wife and children.
3. Occasionally you should send gifts to his house. Especially if he is poor. In such a case you should definitely send some food to him.
4. Do not cause him any harm. Do not quarrel with him over trivial matters.

Rights of the Travelling Companion

1. Just as a person has a neighbour at home, he also has a neighbour when travelling. That is, a travelling companion with whom you embark on a journey or who joins you incidentally during the course of the journey. The rights of such a person are similar to those of a neighbour.
2. His rights can be summed up as follows: give preference to his comfort over your own comfort. Some people display a lot of selfishness with regard to other travellers when travelling by train or other modes of public transportation. This is a very evil habit.

Rights of the Weak and Old

Those people who are in need, such as orphans, widows, the weak, the poor, the sick, the cripple, travellers, beggars, etc. have additional rights. They are:

1. You should help them financially.
2. You should undertake their tasks with your own hands and legs.
3. You should console and comfort them.
4. You should not refuse to fulfil their needs and wants.

Rights of Human Beings

1. Do not cause financial or physical harm to innocent people.
2. Do not argue with anyone without any valid Shar'i reason.
3. If you find someone in problem, in poverty, or in sickness, help him, feed him, treat his sickness.
4. When meting out punishment, do not transgress the limits in the different methods of punishment that have been laid down in *Shari'ah*.

Rights of Animals

1. Do not encage an animal which you will not be taking any benefit from. Removing

nestlings from their nests. causing harm to their parents, etc. is a sign of extreme mercilessness.

2. An animal that is suitable for consumption should not be killed merely for amusement.
3. You should make proper arrangements with regard to food, drink, providing rest, and taking care for the animal that you utilise for your work. Do not impose any work on it that is beyond its capacity. nor should you beat it more than necessary.
4. The animal that is to be slaughtered or killed on account of it being harmful should be slaughtered or killed quickly. Do not cause it any agitation. Do not take its life after having starved it.

Additional Points:

If there is any shortcoming in fulfilling the rights of a person, fulfil that which can be fulfilled or else, ask for forgiveness. For example, you are still owing someone some money or you cheated someone, etc. (In such a case you should try and pay the debt, but if you cannot do so. then seek forgiveness from the person). As for the right which can only be forgiven. seek forgiveness for it, e.g. you spoke ill of a person or beat him (In such a case, it is obvious that you cannot pay him anything. Instead, you will have to seek his forgiveness).

If. due to some reason, you cannot fulfil their rights nor can you seek their forgiveness, then you should continue making supplication for these people. It is possible that on the day of judgement Allah will try and influence them to forgive you. However. later if you are in a position to fulfil their rights or seek their forgiveness. then do not hesitate in doing so.

As for the rights that are due to you and there is a hope of their being fulfilled, then be lenient when asking for them. As for those where there is no hope of their being fulfilled or, they are such that they cannot be fulfilled. such as backbiting, then although there is hope of your receiving rewards in return for them on the day of judgement, however. more reward has been mentioned with regard to forgiving them in this world. It will be much better if you forgive them completely or absolve them completely. This is especially when the person earnestly seeks forgiveness from you.

ETIQUETTE AND MANNERS
(Etiquette in *Íbadah*)

Wudhu (Ablution) and Purity

1. Perform your *wudhu* in a proper manner even if you do not feel like doing so.
2. There is greater reward in performing a fresh *wudhu*.
3. When relieving yourself, neither face the *qiblah* nor turn your back towards it.
4. You must be cautious with regard to urine splashing on you. One who is unmindful in this regard, is punished in the grave.
5. Do not urinate in a hole for a snake, scorpion or any other dangerous animal emerging from it.
6. Do not urinate in the place where one has a bath.
7. Do not converse with any one when relieving yourself.

8. When you wake up, first wash your hands thoroughly before you put them in a vessel containing water.
9. Do not use water that has been warned in the sun for it might infect you with white liver (leprosy) which taints the body with white marks.

Salah

1. Offer your *salah* at the appointed time. Observe the *ruku'* and *sajdah* in the proper manner and offer your *salah* with concentration.
2. When a child is seven years old, impress on him, the importance of *salah*. When he is ten, beat him if necessary, to get him to offer his *salah*.
3. It is not good to offer *salah* in such clothes or at such a place which might distract you and draw your concentration on the patterns sketched on them like the designed prayer rags.
4. A barrier should be placed in front of the worshipper offering *salah*. If nothing, a stick or any other raised object should be placed to the right or left of the worshipper offering *salah*.
5. On completing the *fard salah*, it is preferable for one to move somewhat to another place to perform the *sunnah*, or *nafl salah*.
6. While offering *salah*, do not look around sideways or upwards and suppress sneezing as far as possible.
7. When you have an urgent need to relieve yourself, do that first and then offer your *salah*.
8. Offer *nafl salah* and the many forms of *zikr*, in a moderate amount which you can keep up with and not beyond your capacity.

At the Time of a Funeral or Calamity

1. When you receive the news of a demise or remember a previous calamity, recite:❶

   اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

   This will fetch you the same reward that you had received previously.
2. No matter how trivial a saddening or distressing a matter may be, recite:

   اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

   You will be rewarded in doing so.

Zakah and Charity

1. As far as possible, give *zakah* to those who do not go around begging—who remain in their homes out of self-respect and self-honour.
2. Do not be ashamed of giving very little in charity. Give whatever you are able to irrespective of the amount.
3. Do not think: "What is the need of giving charity once *zakah* is given". Whenever the occasion arises, make a resolution and give in charity.❷
4. By giving charity to your relatives, you receive a double reward—one for giving in

❶ Surely, we belong to Allah and to Him we are to return. (Al-Baqarah 2:156). ❷ On some occasions charity is also *wajib* and on some *mustahabb*.

charity, and another for being kind and considerate toward your relatives.

5. Always bear in mind your poor neighbours.
6. Do not spend too much in charity from your husband's wealth lest he be displeased.

Fasting

1. It is extremely detestable to engage in foolish and shameless conversations while fasting. It is even more detestable to backbite.
2. When intending to keep an optional fast, seek your husband's permission if he is at home.
3. Increase your worship in the last ten days of Ramadhan.

Recitation of the Qurán

1. Do not abandon recitation of the Qurán, if you are not fluent in reciting it feeling despair. Go on reciting it and receive a two-fold reward.
2. When you have learnt the Qurán, do not forget it. Instead, continue reciting it, otherwise you will be committing a major sin.
3. Recite the Qur'an with full concentration and with fear for Allah.

Duá (Supplication)[●] and *Zikr*

1. When making supplication bear in mind these factors:
   (a) Make *duá* with full zeal and fervour.
   (b) Do not ask for anything sinful.
   (c) If there is any delay in its acceptance, do not despair and give it up but have full conviction of its acceptance.
2. Do not curse your children, wealth and life when angery, it might be the time of acceptance of a supplication.
3. Engage in *zikr* and remember Allah and His Prophet ﷺ where you sit and discuss or occupy yourself in worldly affairs. If not, your occupation may go to waste.
4. Make *istighfar* often. In doing so, your difficulties are made easy and there is blessing in your sustenance.
5. If, you happen to commit sin, do not delay in making a repentance. If you commit it again, again make a repentance and do not think that because you have acted contrary to your first *tawbah* (repentance) there is no benefit in making it a second time.
6. These are certain *duás* (supplications) made at specific time:
   (a) At the time of sleeping:

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيٰي

"O Allah, I die and live with Your Name."

   (b) When awakening:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ

"Praise belongs to Allah Who caused us to live after giving us death. And to Him is the resurrection.

● And weep while you make your supplication. If you do not get the weeping sentiment make as though you are weeping.

(c) In the morning:[1]

اَللّٰهُمَّ بِکَ اَصْبَحْنَا وَبِکَ اَمْسَيْنَا وَبِکَ نَحْيٰ وَبِکَ نَمُوْتُ وَاِلَيْکَ النُّشُوْرُ

"O Allah, we enter into morning and into evening though Your Power and we live and die though Your Power and to You is nor return."

(d) After eating:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِيْنَ وَکَفَانَا وَاٰوَانَا

"Praise belongs to Allah, Who fed us and gave us to drink and caused us to be Muslims and waked after us and gave us protection."

(e) Seven times each after the *Fajr* and *Maghrib salahs*:

اَللّٰهُمَّ اَجِرْنِیْ مِنَ النَّارِ

"O Allah save me from the Fire."

(f) Three times each after the *Fajr* and *Maghrib salah*:

بِسْمِ اللّٰهِ الَّذِیْ لَا يَضُرُّ مَعَ اسْمِهٖ شَیْءٌ فِی الْاَرْضِ وَلَا فِی السَّمَآءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ

"In the name of Allah, nothing can cause harm if we take His Name whether it is on earth or in the heavens. And He is All-Hearing, All-Knowing."

(g) When sitting in a vehicle (or on an animal):

سُبْحٰنَ الَّذِیْ سَخَّرَ لَنَا هٰذَا وَمَا کُنَّا لَهٗ مُقْرِنِيْنَ وَاِنَّـآ اِلٰی رَبِّنَا لَمُنْقَلِبُوْنَ

"Glory belongs to Him Who has made it subservient to us. And we have no power over it. And we will return to our Lord."

(h) When you have partaken of a meal at someone's hosue, include this too:

اَللّٰهُمَّ بَارِکْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ

"O Allah, bless them in what provision. You have provided them and forgive them and have mercy on them."

(i) When sighting the moon:

اَللّٰهُمَّ اَهِلَّهٗ عَلَيْنَا بِالْاَمْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ رَبِّیْ وَرَبُّکَ اللّٰهُ

"O Allah, let it herald for us peace and faith with security and Islam. My Lord and yours is Allah."

(j) When you see anyone experiencing and calamity, Insha Allah, you will be saved from such a calamity:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ عَافَانِیْ مِمَّا ابْتَلَاکَ بِهٖ وَفَضَّلَنِیْ عَلٰی کَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا

"Praise belongs to Allah Who saved me from what He has afflicted you with and made me to excell with a marked excellence most of those whom He created."

(k) When someone takes leave of you (in order to embark on a journey or go somewhere):

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[1] The *duá* in the evening is the similar with slight change of words: اَللّٰهُمَّ بِکَ اَمْسَيْنَا وَبِکَ نَحْيٰ وَبِکَ نَمُوْتُ وَاِلَيْکَ النُّشُوْرُ.

اَسْتَوْدِعُ اللّٰهَ دِيْنَكُمْ وَاَمَانَتَكُمْ وَخَوَاتِيْمَ اَعْمَالِكُمْ

"Unto Allah, I commence your faith, your trust, and the fartherance of your works."

(l) When congratulating the bride and bridegroom on the occasion of their marriage:

بَارَكَ اللّٰهُ لَكُمَا وَبَارَكَ عَلَيْكُمَا وَجَمَعَ بَيْنَكُمَا فِيْ خَيْرٍ

"May Allah bless both of you and may He shower blessing on you train and keep you walking in righteousness."

(m) When any calamity befalls you:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اسْتَغِيْثُ

"O the One Who is Living. O the Self-Sustaining. Sustainer of all, I turn in pain towards Your Mercy."

(n) After the five daily *salah* and also at the time of sleeping (three times):

اَسْتَغْفِرُ اللّٰهَ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ

"I seek forgiveness of Allah, besides Whom there is no god, the Ever-Living, the Self-Sustaining. And I repent to Him."

(and once):

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ

"There is no god but Allah, the One; Who has no partner; to Him belongs the Kingdom. He is all praise and He is over all things Powerful."

Then recite "*SubhanAllah*" 33 times, "*Alhamdulillah*" 33 times, and "*AllahuAkbar*" 34 times.
Then recite *surah Al-Falaq* (chapter 113), *surah An-Nas* (chapter 114), and *ayatul Kursi* one time each.[1]
(o) Recite *surah Yasin* (chapter 36) every morning, *surah Al-Waqiáh*[2] (chapter 56) after *Maghrib*, *surah Al-Mulk* (chapter 67) after *Isha'*, and *surah Al-Kahf* (chapter 18) on Fridays. Also recite verses 285 and 286 of *surah Al-Baqarah* when going to sleep.
(p) Recite the Qurán daily as much as you can. While the observation of the above, is rewarded there is no sin if one abstains from it.[3]

Oaths and Vows

1. Do not take oaths in the name of anyone other than Allah. For example, do not take oaths in the name of your children, your health, your eyes, etc. It is a sin to take such oaths. If you mistakenly utter such oaths, you should immediately recite the *kalimah*.

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[1] We are told in a *Hadith* that the devil does not enter the house where the *ayatul Kursi* is recited and Allah protects all the neighbourhood from heavenly calamities. Temptations and devilish thoughts do not bother one who recites it at night. [2] It protects from helplessness. [3] Recite at heart 10 verses daily. For, a *Hadith* tells us that one who recites that much is counted as a reciter of the Qurán.

2. Similarly, do not take oaths of this nature: "If I am lying, may I lose my faith", even if what you are saying is the truth.
3. If, out of anger, you take an oath which is sinful to fulfil, then breach such an oath and pay *kaffarah*, e.g. you take an oath that you will not speak to your father or your mother, or any similar oath.

ETIQUETTE IN *MUÁMLAT* (DEALINGS)

Transactions

1. Do not be so greedy for wealth that you fail to distinguish between *halal* (lawful) and *haram* (unlawful). Besides, do not waste the lawful wealth that Allah has blessed you with. Instead, spend it sparingly and on occasions of true necessity.
2. If a person who is afflicted with calamity decides to sell something out of desperate need of the cash, then do not take undue advantage of him because he is in extreme need. You should not ask him to reduce the price of the item but help him out or purchase it from him at an appropriate price.
3. If the debtor is poor, do not distress him further. Rather, grant him a respite and waive a certain amount of the debt, or preferably waive the entire debt.
4. If you owe money to a person and you have the money, then it is very sinful and oppressive to delay in payment of your debt.
5. As far as possible, do not take up any debt upon yourself. If you cannot help, then always be concerned about paying it back. Do not become neglectful in this regard. If your creditor tells you something (with regard to your debt), keep quiet and listen. Do not counter-attack him or become angry.
6. It is a very evil habit to conceal something that belongs to someone jokingly and which thereby causes him great distress.
7. Once a labourer has completed his task, do not delay paying his dues in full.
8. During famine, some people sell their children. It is unlawful to turn them into slaves.
9. If you provide fire-wood (or a stove, coal, etc.) to someone to prepare a meal, or you provide them with salt that she may use it to prepare a meal, you are credited with having provided them with the entire meal.
10. Great reward awaits one who provides drinking water. If you provide it where water is easily obtainable, it is as though you have freed a slave. And if you provide it where water is scarce, it is as though you have given life to a dead person.
11. If you have to give or receive something from someone or you have someone's trust in your possession, then mention it to several persons. Or write it down so that when you die, (all this will be paid) and you will not be owing anything to anyone.

Marriage

1. Ensure that your children are married to a religious-minded person. Do not be concerned about wealth and status of the highly educated from western institutions utter things which amount to *kufr* (disbelief). It is not allowed to marry such

persons and live the rest of one's life in immorality.

2. Marry women to describe other women to their husbands. This is very evil. The husband might be attracted to one of them (whom hsi wife describes); she will them sit down and regret her action.
3. If someone has sent a proposal to a family and it is hoped that they might respond favourably, do not send a counter proposal on behalf of one of your children. However, if the person abandons his proposal or receives a negative response you may send a proposal there.
4. Allah detests it when the private affairs of the husband and wife are discussed with one's friends and relatives. Many brides and bridegrooms are not cautious in this regard.
5. If someone consults you about a certain person (for marriage) and asks you for advice, then do not conceal any faults of that person if you have knowledge of them. In such a case, this backbiting is allowed. However, do not unnecessarily find faults with him.
6. If the husband is in a good financial position but does not give his wife even the basic expenses, it will be permissible for her to take his money secretly. However, she is not allowed to take money in this manner to purchase something unnecessary or to observe worldly customs and habits.

using Harm to Someone

1. If a person is not a qualified doctor, he is not allowed to prescribe medicines which might cause harm. If hye does so, he will be committing a sin.
2. One is not permitted to scare anyone with weapon or dangerous object[0] even jokingly for the object might slip out of his hand (and injure the other).
3. Do not give a pocket knife to anyone while it is open. Either close it and give it to him, or put it down so that he may pick it up himself.
4. It is a major sin to lock a dog, cat or any other living creature and starve it.
5. It is evil to ridicule a sinful person though he may be given advice.
6. It is disallowed to starve or fix one's gaze at an innocent person and embarass or upset him. If this is not allowed, how serious a crime it is to scare someone all of a sudden or "out of the blue".
7. If you wish to slaughter an animal, ensure that the knife is extremely sharp so that you do not cause unnecessary pain to the animal.
8. When travelling (on an animal), do not over burden it. You should not overload it or cause it to run excessively. Once you reach your destination (or rest-place), you should first make arrangements for the animal's fodder, grass, feed, etc.

DAY-TO-DAY MANNERS

ting and Drinking

1. Recite *Bismillah* before you begin to eat. Eat with the right hand. Eat the food that is in front of you. However, if there are diferent types of food on a platter, then take

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Like knife, sword or a rifle or any weapon.

whatever you wish and from whichever side you wish.

2. Always lick your fingers. If there is any gravy left over on the plate, clean it as well.
3. If a morsel of food falls from your hand, pick it up, clean it, and eat it. Do not be boastful (by abstaining from picking it up).[1]
4. There are slices of water-melon, grapes and dates or pieces of sweet-meats on the table. In such a case, take one at a time, do not take two-three slices or two-three pieces at a time.
5. If you have eaten anything that is foul-smelling, such as raw onions or garlic, then wash your mouth thoroughly if you intend sitting or being in the company of others.
6. When you prepare meals, measure the ingredients weH. Do not estimate and mix.
7. When you have eaten your meal, expess your gratitude to Allah.
8. Wash your hands before and after eating. Gargle your mouth as well.
9. Do not eat food that is too hot.[2]
10. Always pay attention to the needs of your guests. If you go somewhere as a guest, do not remain there for so long that you become a burden on your hosts.
11. There are a lot of blessings in eating together.
12. Once you have finished eating, remove the dishes, utensils, food, etc. first and then get up. It is a sign of disrespect to get up before the table has been cleared. If you have finished eating before your companion, you should give him company. Continue eating little by little so that he does not get up hungry out of shyness. If there is any reason for you to get up before him, excuse yourself.
13. It is *sunnah* to bid your guest farewell till the door.
14. Do not drink water in one gulp. Instead, take it in three sips. When breathing in or out, do not do so in the tumbler. Instead, move your mouth away from the tumbler. Say *Bismillah* when drinking and *Alhamdulillah* upon completing.
15. Do not drink water from a utensil (or bottle) from which there is a fear that too much of water will flow out. Nor should you drink from a utensil (or bottle) which you do not know what is inside. (e.g.. a bottle that is very dark in colour). There is a fear of there being insects, worms, thorns, etc. in such bottles.
16. Do not stand and drink water unnecessarily.
17. If you have to give water to others after you have drunk from it, then give it to the person who is on your right-hand side. This person will then give it to the person who is on his right-hand side. The same rule will apply if you have to distribute anything else, such as betel leaves, perfume, sweet-meats, etc.
18. Do not drink from the side of a utensil which is cracked.
19. Do not allow children to go outside in the evening. At night, close the doors after saying *Bismillah*. Cover all utensils after saying *Bismillah*. Switch off all the lights when going to sleep and extinguish all fires as well.
20. If you have to send any food or drink to anyone, cover it and send it.

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[1] Of course, if it has fallen at a place from where one is repulsed to pick it up and eat then one must at least put it at another place where it is not disrespectful.

[2] However, if the food is such that it does not taste good when it is eaten cold, there will be no harm in eating it while it is hot.

Clothing

1. Do not walk around with just one shoe or sandal. Do not cover yourself with a blanket, shawl, etc. in such a way that it is difficult for you to walk or take out your hands (from underneath).
2. Commence wearing your clothes from the right-side. For example, the right sleeve, the right leg, the right shoes, etc. When removing them, begin from the left-side.
3. Upon wearing your clothes, recite the following supplication. In doing so, your sins will be forgiven:

   اَلْحَمْدُ لِلّٰهِ الَّذِىْ كَسَانِىْ هٰذَا وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّىْ وَلَا قُوَّةٍ

   "All praise belongs to Allah Who has clothed me with this and provided it to me without any effort or power on my part.

4. Do not wear clothes which reveal the *awrah*. (In which there is no *hijab* or which show the shape of your body).
5. Do not sit in the company of rich women[1] who wear extravagant clothes and jewellery. In doing so, you will unnecessarily begin to attach importance to this world.
6. Do not consider it disgraceful to wear patched clothes.
7. Clothes should not be worn with too much of formalities and care, nor should they be dirty and untidy. Wear average clothes and keep them clean.
8. Apply oil to your head and comb your hair regularly. However, do not spend too much time in this. Apply *henna* to your hands.[2]
9. Apply antimony to your eyes three times each.
10. Keep your house clean and tidy.

Sickness and Tending to the Sick

1. Do not compel a sick person to eat and drink.
2. Do not indulge yourself when you are sick (by overstepping the prescribed diet of the sickness).
3. Never use amulets (*ta'widh*) that are contrary to *Shariáh*, nor should you use charms, superstitious remedies, etc.
4. If someone has come under the influence of an evil eye (*nazr*) and you suspect[3] that the cause of this is a particular person, then ask him (whom you suspect) to do

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[1] This rule applies to women. As for men, it is not permissible for them to sit in the company of any woman who is a *ghayr mahram*. (Translator).

[2] This rule applies to women.

[3] It should be borne in mind that one should not unnecessarily be suspicious of anyone. One should be extremely cautious in this regard. Once you are certain of a particular person, do not just go and inform him to go and wash his face and other parts. You should first try and determine as to whether this person will be insulted if you ask him to do so or not. If he will not be insulted, and will not feel hurt, go and inform him. This rule concerns the person who is suspicious of a particular person. As for the person who has been suspected, the rule concerning him is that if anyone needs this water, he should not refuse them. Instead, he should wash the parts that have been mentioned and give the person the water because it has been mentioned in the *Hadith* that the person who has been requested for such a favour, should not refuse. The reason for this is that if the person's suspicion proves to be true, he will benefit from your water. If it is false, there is no difficulty in giving the water. Therefore, one should not refuse such a request.

the following: he should wash his face, both hands up to and including the elbows, both the feet, thighs, and private parts. When this person washes all these parts, the water that falls from his body should be collected. This water should then be poured on the head of the person who has come under the influence of this evil eye. Insha Allah, the person will be cured.

5. A person who has been afflicted by sicknesses and diseases which are repulsive to others, such as scabies and white leprocy, should seclude himself from others so that he does not cause any harm or discomfort to them.

Dreams

1. If you experience a fearful dream, blow on your left three times in such a way that a few droplets of saliva come out each time. Thereafter read أعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ (*Aúdhu billahi minash shaytanir rajim*) three times. Also change your position of sleeping. Do not mention this dream to anyone. Insha Allah, no harm will afflict you.
2. If you wish to mention your dream to anyone, choose a person who is intelligent or who has your interests in mind. This is so that he does not give you any evil interpretations.
3. It is a major sin to concoct dreams.

Salam or Greetings

1. Inculcate the habit of greeting each other by saying, "*As-salamu álaykum*" and reply by saying, "*Wa álaykumus salam*" All other methods of greeting are non-sensical.[1]
2. The person who greets first receives more-reward.
3. When a person conveys comeone's *salam* to you, reply by saying, "*Álayhim wa álaykumus salam*" [2]
4. If one person from a group of people makes *salam*, it will suffice on behalf of the rest. Similarly, if one person in a group replies, it will suffice on behalf of the rest.

Additional Notes: It is prohibited to bow when greeting by hand. If you are at a distance and you greet someone or that person greets you, it will be permissible to use your hand. However, you should also make a verbal *salam* or reply. Muslim children who study in governemnt schools should not greet in methods that are adopted by the west and non-Muslims. Instead, they should greet the teachers according to the Islamic method (i.e. if the teachers are Muslims). If the teacher is not a Muslim, one should merely say, "*salam*" or "*As-salamu ála manit tabaat huda*" The words, "*As-salamu álaykum*" should not be used for disbelievers. These rules apply to all Muslims.

Sitting, Lying Down and Walking

1. Do not walk around in a flirtatious manner.
2. Do not lie down on your stomach.

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[1] One could add the words, "*wa rahmatullahi wa barakatuhu*" in the *salam* and the reply. This has been established from the *Hadith*.

[2] We are also told in *Ahadith* that it is enough to say, "*wa alaykumus salam*". Hence, both methods are correct.

3. Do not sleep on a roof which does not have any barrier as there is the possibility of rolling off the roof.[1]
4. Do not sit half in the shade and half in the sun.
5. If you have to go out of the hosue due to necessity, walk on the side of the road. It is a sign of shamelessness for women to walk in the centre of the road.

Sitting in a Gathering

1. Do not remove someone from their sitting place so that you may sit there yourself.
2. In a gathering, a woman got up from her place and went for some work and you deduced that she will return soon. In such a case, you should not allow anyone else to sit there as it is her right to sit there.
3. If two women decide to sit together in a gathering, do not go and sit in-between them. However, there is no harm if they happily allow you to sit there.
4. If a woman comes to meet you, then upon seeing her you should move a bit whereby she will feel appreciated and honoured.
5. Do not sit in a gathering like a "queen". Wherever there is a place, sit there with humility.
6. If you wish to sneeze, cover your mouth with a cloth or your hand and try to satifle your sneeze.
7. As far as possible, prevent yourself from yawning. If you are unable to do so, cover your mouth.
8. Do not laugh too loudly.
9. Do not sit in a gathering in a proud manner. Sit with humility like a poor person. If there is any relevant thing to say, say it. However, do not speak anything that is sinful.
10. Do not stretch out your feet when sitting in a gathering.

Safeguarding the Tongue

1. Do not speak without thinking. You should only speak once you have pondered over what you wish to say and you are convinced that it will not be badly received.
2. It is a sin to address a person or speak of him as one who has no faith, may he receive Allah's punishment, curse, or may he go to Hell, etc. It is a sin to speak in this manner whether one is addressing a human or an animal. If the person who has been addressed in this manner does not deserve such remarks, all these curses will rebound on the person who uttered them.
3. If anyone addresses you in this useless manner, you have the right to reply in the same way. However, you cannot exceed what that person says. If you exceed, you will be committing a sin.
4. Do not be two-faced whereby you "olay according to the tune" of one person when you are in his company, and according to the "tune" of another person when in the latter's company.
5. Do not ever back-bite or listen to back-biting and tale-bearing.
6. Never ever speak a lie.
7. Do not praise a person directly or exaggerate in praising him in his absence.

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[1] This is applicable in India where people generally sleep on the roofs in summer. In South Africa, a barrier-less bunk is a perfect example.

8. Do not ever involve yourself in backbiting which means speaking in the absence of anyone in such a way that if he were to hear it, he would be grieved. This is true even when what you say is the truth or not. If what you say is false, it is regarded as slander or defamation. This is even more sinful.
9. Do not argue with a person. Do not try to give precedence to what you have to say.
10. Do not laugh excessively as this causes the illumination of the heart (and countenance) to disappear.
11. If you have backbiten anyone, seek his forgiveness. If you are unable to do so, make a supplication for him to be forgiven. In doing this, there is hope that you will be forgiven on the Day of Judgement.
12. Do not make false promises.
13. Do not laugh in such a way that the other person feels insulted or offended.
14. Do not be boastful of something that you own or a quality which you possess.
15. Do not occupy yourself with poems and poetry. However, if the subject matter is not contrary to *Shariáh* and you occasionally quote a few lines when making supplication or when advising someone, there is no harm in this.
16. Do not mention things that you hear from here and there because the majority of such things are false.

Miscellaneous Etiquettes

1. After writing a letter sprinkle some dust onto it so that the purpose for which the letter was written is fulfilled.[1]
2. Do not speak evil to time.
3. Do not speak too concisely in a very detailed manner; and do not exaggerate. Speak what is necessary.
4. Do not turn your ear towards the singing of anyone.
5. Do not imitate anyone's ugly features or their evil ways.
6. If you see any fault or shortcoming in anyone, conceal it. Do not mention it to others.[2]
7. When you intend doing something, think over it carefully and consider the result before you and execute it calmly. By rushing, most tasks end up in failure.
8. If anyone seeks advice from you, advise them with that which is best in your opinion.
9. As far as possible, control your anger.
10. If you have said or spoke anything (wrong) about anyone, seek forgiveness from them. If not, you will be in great distress on the Day of Judgement.
11. Direct others towards good and prevent them from evil. However, if you have no hope of their accepting your advice or you feel that they will cause you harm if you do so, you may maintain silence. However, continue to regard the evil act to be evil and do not associately them unless there is a need to do so.

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[1] The *Hadith* from which this etiquette has been extracted is general. No specific reason has been mentioned. However, the commentators have mentioned that the wisdom and reason for sprinkling dust over the letter could be that people in the past used to write with reeds and feathers and the ink used to take very long to dry. By sprinkling dust onto it, the ink used to dry quicker, thereby preventing any smudges and making it more ligible. (Translator). [2] But there is no harm in disclosing it in certain cases, for example if he might cheat other people if they are not forewarned. In such cases it is rewarding to disclose his defect and sometimes it is *wajib* to do so.

The Customs[1] That The Perpetrators Themselves Regard As Sinful, But Take Them Slightly

Dancing

There are two kinds of dances in a wedding and both are disallowed and unlawful. Men invite prostitutes to dance before them and women have professional singers perform before them. In the former *ghayr mahram* men watch women and this is adultery of the eye. When they hear her speak or sing, that is adultery of the ears and when they talk about her that is adultery of the tongue. When one is inclined towards her that is adultery of the heart. Those who are very shameful even touch ehr and this is adultery of the hand and if they walk to her then that is adultery of the fcet. Some dare to do the evil deed too and that is the real adultery. It is stated clearly in a *Hadith*:

عن ابی هریرة رضی اللّٰه عنه عن النبی صلّی اللّٰه علیه وسلّم .... الفرج ویکذبه او رواه مسلم ترغیب وترهیب.

Just as the evil act is sin, so too looking (at it) is the sin of the eye; hearing of the ear; walking of the feet; etc. Further, if sin is done openly, it is worst in the eyes of *Shairáh*.

We learn from a *Hadith*:

عن ابن عمر رضی اللّٰه عنه .... الدین مضوا الحدیث .... مشکوٰة.

If shamelessness and immorality gets common among a people so that they commit evil openly then pestilence and such illnesses will spread among them as had not afflicted their elders. Thus, those people, who arrange it or compel others to arrange it, not only comit a sin themselves, they also add to their sin, the sin committed by everyone of the invitees. If there were a hundred people who committed the sin because of him then he will also have upon him as much sin as each of them committed[2]. Again, he will also be responsible for the sin committed by those people who imitiated him and continue to do as he did even after his death.

Music is also played unchecked. This too is a sin. Allah's Messenger ﷺ said, "My Lord has commanded me to eliminate musical instruments[3]." It is worth considering the amount of sin a man commits by promoting that which the Prophet ﷺ came to eliminate. There is

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[1] From *islah ur-Rusoom*. etc. The word customs. here. means those things which are against *Shariáh* and are sinful and people have taken them up as an everyday affair.

[2] Sayyidah Ayshah رضی اللہ عنہا reported Allah's Messenger ﷺ as saying, "If anyone introduces into this affair of ours anything which does not belong to it. it is rejected." (Bukhari. Muslim). And he who introduces an evil *bidáh* by which he does not please Allah and His Messenger then he is sinning like the sins of those who practice it while nothing is reduced from their sins (crime). (Tirmizi. Mishkat).

[3] Transmitted by Ahmad. narrated byAbu Umamah that the Prophet ﷺ said, "Surely Allah sent me as a mercy and guide to the worlds and commanded me to abolish *mazomir* (oboe; musical instruments). idols which were worshipped in pre-Islamic days······ The *Hadith* concludes: It is not lawful to buy or sell them. teach them. trade in them. Their proceeds are also unlawful.

also loss in the world for women whose husbands incline to have a soft corner for the dancing girls. These women will then repent all their life. It is strange that these women take pride in observing these customs and the sins accompanying them. This dampens faith.

Some people plead that the bride's family insist on observing this customs, but would they oblige if the bride's family ask them to don dancing attire and dance themselves. It is a duty on the Muslims to detest that which *Shariáh* has declared unlawful as they detest that which is against their own nature. They should refuse to let anyone contravene *Shariáh* and should not participate in the contravention.

Similarly, dancing among women with or without music should be disallowed. Our books tell us that we are not permitted to have monkeys dance, then how may we expect human being to be permitted to dance. Men may catch a glimpse of women dancing and the same evil of which we have spoken above may take place. Sometimes, these women also sing and their voice carries through to the men. Since it is sinful for them to hear women singing, the woman who is responsible for this adds this sin to her own. Some women put a cap on the dancing woman's head and since it is a sin to assume appearance of a man, the women who place the cap share in the sin. In short, music, singing, dancing, etc. are sinful and these women often miss their *salah*.

Keeping Dogs and Pictures

The Prophet ﷺ said that the angels (of mercy) do not enter a house which has a dog or a picture[1] He also said, "One who makes pictures will receive the heaviest punishment from Allah[2] The Prophet ﷺ also said, "If anyone keeps a dog, except for three reasons, then from the reward that he might earn everyday a *qeerat* is reduced. The three exceptions are:

(i) Protection of domestic animals, (ii) Protection of fields, and (iii) Hunting."[3]

According to another *Hadith*, a *qeerat* in the sight of Allah is like the Mount Uhud.[4]

Therefore, we must refrain from keeping dogs and pictures and drawing or making pictures. It also disallowed to make dolls or let children play with them, and also to mould sweets in that fashion for children, etc. We must break such toys and burn such dolls. Parents must disallow children to domesticate dogs.

About Fire-Works

There are many sins in displaying fire-works and firing crackers. First, it is a wasteful expenditure and the Qurán calls such people who throw away their money in this way as

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❶ *Hadith* narrated by Abu Talhah رضي الله عنه (Bukhari, Muslim, Mishkat).

❷ *Hadith* of Abdullah Ibn Masóod رضي الله عنه (Bukhari, Muslim, Mishkat). The custom of hanging pictures in the house has become very common and the art of picture-making has progressed much. Photographs are snapped and some people do not bracket photographs with pictures. They imagine that photographs are not disallowed. They must know that it is forbidden to take photographs of living things, have them taken, keep them with oneself without a valid reason. It is not allowed to have pictures of animate objects on clothes or walls. (Shabbir Ali).

❸ *Hadith* of Abu Hurayrah رضي الله عنه in Bukhari, Muslim, Mishkat and of Ibn Umar رضي الله عنه in the same books.

❹ In Book of Funerals, (Mishkat). Abu Hurayrah رضي الله عنه reported Allah's Messenger ﷺ as saying: If anyone follows the funeral of a Muslim out of faith and hope of reward from Allah and stays till the *salah* is offered and burial is over, he will return with a reward of two *qeerat*. (Bukhari, Muslim, Mirqat). What we read of Sayyidah Ayshah رضي الله عنها playing with dolls then those were without pictures and even if they had them then that command was later abrogated by the Prophet ﷺ.

brothers of the devil ان المبذرين كانوا اخوان الشياطين (Al-Isra', 17:27). Another verse declares that Allah does not love the squanderers ان الله لا يحب المسرفين (Al-Anám, 6:144). Secondly, one may burn oneself or set something on fire which things are looked down upon by *Shariáh*. Thirdly, for these things papers are used which have something written down on them; words are to be respected, more so, if Quránic words or *Ahadith* are inscripted on them. Do not let your children do these things.

Chess, Cards, Dice, Kites

The *Ahadith* disallow chess, playing cards, dice and kite-flying. Players of these games are so engrossed in these things that they do not attend to any of their duties. Some children fall down the roofs while playing with kites. Parents should not allow them to engage in such games.❶

Shave Children's Head in the Centre

We learn from a *Hadith* that Allah's Messenger ﷺ disallwoed *qaza'* which is to shave some part of the head and leave the rest with hair. (This is called *Babri* in Urdu). This is stated in a *Hadith* narrated by Ibn Umar رضي الله عنه. He said the Prophet ﷺ disallowed shaving only a part of a child's head (Bukhari. Muslim). He said to a young boy who had done it, "Shave all of it or leave all of it. (Muslim. Mishkat).❷

The Customs That Are Regarded As Permissible

Almost all customs in vogue in the world from birth to death are practiced even by the so-called great wise men in the world. People do not agree that there is any sin in that. Men and women get together to eat. drink and gossip. They point out that they do not dance or sing and wonder why their mixing together can be sinful. Their misconception results from the custom taking a firm root among them. It numbs their wisdom so that they behave like children whose parents keep them away from harmful things but they cannot see why they should desist.As for the customs, however, it is not so difficult to see through their evil. Every person is worried because of them and feels he would be better off without them but they do not dare to abandon any of them. The more we try to make them see the futility of it all, the more they seem to be happy with their adherence to it. We will discuss each of these customs and try to impress upon the readers that they should give them up. Only then will we attain the simplicity that was practiced in the times of the Prophet ﷺ. Those men and women who make the effort will gain great reward. According to a *Hadith*, if anyone revives a dead

❶ Sayyidina Ali رضي الله عنه said that chess is the game of the *a'jamis*. Ibn Shihab said that Abu Musa Al-Ashary رضي الله عنه said, "Do not play chess." When he was asked about the play of this game, he said that it is evil and Allah does not like it. Bayhaqi has transmitted these three reports in Sha'b ul-Eeman. (Mishkat).

❷ In the same way as *qaza'* is disallowed. it is forbidden to have a hair cut like the English people. These days educated men and women dress their hair in different ways. Some women immitate irreligious women in dressing hair and get their sons keep hair like the English-men. All these things are disallowed. Muslims must keep hair according to ancient Islamic way. Parents will sin if they get their children to have hair in a disallowed style. How shameful that Muslims have given up their own get-up and imitate the non-Muslims on which they show pride.

and forgotten *sunnah* then he will get a reward for a hundred martyrs. Women are more responsible, so they can get a result quickly, Insha Allah.

When a Child is Born

1. It is wrongly held that the woman's first child must be born at her parents house. She is made to undertake the ardous journey during the last days of her pregnancy and that is known to cause many illnesses in the child and mother. Apart from doing something unnecessary, an ill omen is attached to it and that is a form of polytheism. Only Allah can give benefit or cause harm. A *Hadith* (narrated by Sayyidina Abu Hurayrah ﷺ) says that there is no such thing as an ill omen (Mishkat). Another (narrated by Abdullah Ibn Masóod ﷺ) says that taking ill omens is associating partners with Allah. (The Prophet ﷺ repeated that three times), (Abu Dawood, Tirmizi.) To fear a bad name is to fear a dent in pride and is conceited. It is unlawful to be proud as we find the Qurán declare it clearly❶ and the *Hadith* emphasise it (Ibn Masóod's ﷺ narration in Mishkat and Abdullah Ibn Umar's ﷺ in Tabarani.) Most of the evils and worries we face have their base in this false notion of pride.
2. Some people deem it necessary to do somethings before a child's birth, like give away wheat in the name of someone. This is clear polytheism. Similar customs are observed when a woman delivers her first child. Sometimes a sword or knife is placed near the new born. These are mere customs and polytheistic practices.
3. After a child is born women collect *naywta* and give it to the mid-wife. Women relatives are invited and expected to contribute to *naywta*. Some of them are very poor but they have to come and donate otherwise they would be marked out for the rest of their lives. So, they do not give happily but only to make a name for themselves. According to a *Hadith* (narrated by Ibn Umar ﷺ the Prophet ﷺ said), "He who puts on a garment of ostentation (in this life) will be given a dress of disgrace on the Day of Resurrection." (Ahmad, Mishkat) Thus, it is not allowed to do anything with the intention of gaining a name. This was about the gaining a name. This was about the contributor. As for the recepient, a *Hadith* says: لا يحل مال امرئ مسلم الا بطيب نفسه "The wealth of another Muslim is not lawful (to anyone) without his willingness." So, if anyone gives out of compulsion then the receiver will be a sinner. If the give is rich and gives willingly even then the aim in giving is to make a name; so, the *Hadith* applies in which (as narrated by Sayyidina Abu Hurayrah ﷺ) the Prophet ﷺ disallowed accepting invitation of those people who invite to satisfy their own pride (Mishkat). So it is not allowed to take anything from such people. The family members who urge others to accept the invitation also commit a sin because of that. In short, all who participate also join in the sin.

   Another evil in this *naywta* is that all the receipts are really a debt❷ which we are disallowed from borrowing without necessity❸. Besides, a debt is repaid when one has the means to do it, but, in this case, people wait for an occasion on which to make a return gesture and it will not be accepted back in a day or two. Also, with a

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❶ إنّهُ لا يُحِبُّ الْمُسْتَكْبِرِينَ "Surely He loves not the arrogant". (Al-Nahl, 16:23). فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ "Evil indeed is the dwelling place of the arrogant." (16:29). ❷ Evidences from Shami V-4, P-784, Egypted. ❸ Bustan Al-arafeen P-300. Jama' Al-Fawaid V-1, P-253.

debt, if one does not have the means then he may not repay it, but, in this case, when the occasion arises, the debt should be repaid anyhow. Hence, the custom of *naywta* is disallowed, and we should not take anything from anyone nor give anything to anyone.

In the same way, the custom of distributing sweet (of any kind) when *azan* is called in a new-born's ears is not allowed in *Shariáh.*

4. The same evil is attached to the custom of women visiting the child to offer *salam* by giving grain. This should be given up too.
5. Similarly, gifts are given beyond one's capacity to servants and subordinates whether they are in the service or not. If those in service are given something reasonable then it is indeed their right. But, one must not borrow to give them and one must not entertain those not in service, for, that too will be with the objective of gaining fame. In other words, it is like strengthening an unlawful practice and that is itself disallowed.
6. Similarly, other people, including the barber, etc., are also given something as a custom. All these things are disallowed.
7. There are other evil customs which are observed after 45 days of birth. They should also be shunned. During this period, even the regular worshippers neglect *salah* although *Shariáh* stipulates that when bleeding stops, the woman must have a purifying bath and resume *salah.* To neglect even one (time's) *salah* without a valid excuse is a grave sin. A *Hadith* tells us that if wilfully neglects a single *fard salah* then he comes out of faith. (Narrated by Sayyidina Anas ﷺ, Ahmad.)
8. The woman is brought to her in-laws with gifts for all of them. Many women assemble there to look at the gifts and these things are regarded more important than *fard* (obligatory duty) and again the driving factor is fame. These and similar customs are disallowed.
9. Clothes, shoes, etc. of the woman are considered to be rightful gifts for the mid-wife although the woman is deprived of her comfort. This too is wrong.
10. The woman is almost an untouchable and she and her utensils etc. are kept away. How wrong it is!
11. Her husband too is not allowed to stay with her or come close to her. The two of them are thus put to severe difficulty and often important matters are unattended. This is a very insensible practice. The man thus cannot even see his child although everyone else does!
12. Sometimes, the child is placed in a basket and dragged. This is really a polytheistic custom. At times, he is shown the stars on the sixth day, and on the same day the parents of the woman give their son-in-law a pair of garments. These customs are observed dutifully and the same motive is behind these practices.
13. The woman is made to have a bath three times while she is only required to have a purifying bath after blood ceases to flow, whether that is on the expiry of forty days to get over an uneasy feeling; if that were so, she should be allowed to bathe whenever she likes and when bleeding stops but they allow her to have a bath only on dates fixed by them!

When the child is born, these things are *sunnah*[1]: Give it a bath. Call the *azan* in

[1] It is narrated by Sayyidah Asma' رضي الله عنها, daughter of Abu Bakr ﷺ. (Muslim, Mishkat.)

its right ear[1] and the *iqamah* in the left ear[2]. Perform its *tahneek* through a religious person. (Chewed date is applied to its palate). All the other customs besides these—including sweetmeat for one who calls the *azan*—are not allowed.

Customs in *Aqeeqah*

On that day, two goats[3] are sacrificed for a son and one for a daughter, the meat is distributed raw or cooked[4], silver equal in weight to the hair (shaved off) is given in charity[5] and saffron is applied on the bald head[6]. These are the only things associated with *aqeeqah* and are rewarding. Everything else is unnecessary. Sometimes, to save themselves from having to observe evil customs, the *aqeeqah* is postponed even for years together. In other words, the *mustahabb* is delayed to ward off evil customs.

It is also a wrong to insist that the sacrifice should be made at the same time as shaving the head. In *Shariáh* either of these things may precede the other, but both things should be done on the same day.

It is also wrong to assume that bones of the animal must not be broken. They are buried intact and the head of the animal is given to the barber and the leg to the mid-wife. These things have no sanction in *Shariáh.*

Similarly, customs are observed when the child grows teeth, on the sixth month, when the suckling period is over and on the brithdays. All these are evil customs that must be avoided. Most of the customs draw ill omen which is a sinful practice.

Customs Associated with Circumcision

Many foolish customs have found their way in the circumscision of children too:

1. Invitations are sent out although it is against *sunnah* to do so. Once (Uthman Ibn Al-as ﷺ) a *Sahabi* was invited to a child's circumcision but he refused to accept the invitation on the grounds that neither they had ever gone to witness that in the Prophet's ﷺ times nor were they ever invited.

   (Narrated by Al-Hasan in Musnad Ahmad. V-4. P-217. Egyptian).

   Thus, it is against *sunnah* to invite people to witness that which it is not necessary to publicise.
2. Sometimes although people are assembled the event is delayed and it makes the boy uneasy. Besides, all the invitees look at the nude boy which is a sin. The invitor is responsible for that, for, only the man who circumscribes the child is allowed to look at him.
3. In this case too, *naywta* is offered.
4. The maternal grand parents of the child are obliged to present cash and garments. This is a cruel custom, for, on the one hand, daughters are derived their share of inheritance and, on the other, they are given something on one pretext or other though parents may not be able to bear the brunt. Sinful practices are observed with great pomp and show but *fard* and *wajib* are neglected.
5. Some people celebrate the occasion with music and singing. These evils must be

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[1] Even in this *azan* and *iqamah*, turn the face to right and left at حی علی الصلوٰۃ and حی علی الفلاح (Radd Al-Muhtar.) [2] Narrated by Abu Rafi' (tirmizi. Abu Dawood, Mishkat). Also narrated from Ibn Umar ﷺ (Sharah As-Sunnah). And. in Jami' As-Saghir by Suyuti.) [3] Narrated by Umm Kurz رضی اللہ عنہا (Ahmad. Tirmizi. Ibn Majah). [4] Radd Al-Muhtar. Mirqat. [5] Sayyidina Ali ﷺ reported it. (Jama' Al-Fawaid V-1, P-210). [6] Buraydah رضی اللہ عنہا narrated. (Abu Dawood, Raziz, Mishkat).

avoided.

When the child is strong enough, call the barber and have the child circumscribed (Fatawa Qadi Khan). After he is bathed and you can afford, you may invite a few friends and serve them a meal if you do it without an obligation. But, this must not be made into a custom.

The Custom on Teaching First Words—*Bismillah*

Of the customs is the one known as *Bismillah* custom which people observe with much fan fare. The people have on their own determined the age of the child as four years, four months and four days for this ceremony. There is no base for that. The uneducated imagine that it is a command of *Shariáh*. Sweet meat is distributed as a must. Some who are well-off get a silver pen and ink-pot and have someone inscribe with that on a silver slate from which the child may recite. It is unlawful to use silver utensils, so it is also unlawful to have anything inscribed on a silver slate and to ask on eto read from it. (Fatawa Alamgiri V-5. P-334). Some people also make the child wear garments which are not allowed by *Shariáh*, like silk, etc. (Narrated by Uzz Abu Musa—transmitted by Ahmad, Nasai, Tirmizi, etc.)

When the child begins to speak, teach him the *kalimah* and take him to a religious elder that he might recite the *basmala (Bismillah……)*. If you are inclined and can afford then give something in charity secretly in gratitude for this blessing. Instead of teaching the child to call out *Papa, Mama*, etc., teach him Allah, Allah.

Almost the same evil is practiced at the time the child completes lessons of the whole Qurán. These must be avoided. People should not be invited on the occasion, for, the motive generally is to gather guests.

Women As Guests

Often women of the community gather together in many functions. We have seem some of these functions and will see the others in the following lines. All these are disallowed. (This issue is discussed in detail in Durr Mukhtar and Shami in the chapters "An-Nafqah" and "Al-Mahr".)

The wrong things committed in this practice include wasteful expenditure in making preparation. Often, this goes beyond one's means and the husband has to borrow money, and he might even have to pay interest. This is done only to keep up appearances. According to a *Hadith* (transmitted by Ahmad, Abu Dawood, Ibn Majah and Mishkat and narrated by Ibn Umar ﷺ) such a person will be made to wear garments of disgrace on the Day of Resurrection. There is also the sin of extravagance and of talking to a *ghayr mahram* cloth merchant. The husband could be driven to earn through unfair means which is another sin. If anyone of them tells lies to cheat someone or to show something not belonging to oneself as one's own then he is like one who wears a pair of garments of lies (*Hadith* of this message narrated by Sayyidah Ayshah رضی الله عنها transmitted by Muslim, Nasaí, Jama' Al-Fawaíd V-2, P-153). Many other things are done which are all sinful.

Customs at the Time of Engagement

Needless to say that innumerable evil customs have crept up in the engagement ceremonies too. People observe them even if they have to borrow money and a severe warning is given to those who take such a loan (as narrated by Muhammad Ibn Abdullah Ibn

Jahsh and transmitted by Ahmad, Sharah As-Sunnah and Mishkat; also narrated by Abdullah Ibn Ja'far as transmitted by Darimi). They may even pay interest though a *Hadith* tells us that such people are cursed (as narrated by Jabir and transmitted by Muslim and Mishkat). Some people observe these customs to maintain their pride and to show-off. According to a *Hadith* the perfectness of a man's Islam lies in his giving up meaningless pursuits (narrated by Ali Ibn Hasan as transmitted by Ahmad and narrated by Abu Hurayrah and transmitted by Ibn Majah. Tirmizi and Bayhaqi have transmitted from both). Women also assemble and that is in itself disallowed as we have seen.

The engagement can be performed in a very simple manner. One side may give an oral proposal and the other accept it. In this way, all sinful customs may be avoided. After the engagement, the fiance should not come before his fiance because they are *ghayr mahram* and not allowed to see one another.

Marriage Customs

It is the event when very many customs are observed and the perpetrators destroy their worldly life and religion. That which *Shariáh* does not consider necessary is observed by them with such great emphasis that they do not give as much attention to that which *Shariáh* has emphasised. This is like opposing *Shariáh* and it must be done away with.

Before the wedding, the bride is restricted to a corner for some days. This is known as *mayoo* and *manjha*. She is imprisoned there and is not allowed to move about even for food and drink. Women forward many excuses for this and they consider it absolutely necessary to observe. These are invented excuses and non-sensical customs.

The question of *Bari* (bridegroom's gift to the bride) and of the dowry is also important. These are commendable things and allowed but custom has encroached here too and many evil practices have found their way in them. No more is *Bari* a gift, and dowry a kind, loving gesture. They are exchanged with great fanfare and displayed to guests who are invited for that.

The bridegroom is given a new dress on the day of his wedding which is not without that which is disallowed by *Shariáh*. He is made to wear a turban and taken to women-folk who shun the veil before him ignoring the Prophet's ﷺ warning against that. {Sayyidah Umm Salamah رضی اللہ عنہا reported that she and Sayyidah Maymoonah رضی اللہ عنہا were with the Prophet ﷺ when Sayyidina Ibn Umm Maktoom ؓ came to him. When he asked them to observe the veil, she pleaded that he (Ibn Umm Maktoom ؓ) was blind. The Prophet ﷺ said, "Are both of you blind. You will see him!"} (Ahmad, Tirmizi, Abu Dawood, Mishkat.) The Prophet ﷺ also said, "May Allah's curse be on the one who sees and the one who is seen." (Bayhaqi. Mishkat from Hasan.) The bridegroom and the women are all sinners. The turban that is tied on the groom is with a garland and known as *sahra*; it resembles the custom of the Hindus. According to a *Hadith* (transmitted by Ahmad and Abu Dawood and Mishkat from Ibn Umar ؓ), "If anyone adopts likeness of a people then he is one of them."

The women move money over his head (in a circular fashion) as a charm. However, it is polytheistic according to a *Hadith* (narrated by Abdullah Ibn Masóod ؓ and transmitted by Mishkat).

The bridegroom generally goes for the wedding in a procession. This is an unnecessary practice and often there are gate-crashers who join the procession to the party at the bride's house. We learn from a *Hadith* that a gate-crasher who goes uninvited to a function goes as a

thief and returns as a bandit. (Abu Dawood from Abdullah Ibn Umar ؓ). Thus, it is as sinful as robbery. Also, the host could face problems and may be disgraced.

Sometimes the *nikah* (wedding) is solemnised by an unauthorised, ignorant *qadi* so that it leaves loopholes in that. The man and woman, therefore, live together in sin because they are not legally wedded.

It is a custom for the bride to spend the 15th Sha'ban, the months of Muharram and Ramadhan at her parent's home. This has no authority in *Hadith* or the Qurán for this.

In short, these sins are committed in the various customs:

1. Wasteful expenditure.
2. Ostentatious conduct.
3. Insistence on observing them.
4. Aping disbelievers.
5. Borrowing money on interest or otherwise.
6. Compulsory tipping to subordinates.
7. Non-observance of *hijab* (veil).
8. Polytheistic customs.
9. Neglect of *salah* on its right time.
10. Abet or aid in sinful conduct.
11. Insisting on committing sin.

These things have been clearly condemned in the Qurán and *Hadith*:

وَاَصَرُّوْا وَاسْتَكْبَرُوا اسْتِكْبَارًا ۝

......and persisted and showed vehement arrogance. (Nuh, 71:7)

Let us speak on this subject a little. Allah has said:

وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ۝

......and do not be extravagant. Surely He loves not the extravagant. (Al-A'raf, 7:31)

اِنَّ الْمُبَذِّرِيْنَ كَانُوْٓا اِخْوَانَ الشَّيٰطِيْنِ وَكَانَ الشَّيْطٰنُ لِرَبِّهٖ كَفُوْرًا ۝

"Surely the squanderers are ever brethren of satans and satan is ever ungrateful to his Lord. (Al-Isra', 17:27)

The Prophet ﷺ said, "If anyone does anything to show-off, Allah will show him his disgrace. If anyone does something that he may be heard then Allah will make his faults heard on the Day of Resurrection." (Jami' As-Sagheer V-3, P-328)

The Qurán has Allah's words:

تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَعْتَدُوْهَا ۝

"These are the limits of Allah, therefore transgress them not......" (Al-Baqarah, 2:229)

Thus do not do what *Shariáh* does not deem necessary.

According to a *Hadith*, Allah's Messenger ﷺ cursed one who receives interest and one who pays it. He said that both are equal in sin. (Muslim and Mishkat).

Many *Ahadith* warn us that we should not borrow money unnecessarily.

A *Hadith* also says that it is not lawful to take another's wealth without his permission. (Kunooz ul-Haqaiq.)

We learn from a *Hadith*, "May Allah curse the one who sees and the one who is seen." (Kunooz ul-Qaqafq.)

Thus, women must observe the veil. Neither must a man look at a woman who is not *mahram* nor must a woman look at a man who is not a *mahram*.

The Companions ﷺ never thought the giving up a deed as disbelief save *salah*. (Tirmizi, Mishkat). How bad then it is to forsake a *salah* or delay it beyond its time!

Allah has said:

وَلَا تَعَاوَنُوْا عَلَى الْإِثْمِ وَالْعُدْوَانِ

"And co-operate not in sin and transgression. (Al-Maidah. 5:2)

A *Hadith* assures us, "If you feel happy after doing a pious deed, but feel bad after doing something wicked then you are a Believer." (Ahmad, Mishkat, as narrated by Abu Umamah.)

Thus, to think of something sinful as good and stick to that idea is to drive faith away from oneself. The *Ahadith* particularly warn us against ignorant customs.

Allah's Messenger ﷺ said, "Three kinds of men are most hated by Allah. One of them is a Muslim who sticks to customs of Days of Ignorance." (Bukhari, Mishkat as narrated by Ibn Abbas.)

Muslims must use their sense and forsake evil customs. They must not worry that they would be looked down upon. In fact, one who obeys Allah gains more honour and respect. All people of a community must together abandon these customs but if support is lacking Insha Allah everyone will do as he does. He who is the first will gain reward till the Last Day. Those who are rich must take the lead. People can love each other without following these customs and by meeting and inviting each other.

Engagement can also be arranged directly between parents on each side. Neither side must give anything to the servants of the other side. There is no need for the *Bari*, nor of a procession with the bridegroom. Dowry too must be given according to what one can afford and only the bare necessities. These things should not be displayed. No gifts or garments need be given to in-laws, etc. There is no need to borrow money. However, *walimah* (dinner by groom) is *masnoon* if it is offered sincerely and within reasonable limits. No pride or ostentation should attach it otherwise such a *walimah* is not allowed. The *Hadith* terms such a *walimah* as *Shar ut-tuám* (worst of meals). (Narrated by Abu Hurayrah. Mishkat). It is not allowed to accept such an invitation. We know, therefore, that most of the invitations are of this type and it is disallowed to serve them and to accept them. Religious people should not hold such parties, nor attend in any of them. They must refuse the invitation. The people's pleasure would be of no count against Allah's displeasure. May Allah guide us!

Raising the Dower

One of the customs is to fix a high dower, but it is against *sunnah*. According to a *Hadith* Sayyidina Umar Ibn Khattab ﷺ said, "Beware, do not fix a high rate of dower, for, if it was something honourable in this world and a God-fearing attitude in Allah's sight then your Prophet ﷺ was more entitled to it. I do not know of any of Allah's Messenger's marriages or of any of his daughters' marriages in which the dower exceeded twelve *ooqiya*." (Ahmad, Tirmizi, Abu Dawood, Nasaí, Ibn Majah, Darimi, Mishkat). Some versions give the figure of dower as twelve and a half *ooqiyah*[1]. Some people argue that an excessive dower prevents a man from divorcing his wife. This is foolish, for if he wants to divorce her, he will do that

[1] One *ooqiyah* is worth 40 *dirhams*. So, the dower of Sayyidah Fatimah رضي الله عنها was about 480 *dirhams*.

anyway and if he is hesitant because of a high dower then he will make life difficult for her, neither divorce her nor stay with her, and no one can prevent him from doing that. The truth is that an excessive dower is fixed to earn a name for oneself. However, everything done proudly is forbidden though it may be legal in normal cases. The *sunnah* is to fix the dower like the one for the Prophet's ﷺ wives and daughters. However, if one has to fix a higher rate then he may go by his pocket but not exceed that.

REFORMATION OF THE HEART

The Harms of Over-Eating and Its Cure

Many sins are committed on account of over-filling the stomach. There are several factors which have to be taken into consideration:

1. Do not become too accustomed to eating sumptuous meals.
2. Safeguard yourself from unlawful sustenance.
3. Do not fill your stomach beyond its limit. Instead, set aside a bit of hunger which equals a few morsels. There are many benefits in this:
   (i) One of them is that the person's heart remains pure whereby he recognizes the bounties of Allah. This results in his developing a love for Allah.
   (ii) Tenderness and softness remains in his heart whereby he perceives pleasure in his supplication and *zikr*.
   (iii) His soul is not allowed to consider itself to be great.
   (iv) When the soul is harmed even slightly, the person immediately remembers the punishment of Allah. In this way, the soul safeguardes him from sinning.
   (v) He is not inclined towards sinning.
   (vi) He remains light-headed, he is able to sleep less, and does not feel lazy in offering *Tahajjud* and other forms of worship.
   (vii) He has mercy for those who are weak and starving. In fact, he develops kind-heartedness towards everyone.

The Harms of Speaking Excessively and Its Cure

The soul takes great delight in speaking excessively, and in so doing, the person plunges himself into many sins. A person can only save himself from the following sins if he safeguards his tongue. These sins are: lying, back-biting, cursing, accusing someone, boasting and bragging about oneself, arguing and debating with someone unnecessarily, submitting to the rich and laughing in such a way that the person who is laughed at feels humiliated and disgraced.

The method of safeguarding the tongue is that one should not blurt out anything and everything that comes to one's mind. Instead, one should ponder carefully and check whether what one wishes to say entails a reward or a sin. If it is such that it entails a lot of sin or a little sin, then one should keep silent. If the soul prompts one to speak from within, one should explain to it that it is easy to break one's desires for a little while now while the punishment of the Hereafter is extremely severe. If it entails reward, utter it. If it does not

entail any reward or a sin, even then he should not utter it. However, if the soul insists, then utter a little of it and then remain silent. A person should ponder in this manner in all his conversations. In a few days, the soul will develop a natural dislike for excessive speech. Another method of safeguarding the tongue is not to associate with others unnecessarily. When one is alone, the tongue will automatically remain silent.

The Harms of Anger and Its Cure

When a person is angry, his intellect does not function properly and he loses the perception to consider the consequences of this anger. It is for this reason that he utters anything and everything. At times, he even goes beyond the limit by using his hands (physical force). It is therefore necessary to control and curb anger.

The method of controlling one's anger is that the person should immediately remove the person upon whom his anger has descended from his sight. If he does not move away, the person who is angry should leave that place himself. He should then think and ponder, "Just as this person is at fault, I am much more blameworthy in the sight of Allah. And just as I would like Allah to forgive me for my mistakes and sins, in the same way I should also forgive him for his mistakes." Then he should recite "*Aúdhu billah*" several times, drink water or make *wudhu*. In this way his anger will subside.

Once he comes back to his senses and still feels that the person deserves to be punished for his mistake or fault, he should first try and establish the method of punishment by ascertaining how a person is punished for such a mistake. Once he has established the method and is satisfied that it is according to *Shariáh*, he should mete it out. Example, if the punishment being meted out is for the benefit and welfare of the person at fault as in the case of punishing one's children in order to mend their wrong ways, or if by meting out punishment, there is benefit for a third person as in the case of punishing the oppressor to help the oppressed.

If a person curbs his anger in this way, he will be able to bring it under his control within a few days. He will no longer be hot-tempered.

Malice and hatred is also born from anger. Once a person has complete control over his anger, malice and hatred will also disappear froms his heart.

The Harms of Jealousy and Its Cure

When you see a person living comfortably, eating and drinking well, living with honour and respect, and upon seeing all this you begin to "burn" within you, begin to have hatred for him or become happy when he experiences any lapse then this is known as *hasad* (jealousy or envy). This is a very evil characteristic and is also lsinful. Such a person passes his entire life in bitterness. In other words, his worldly life and religious life are both abhorrent and unpleasant. Great efforts therefore have to be made in order to come out from this great calamity.

The first cure for this is that the person should think to himself, "By my envying him, I am causing harm to myself and no harm whatsoever is befalling him. The harm that it is causing me and my loss is that all my good deeds are being wiped out". This has been deduced from a *Hadith* in which it is mentioned that *hasad* devours good deeds just as fire devours dry wood[1]. The reason for this is that this person is indirectly forwarding an

[1] That is, the jealous person will have his pious deeds given over to the one with whom he is jealous and he will have so many fewer pious deeds.

objection to Allah by saying (indirectly): "So-and-so person does not deserve those bounties. Why did You give him these bounties?" If someone raises an objection to Allah in such a manner, how serious a sin it is!

It is obvious that such a person will always live with malice and sorrow in his heart. As for the person who has been envied, he has suffered no loss whatsoever. By your envying him, the bounty which he possesses will not disappear. Instead, the person whom you have envied will benefit in the sense that all your good deeds will go to him.

Once you have thought over all these factors in your mind, praise this person (whom you are jealous of) and say good things about him to others. You should also add by saying: "All thanks are due to Allah in that he has all these bounties. May Allah give him all these bounties two-fold." If you happen to meet this person, meet him with respect and humble yourself. In the beginning, your soul will be greatly burdened in doing this. However, jealousy will gradually disappear from your heart.

The Harms of Love for Wealth and Its Cure

The love for wealth is such an evil characteristic that once it enters the heart, it removes love and remembrance of Allah from there because he is constant perplexed and wonders, "How may I accumulate more wealth, purchase jewellery and clothing, different utensils household effects house etc." If one thinks in this mannner day and night, when will one have the time to remember Allah?

One of the harms of this is that once the love for all this enters the heart, such a person does not wish to die and present himself to Allah and he knows that when he dies there comforts and luxuries will also go. Sometimes such people do not even wish to leave this world while he is about to die. Once he learns that it is Allah Who has caused him to leave this world, he develops enmity towards Allah and thereby leaves this world in a state of disbelief.

Another harm of this is that once the person becomes infatuated with this world and the accumulation of wealth, he does not differentiate between lawful and unlawful. He does not consider the rights of others and does not worry about lies, deception, fraud, etc. His only goal is that he has to accumulate wealth one way or other. It is for this reason that it is mentioned in the *Hadith* that love for this world is the root of all evil. If this is such a great evil, every Muslim should endeavour to save himself from this calamity and remove the love for this world from his heart.

One of the curses for this is that the person should remember death abundantly and he should constantly think that he will have to leave all this wealth one day. What is the benefit, then, in attaching so much of importance to it? In fact, the more importance you attach to it, the more remorse you will experience when leaving it.

Another cure is that one should not establish too many associates and contacts. That is, he should not engage in too many dealings with too many people. He should not acquire goods, household effects, houses, properties more than what is necessary. He should not expand his business beyond the limits. He should limit these things to necessity and comfort. In short, he should restrict himsdelf to the basic necessities.

The third cure is that he should not involve himself in unnecessary expenses. This is because when a person has unnecessary expenses, his greed for additional income increases; and this greed is the cause of all other evils.

The fourth cure that he should develop the habit of eating simple food, and wearing coarse clothing.

The fifth cure is that he should sit more in the company of poor persons and sit very little in the company of the rich. This is because by sitting in the company of the rich, one develops a desire and lust for everything.

The sixth cure is that he should read and study the lives of those pious servants who abandoned this world.

The seventh cure is that he should give away or sell that item for which he has great attachment.

By adopting these means, Insha Allah the love of this world will disappear from the heart and all those far-fetched ambitions with regard to accumulating wealth, purchasing goods, leaving behind a house for the children, etc. will be automatically repulsed.

The Harms of Miserliness and Its Cure

Many *fard* and *wajib* obligations and duties such as *zakah*, sacrifice, helping a needy person, assisting one's poor relatives, etc. are not fulfilled on account of miserliness and stinginess. When these are not fulfilled, one is actually committing a sin. This is the is the harm that is caused to one's religion. A stingy person is regarded as despicable and useless in the eyes of everyone. This is the worldly harm. Is there anything worse than this?

One of the cures of this is that love for this world and love for wealth should be removed from the heart. Once this love has been removed, there is no way that miserliness can remain.

Another cure is that the person should impose on his *nafs* and give away that item which is beyond his needs. Although this will be difficult on the *nafs*, one should endeavour in this regard and try and bear this difficulty.

As long as traces of stinginess have not been uprooted from the heart, continue adopting the above measures.

The Harms of Desiring Fame and Honour and Its Cure

When a person desires fame and honour for himself, he envies and resents the fame and popularity of another person. The harms of this (envy and jealousy) have been mentioned previously. Upon hearing about someone's disgrace and degradation, the person becomes happy. It is a very evil characteristic to wish evil for someone. A further harm of this is that the person tries to acquire fame through prohibited means, e.g. a person spends a lot of money and goes into unnecessary expenses in weddings merely for fame. At times he acquires this wealth through bribery and at times by taking interest loans. All these sins were committed merely for name and fame.

The worldly harm of this is that such a person has many enemies and many who are jealous of him. They continuously try to disgrace him, defame him, cause him harm and try to put him into difficulties.

One of the curses for this is that he should think to himself that all those who will think great of me or praise me will not live forever nor will I live forever. After a few days, no one will even bother to ask about me. If this is the case, it is a sign of great immaturity to feel happy about this baseless thing.

Another cure is that this person should do something which will cause him great disgrace and defamation. However, this thing should be such that it is not contrary to *Shariáh*. For example, the person should sell the stale, left-over bread to the poor people at a

cheap price. This will be a source of great disgrace.[1]

The Harms of Pride and Haughtiness and Its Cure

The meaning of pride and haughtiness is that a person considers himself greater than others as regards knowledge, worship, religiousness, status, lineage, wealth and possessions, honour, respect, intelligence or in anything else. To consider yourself to be greater than others and to regard them inferior to you is a major sin. It is mentioned in a *Hadith* that the person who has pride equal to a mustard seed will not enter Paradise. As for this world, people hate such a person and become his enemies even though they may be courteous towards him outwarldly. Another harm of this is that such a person does not follow or accept the advice of anyone. He is not prepared to accept the truth. Instead, he takes it badly and decides to cause harm to the person who has given him the advice.

The cure for this is that he should ponder over his origins—that he has been created from clay and an impure sperm. All the bounties that he has been blessed with have been given to him by Allah. If He wishes, He can take back all of them. On what basis, then, should he feel proud? He should also ponder over and remember the greatness of Allah. When he does this, he will no longer consider himself to be great. In addition to this, he should meet the person whom he had looked down upon with deference and in humble manner. In this way, pride will come out of his heart. If the person does not have the capacity to do this, he should at least make it his duty that whenever he meets anyone of a lower class or standard, he should be first in greeting him. In so doing, Insha Allah his *nafs* will develop humility.[2]

The Harms of Boastfulness[3] and Its Cure

If a person considers oneself to be great and distinguished or wears beautiful clothing and jewellery and begins to boast and brag, then this characteristic is considered to be extremely evil even if one does not consider others to be dificient. It is mentioned in a *Hadith* that this characteristic destroys one's religion. Furthermore, this person does not make any effort to reform himself because if he regards himself to be distinguished, he will not look at his own faults.

The cure for this is that one should constantly look at one's own faults and ponder over them. The person should think to himself that the qualities and characteristics that are within me have all been granted to me by Allah and there is no excellence in me. After pondering over all this, he should express his gratitude to Allah and make supplication to Him that these bounties are not taken away from him.

The Harms of Doing Good Deeds Merely for Name and Fame[4] and Its Cure

This boasting and bragging is of several types. At times a person may clearly speak about how much Qur'an he read or that he remained awake at night. At times, he will subtly include this in a conversation, e.g. a few people were speaking about the Bedouin[5] Arabs.

[1] Because one does not normally sell stale bread to poor persons. Stale bread is normally given for free. (Translator). [2] Offering abundant *nafl salah* is also a cure for pride and haughtiness. Another cure for this is that the person should eat all the bits that are left over after partaking a meal. [3] Called *'ujab* (عجب) in Arabic. [4] Called *riya* (ریا) in Arabic. [5] Bedouins are *Baddoo* in Arabic. They live in deserts and villages.

So this person entered into the conversation and said: "Whatever you are saying is wrong. I experienced so-and-so thing with these persons." Althought the conversation delved on something else, by this person mentioning these things, everyone came to know that he performed *Hajj* as well. At times, this boasting is executed practically, e.g. with the intention of "showing off", the person sits down with a *tasbeeh* in front of everyone. At times this "showing off" takes the form of caution and carefulness, e.g. a woman has the habit of reciting the Qur'an all the time. However, on a certain occasion, because a few women were sitting near her, she began reading the Qur'an carefully and in the proper manner (paying full attention to the rules of *tajweed*). At times this boasting takes the form of one's posture and expression, e.g. a woman sits down closing her eyes and lowering her head whereby those looking at her will think that she is a very pious person, she always engages in the *zikr* of Allah, she remained awake last night and therefore she is feeling sleepy now. There are many other ways of "showing off" one's good deeds. Whichever form this may take, they are all detestable. All good deeds which have been executed merely for show will be transformed from rewards into punishment in Hell.

The cure for this is the same as that which was mentioned above because boasting and "showinf off" is done for the reason that one wishes to acquire name, fame and earn the praises of people.

An Important Note on the Different Cures

The cures that we have mentioned for the diferent evils cannot be acquired by carrying them out a few times. For example if a person is able to control his anger 2-3 times, it does not mean that this evil has been uprooted. If one does not experience anger on one or two occasions, he should not bedeluded by the fact that his *nafs* has now been reformed. Instead, the person should practice these cures for a long period of time[1]. If he becomes neglectful in this regard, he should express his remorse and sorow, and be on his guard in the future. Insha Allah, after a very long time all these evils will be uprooted. An easy cure for all the evils that are within the *nafs* and for all the sins that are committed by the different parts of the body is that when any evil or sin is committed, some sort of punishment should be meted out to the *nafs*. There are two types of punishments which could be easily emted out by everyone. One is that the person should specify a certain amount of money (according to his financial position). When he commits any sin, he must distribute that amount of money (which will be his fine) to the poor. If he repeats that sin, he will have to pay the fine again. Another punishment is that he should skip one or two meals. If the person makes an all out endeavour in meting out these punishments, Insha Allah, all evils and sins will disappear. We will now mention the good acts and deeds which reform the heart.

How to Repent

Tawbah (repentance) is such a great thing that one can have all one's sins forgiven through it. If a person always ponders over his condition and knows that at some time or the other one definitely commits a sin, then he will consider it necessary to make repentance all the time.

The method of obtaining this quality is that one should ponder over all the warnings and

[1] Even after his habits have reformed, he must continue to examine himself and should not be derelict in this regard till death. For, the *nafs* is very mischievous and unreliable.

punishments for the different sins and evils that have been mentioned in the Qur'an and *Hadith*. He should think of them and ponder over them. In doing this, his heart will be disinclined to commit any sin. At such a time, the person should also make a verbal *tawbah*. He should also complete all the *salah*, fasts, etc. that he has missed. If he has displayed any shortcoming in fulfilling the rights of certain persons, he should seek their forgiveness or fulfil them. As for the sins that he has committed in passing, he should express remorse over them, adopt the expression of a crying person and earnestly seek the forgiveness of Allah.

How to Fear Allah

Allah says: "Fear Me." Fear is such a great thing that one saves oneself from sinning through it. The method of acquiring this quality is the same as that for *tawbah*. That is, the person should always think and ponder over the punishment of Allah.

How to Hope for the Mercy of Allah

Allah says; "Do not deapair of the mercy of Allah."[1] Hope is such a great thing that through it one is inclined towards good deeds and also has the courage to make *tawbah*. The method of acquiring this quality is to remember and ponder over the mercy of Allah.

How to Practice Patience

Constricting the *nafs* to act according to *Shari'ah* and preventing it from going beyond the confines of *Shari'ah* is known as *sabr* or patience. There are several instances for this.

One of them is that a person is experiencing peace of mind and comfort. Allah has blessed him with good health, wealth, honour, respect, servants, wife and children, a house, goods and possessions. Patience at such a time is that he should not allow himself to lose his mind. He should not forget Allah and he should not look down upon the poor. Instead, he should be kind to them and assist them.

Another instance is at the time of worship. At such a time, the *nafs* begins to feel lazy, e.g. when one has to go and offer one's *salah*, or, the *nafs* becomes miserly, such as, when one has to pay one's *zakah* and give in charity. At such a time, three types of *sabr* are required: (a) The person must correct his intention even before he can commence with the worship. That act must be carried out solely for Allah and the *nafs* must have no object in carrying out this act. (b) At the time of the worship, one must not lose courage or any inclination. That act must be executed as it ought to be executed. (c) On completing the act, one should not mention it to anyone.

The third instance is at the time of committing a sin. Patience at such a time is that the person should stop his *nafs* from committing the sin.

The fourth instance is when a person is being harmed or troubled by someone. The patience at such a time is that he should not take any revenge. Instead, he should remain silent.

The fifth instance is at the time of a calamity, sickness[2], loss of wealth or the death of someone close. Patience at such a time is that the person should not utter anything that is contrary to *Shari'ah* nor should he cry out aloud.

The method of *sabr* for all these occasions and instances is that the person should

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[1] لا تقنطوا من رحمة الله (Al-Zumar. 39:53). [2] It is more dificult to show patience during sickness than during poverty and, hence, more rewarding.

remember and ponder over the rewards and understand well that all these trials and tribulations are for his own benefit. He should understand that a lack of patience will not stop or prevent his *taqdeer* (the ordained), so why should he allow these rewards to go to waste?

How to Express Gratitude

Expressing gratitude and thankfulness to Allah comprises the following: to be happy with the bounties and favours of Allah and thereby develop a love for Him, through this love one must have this yearning and desire in one's heart. "Since He has blessed me with so extremely shameful to disobey the One Who has blessed me with such bounties."

It is obvious that Allah has blessed His servants with thousands of bounties and favours. Even if a calamity befalls a person, there is some benefit or the other for him. Therefore this should also be regarded as a bounty[1]. Since one experiences these bounties all the time, this happiness and love will have to remain in the heart, and at no time will He display any shortcoming in fulfiling the commands of Allah.

The method of attaining this quality is that one should remember and ponder over the numerous bounties and favours of Allah.

How to Place Trust in Allah

Every Muslim knows that no one can attain any benefit nor can any harm befall anyone without the Will of Allah. It is therefore necessary that a person does nto rely[2] on his own plans when undertaking any task. He should look up to Allah and he should not expect too much from anyone. Nor should he fear anyone. He should understand well that no one can do anything without the Will of Allah. This is knwon as *tawakkul* or placing trust in Allah.

The method of acquiring this quality is that one should remember and ponder over the Power and Wisdom of Allah, and the powerlessness of the creation.

How to Love Allah

Love for Allah comprises of the heart being attracted to Allah, and the heart taking delight in listening to things about Him and upon looking at His system at work.

The method of acquiring this quality is that one should read His name abundantly, remember all His noble characteristics and ponder over the love that He has for His servants.

How to be Pleased with the Commands of Allah

When a Muslim knows that there is a benefit and reward in everything that Allah does for His servants, he should therefore be pleased with everything that He has commanded. He should not bescared nor should he complain.

The method of acquiring this quality is to ponder over the fact that there is good in everything that occurs.

How to Acquire a True Intention

When executing any act of religion, there should be no worldly reason in it whatsoever.

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[1] This is because if he exercises patience, he will be rewarded. His *nafs* also undergoes a reformation because it is humbled. At times one is also compensated in this very world. [2] He must adopt his plan or means because it is the command of Allah to do so but he must believe that he can accomplished it only if it is the Will of Allah.

There should neither be any show in it nor any other reason for carrying it out. A person may be suffering from indigestion so he says to himself: "I better keep a fast. In so doig, I will receive the reward for fasting and my stomach will also be relieved." Or, it is the time of *salah* and the person has *wudhu*. However, because it is very hot, he feels he may rather make a fresh *wudhu* so that he will be rewarded for making *wudhu* and at the same time his limbs will also be cooled and refreshed. Or, he gives some money to a beggar so that in so doing he may save himself (from being harassed) and also defer this misfortune (of being harassed). All these things are contrary to a true intention.

The method of acquiring a true intention is that before one can execute any act, one should thoroughly ponder over it. If a person finds that his intention has been tainted or blemished by any such motive, he should cleanse his heart by removing it.

How to Observe *Muraqabah*

A person should always remember that Allah is aware of all his states and conditions, the external and the internal. If eh commits an evil act, it is possible that Allah will punish him in this world or in the Hereafter. When executing a good act, he should think that Allah is watching him. He should therefore execute it in the proper manner. This is the method of acquiring this quality. In a few days, his mind will get settled on these thoughts. Thereafter, Insha Allah he will not do anything that is contrary to the pleasure of Allah.

How to Concentrate when Reciting the Qur'an

It is a normal practice that when a person is asked to recite the Qur'an, he will recite it very beautifully. As far as possible, he will recite it with full concentration, a good tune and bear in mind all the necessary rules. Based on this, when you wish to recite the Qur'an, think to yourself that Allah Himself has said: "Let Me listen to you, I want to see how you read." You should bear in mind that Allah is listening carefully to what you are reading. You should also think to yourself that if you read with caution when someone else is listening to you, then how much more caution you will have to exercise when reciting to Allah. Once you have taken all these factors into consideration, commence reciting. As long as you are reciting, try and maintain these thoughts in your mind. If your recitation begins to falter and your concentration begins to drift, stop your recitation for a little while and bring the correct and clear and your concentration will also be maintained. If you practice this over a period of time, you will be able to concentrate with ease.

How to Gain Concentration in *Salah*

As regards *salah*, it should be remembered that no act or recitation should be without any motive or meaning. Instead, everything should be executed with a motive and after any motive or meaning. Instead, everything should be executed with a motive and after pondering. For example, upon saying *Allahu Akbar*, then for evry word you should think that "I am now reciting, '*Subhanak Allahummah*', then think, "I am now reciting '*wa bi hamdika*'", then, "I am now reciting '*wa tabarakasmuka*' " In this way, continue thinking and concentrating on each word separately. Continue doing this when reciting *surah Al-Fatihah* and another *surah*. Do the same for your *ruku'* and think in the same manner each time you say, "*Subhana rabbiyal 'azim*". In short, the moment you utter something, direct your attention towards it as well. Maintain this in your entire *salah*. In doing this, Insha Allah your

concentration in your *salah* will not be diverted. In a short period of time you will acquire concentration and you will enjoy offering your *salah*.[1]

THE *SHAYKH* AND THE *MURID*
(Spiritual Guide and Disciple)

The Benefits of Becoming a *Murid* (Disciple)

There are several benefits in becoming a *murid*:

1. At times a person errs in the different methods of reforming the heart that were mentioned previously. The *shaykh* shows the correct path in this regard.
2. At times the effect and benefit that one derives from a book is not as great as that blessings of the *shaykh*. Furthermoe, if the *murid* displays any shortcoming in carrying out a good act or commits an evil act, he will be ashamed of this in front of the *shaykh*.
3. The person develops confidence and love for the *shaykh*. Based on this, he is inclined to follow and emulate the waysof the *shaykh*.
4. If the *shaykh* is strict in giving his advice or displays his anger, the person does not feel ofended and endeavours to act upon his advice.

There are many other benefits which are acquired by those whom Allah has favoured. These can only be known by acquiring and experiencing them.

Qualities of the *Shaykh*

If a person wishes to become a *murid*, he should first consider the following factors in the *shaykh*. If the latter does not possesses these qualities, do not become his *murid*.

1. The *shaykh* must know the issues of religion. He should not be ignorant of *Shari'ah*.
2. He must not possess any quality that is contrary to *Shari'ah*[2]. His *'aqa'id* (beliefs) must be the same as those that have been mentioned in Part One of *Bahishti Zewar*. He should not possess any quality that is contrary to the rulings and all those things connected to reformation of the heart that have been mentioned in this book.
3. He must not occupy himself as a *shaykh* to earn sustenance thereby.
4. Become the *murid* of a person who is regarded as a pious person by the majority of good people.
5. Become the *murid* of a person who is spoken highly of by good people.
6. His programme of instruction must be such that one develops a love and inclination for religion. This can be gauged by looking at the condition of his *murids*. Even if fifty-sixty percent of his *murids* are good, consider such a *sdhaykh* to be effective. Do not have doubts on him by looking at the condition of a few *murids*. You may

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[1] If you understand the different supplications and forms of *zikr* that are in *salah*, ponder over their meanings as well. By doing this, you will receive a greater reward and you will not lose your concentration as well. The meanings of the different supplications and forms of *zikr* that are in *salah* can be learnt in a few days.

[2] The objective is that the *shaykh* should not insist on anything contrary to *Shari'ah*. The reference to the contents of *Bahishti Zewar* is by way of example. If the *shaykh* is a *Shafa'ee* or of any other School of Thought but following the True Path then there is no harm in becoming his *murid*.

have heard that the pious persons have a lot of effect. This (looking at the condition of his *murids*) is the criterion whereby one gauges the effect and ower of a *shaykh*. Do not gauge the effect and power of a *shaykh* through other means, such as something occuring exactly as he mentioned it to you, someone getting cured by his mere touch, that a *ta'widh* (amulet) worked according to the reason for which he gave it to you or that if he fixes his gaze on a person he becomes completely entranced and at a loss. Never be deluded by these effects and powers.

7. The *shaykh* must be such that he does not take into consideration the status of his *murids* when giving them advice on religious matters. He should be the one who stops them from useless and foolish things.

Once you have found such a *shaykh*, seek permission from your parents (if you are unmarried) or from your husband (if you are married), and become a *murid* of such a *shaykh* solely for the purpose of putting your religion in order. If your parents or husband do not permit you to become a *murid*, do not become one as it is not *fard* to become a *murid*. However, it is *fard* to tread the path of religion. You should therefore continue treading this path even if you are not a *murid* of a *shaykh*.

Rules Connected to the *Shaykh* and *Murid*

1. Be respectful to your *shaykh*. Remember the name of Allah in exactly the way shown to you by your *shaykh*. Have the following belief with regard to your *shaykh*: "The spiritual benefits that I can gain from this *shaykh* cannot be gained from any other *shaykh*.[1]
2. If the *murid's* heart has not been reformed properly as yet and the *shaykh* dies, he must become a *murid* of another *shaykh* in whom the above-mentioned qualities are found.
3. When you come across any *wazifah* (supplication, *zikr*, etc.) in any book or read about the frugal life of someone, do not act upon it on your own accord. Ask your *shaykh* bout it first. If any good or evil thought enters your heart or you decide to do something, first consult your *shaykh*.
4. Do not remove your *hijab* in the presence of your *shaykh*. At the time of becoming a *murid*, do not shake his hands. It is permissible to take the oath of allegiance (*bay'ah*) by holding one end of a handkerchief or piece of cloth while he holds the other end. A verbal *bay'ah* is also sufficient.
5. If you mistakenly become a *murid* of a person who acts contrary to *Shari'ah*, or if he was good in the beginning and later changed, then sever your contact with him and becomes a *murid* of some other pious person. However, if you *shaykh* commits a sin which could be overlooked, then think to yourself that he is also human and that he is not an angel. He has made a mistake which could be forgiven by his making *tawbah* (repentance). Do not allow your conviction in him to dwindle over trivial matters. However, if the *shaykh* persists on such acts, sever your contact with him.
6. It is a sin to believe that your *shaykh* has full knowledge of everything you do.
7. Never read books which have stories of the *dervishes* which appear to be contrary to *Shari'ah*. Similarly, you should not read poems that are contrary to *Shair'ah*.

[1] However, at no time should one be disrespectful to or look down upon any other *shaykh*.

8. Some *dervishes* say that the path of *Shari'ah* is different from the path of the *dervishes*. Such *dervishes* are astray. It is *fard* to consider them to be liars.
9. If the *shaykh* asks you to do anything that is contrary to *Shari'ah*, it is not permissible to act upon it. If he insists on you to carry it out, sever your contact with him.
10. If, due to the blessing of taking the name of Allah, you experience a good state in your heart, you have a good dream or upon waking up you hear a voice or see some light, then do not mention this to anyone other than your *shaykh* nor inform anyone of the *wazifahs* that you read or the worship that you make, because by doing so, this good fortune will go away.
11. If your *shaykh* asks you to recite a particular *wazifah* or engage in a particular form of *zikr* and after some time you still do not experience any delight in this, do not be disheartened, nor should you lose your confidence in your *shaykh*. Instead, think to yourself that the greatest effect is that your heart is making an intention of remembering Allah and that you are being given the opportunity to do good. Never think that you should be blessed with the opportunity of pious persons appearing in your dreams, that you should beginto have knowledge of things that are still going to occur, that you should be able to cry profusely or that you should become so engrossed in your worship that you are unaware of other things. These things occur at times and at times they do not. If they do, express your gratitude to Allah. If they do not occur, decrease after having occurred frequently or cease to occur altogether, then do not be saddened. However, if, Allah forbid, you display any shortcoming in following *Shari'ah* or commit any sin, then this is definitely something to be distressed about. You should immediately make an effort to put your condition in order, inform your *shaykh* about it and act upon his advice.
12. Do not be disrespectful of other *shaykhs* or other *sufi* orders. Nor should you address the *murids* of other *shaykhs* or other *sufi* orders by telling them that your *shaykh* is greater than his or that your *sufi* order is greater than his[1]. By engaging in such unnecessary and foolish conversations the heart begins to darken.
13. If your *shaykh* pays more attention to a fellow *murid*, or if a fellow *murid* gains more benefit from his *wazifahs* and *zikrs*, do not be jealous of him.

Guidelines on How a *Murid* and Every Other Muslim should Spend his Night and Day

1. Acquire knowledge of religion according to your needs. You could acquire this knowledge either by reading a book or by asking the *ulama*.
2. Abstain from all sins.
3. If you commit any sin, repent immediately.
4. Do not hold back in fulfilling anyone's right. Do not cause anyone physical or verbal harm. Do not speak ill of anyone.
5. Do not have any love for wealth nor any desire for name and fame. Do not concern yourself with extravagant food and clothing.
6. If someone rebukes you for your mistake or error, do not try to justify your action. Admit your fault and repent.

[1] There are many orders of *sufis* and *pirs*, like *Chishti*, *Naqshbandi*, *Qadri*, etc.

7. Do not embark on a journey without any dire necessity. This is because many unconscious and unintended acts are committed while on a journey. Many good deeds are missed out, there is a shortcoming in the different forms of *zikr* (remembrance of Allah), and you are unable to accomplish your tasks on time.
8. Do not laugh excessively nor talk excessively. You should take special precaution in not talking with *ghayr mahrams* (those with whom the observance of *hijab* is incumbent) in an informal way.
9. Do not go about repeating or mentioning an arguemnt that may have taken place between two persons.
10. Always be mindful of the rules of *Shari'ah* in everything that you do.
11. Do not display laziness in executing any act of worship.
12. Try and spend most of your time in seclusion.
13. If you have to meet and converse with others, meet them with humility and do not display your greatness.
14. Associate very little with rulers and those who hold high positions.
15. Stay very far from irreligious people.
16. Do not search for the faults of others. Do not have evil thoughts about anyone. Insted, look at your own faults and try to put them in order.
17. You should be very particular in offering your *salah* in the proepr manner, at the proper time and with great concentration.
18. Always occupy yourself in the remembrance of Allah either with your heart or tongue. Do not be neglectful in this regard at any time.
19. If you experience any satisfaction in taking the name of Allah and your heart feels happy over this, then express your gratitude to Allah.
20. Speak in a nice, humble way.
21. Set aside specific times for all your different tasks and abide strictly to these times.
22. Consider whatever regret, sorrow or loss you may experience to be from Allah. Do not be despondent. Instead, think that you will be rewarded for this.
23. Do not think about worldly matters, calculations, profits and losses, etc. all the time. Instead, think about Allah.
24. As far as possible, try to help and benefit others irrespective of whether it be in worldly affairs or religious matters.
25. Do not eat and drink too little to the extent that you become weak and fall ill. Nor should you eat and drink too much to the extent that you feel lazy in carrying out the different acts of worship.
26. Do not have any desire or greed for anything from anyone except Allah. Do not allow your mind to wander towards any place thinking that you will be able to gain certain benefit or profit from there.
27. Be restless in your quest for Allah.
28. Be grateful for the favours that are bestowed upon you irrespective of whether they are plenty or few. Do not be depressed with poverty and destitution.
29. Overlook the faults and mistakes of those who are under your control.
30. If you learn of any fault of someone, conceal it. However, if the person plans to cause harm to someone else and you learn of it, then warn the other person beforehand.

31. Be in the service of guests, travellers, strangers, *ulama*, and the pious servants of Allah.[1]
32. Choose the company of the pious.
33. Fear Allah all the time.
34. Remember death.
35. Set aside a certain time daily wherein you should think about all your actions for that day. When you remember any good action, express gratitude. When you remember any evil action, repent.
36. Do not ever speak a lie.
37. Do not ever attend gatherings that are contrary to *Shari'ah*.
38. Live with bashfulness, modesty and forbearance.
39. Do not be conceited by thinking to yourself that, "I have such-and-such qualities in me."
40. Continue making supplication to Allah to keep you steadfast on the straight path.

THE *AHADITH* OF THE PROPHET ﷺ CONCERNING THE REWARDS FOR GOOD DEEDS AND THE PUNISHMENT AGAINST EVIL DEEDS

Sincerity of Intention

1. A person asked: "O Messenger of Allah! What is faith?" He replied: "To maintain a sincere intention."
   This means that you should do everything solely for Allah.
2. The Prophet ﷺ said: "Actions are judged by intentions." If a person has a good intention[2], he will be rewarded for doing a good act. Otherwise, he will get no reward.

Doing Something Ostensibly

3. The Prophet ﷺ said: "If a person does something in order that he may be heard, Allah will make others hear his shortcomings on the Day of Judgement. And the person who does something for show, Allah will display his shortcomings on the Day of Judgement."
4. He also said: "Even an iota of showing off is a form of *shirk* (polytheism)."

Conducting Oneself According to the Qur'an and *Hadith*

5. The Prophet ﷺ said: "The person who revives my *sunnah* at a time when there is a religious degeneration in my *ummah* will receive the reward of 100 martyrs."
6. The Prophet ﷺ said: "I am leaving behind a thing which if you hold on to, you will

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[1] Be of help to the men of Allah. As for those who have made it their occupation to beg although they are healthy and wealthy, do not give them anything. It is not proper to give to such mendicants.

[2] In the same way, one is punished for acting upon an evil intention.

never go astray. One is the book of Allah and the other is my *sunnah*." That is, the Qur'an and *Hadith*.

Initiating a Good or Evil Act

7. The Prophet ﷺ said: "The person who initiates a good act will receive the reward for it and also the reward of all those who follow him in this good act. There will be no decrease in their reward. And the person who initiates an evil act will receive the sin for it nd also the sin of all those who follow him in this evil act. There will be no decrease in their sin."
   For example, a woman gve up all customs in the marriage of her children or a widow got herself married. When other women saw this, they also decided to follow suit. This woman or this widow who initiated this practice will continue receiving the rewards for this.

Seeking Religious Knowledge

8. The Prophet ﷺ said: "When Allah desires good for a person, He grants him understanding of religion."
   That is, this person is induced with the desire to learn the different sciences of religion.[1]

Concealing Religious Knowledge

9. The Prophet ﷺ said: "The person who is asked a religious question and he conceals it (despite knowing the answer) will be made to wear a bridle of fire."
   If anyone asks you a ruling and you know the answer, then do not be negligent in giving the answer, or do not refuse to answer. Instead, explain the question to the person in a proper manner.[2]

Knowing a Ruling

10. The Prophet ﷺ said: "The more knowledge a person has, the greater the burden he has to bear except for the one who acts according to his knowledge."
    Do not ever act contrary to a ruling that you know merely to please your family or to satisfy your desires.

Carelessness when Urinating

11. The Prophet ﷺ said: "Be extremely cautious[3] when urinating as being careless is a major cause of punishment in the grave."

Ensure that Water Reaches Every Relevant Limb when Making *Wudhu* or *Ghusl* (Ablution or Bath)

12. The Prophet ﷺ said: "When *wudhu* is made thoroughly at times when it is

[1] Furthermore, he understands them and practises upon them. [2] However, if you do not remember the religion thoroughly, do not insist on giving an immediate answer. Instead, confirm it from a learned person first and then answer it. [3] This is because there is a possibility of drops of urine falling on one's body or clothing and being of such an amount whereby one's *salah* is not valid. If one's *salah* is not valid, it is obvious that one will be punished on account of this.

extremely difficult on the *nafs* to do so, one's sins are washed[1] away."
This condition is experienced in winter o when one is lazy.

Using the *Miswak*

13. The Prophet ﷺ said: "Two *raka'ah* of *salah* which are offered after using *miswak* are better than 70 *raka'ah* of *salah* without *miswak.*"

Carelessness when Making *Wudhu*

14. The Prophet ﷺ noticed that he heels of a few persons where dry despite their having completed their *wudhu*. Upon seeing this, he said: "There is great punishment for these heels on the Day of Judgement."
When making *wudhu*, ensure that water reaches beneath the rings, bangles, etc. In winter, the feet generallybecome dry[2] Ensure that you pour sufficient water on them so that they are completely wet. Some women merely wash the front of their fces without washing up to their ears[3] Be mindful of all these factors.

Women Emerging from Their Homes for *Salah*

15. The Prophet ﷺ said: "The best *salah* of women is that which they offer within the confines of their homes."
Thus, it is not good for women to go to the mosque to offer their *salah*. While there is nothing more virtuous than *salah* and if they are advised it is better not to emerge from their homes for *salah*, how detestable it will be for them to emerge from their homes for useless social visits or to attend customary functions!

Steadfastness in *Salah*

16. The Prophet ﷺ said: "The five daily *salah* are similar to a deep, flowing stream in fron of a person's house wherein he takes a bath five times a day."
Just as no speck of dirt will remain on a person's body (after having bathed five times in the day), in the same way the sins of a person who offers his five times *salah* with steadfastness will also be washed away.
17. The Prophet ﷺ said: "The first thing to be accounted for on the Day of Judgement will be *salah*."

Offering *Salah* at the Beginning of Its Time

18. The Prophet ﷺ said: "Allah is extremely pleased when *salah* is offered at the beginning of its time."
Women! You do not have to go and offer *salah* whith congregation, so why do you delay in offering your *salah*?

Offering *Salah* in a Haphazard Manner

19. The Prophet ﷺ said: "The person who does not offer his *salah* in its appointed time, does not make his *wudhu* properly, does not concentration in it, and does not

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[1] This refers to minor sins which are always forgiven when *wudhu* is made. However, special reference has been made at times of dificulty because sins are forgiven in abundance in such a situation. If a person does not have any sins which could be forgiven, he is rewarded with high stages in *jannah*. [2] And the skin hardens. [3] Similarly, wash thoroughly till below the chin.

make his *ruku'* and *sajdah* in the correct manner causes his *salah* to become devoid of light. *Salah* addresses him saying: 'My Allah destroy you as you destroyed me'. When his *salah* goes up to where Allah wishes it, it is folded just as an old rag is folded and flung onto his face."

Women! *Salah* is offered so that you may be rewarded. Why, then, do you read it in such a manner that instead of being rewarded, you are committing a sin?

Looking Around when Offering *Salah*

20. The Prophet ﷺ said: "Do not look up when offering your *salah*. It is possible that your eye-sight will be snatched away from you."
21. He also said: "Allah overturns the *salah* of the person who looks around when offering his *salah*." That is, he does not receive the full reward.

Walking in front of the Worshipper who Offers *Salah*

22. The Prophet ﷺ said: "If the person who walks in front of someone who is offering *salah* only knew the seriousness of this sin, he would prefer standing and waiting for the person to complete his *salah* even if it meant waiting 40 years for him to finish it."

    However, if there is anything that is placed at a distance of one arm's length or more in front of the person offering *salah*, it is allowed to walk in front of him (provided he walks beyond the object that is placed and not within it).

Missing a *Salah* Intentionally

23. The Prophet ﷺ said: "When a person misses a *salah* and then goes in the presence of Allah, Allah will be extremely angry with him."

Giving Loans

24. The Prophet ﷺ said: "On the night of *Mi'raj* I saw an inscription on the door of Paradise which stated that the person who gives in charity will receive 10 rewards and that the person who gives loans will receive 18 rewards."

Granting a Respite to a Poor Debtor

25. The Prophet ﷺ said: "As long as the day when a debt has to be repaid does not arrive, if a person grants respite to a poor debtor, then for each day he (the creditor) will receive the reward of charity equal to that of the debt. Once the due date expires and the person grants a respite, then for each day he will receive the reward of charity that is double the amount of the debt."

Recitation of the Qur'an

26. The Prophet ﷺ said: "The person who recites a single letter of the Qur'an will receive one reward. And rewards are multiplied ten-fold. I do not say that *Alif Lam Mim* is one letter. Instead, *Alif* is one letter, *Lam* is one letter, and *Mim* is one letter. Based on this, the reciter will receive 30 rewards."

Cursing Oneself or One's Children

27. The Prophet ﷺ said: "Do not curse yourself, your children, your workers nor your wealth and possessions. May it not occur that the time in which you curse them is the time of acceptance, whereby whatever you ask from Allah will be accepted."

Earning Unlawful Wealth and Consuming It

28. The Prophet ﷺ said: "The meat and blood that has been nourished with unlawful wealth will not enter Paradise. It is only suitable for Hell."
29. He also said: "The person who purchases a garment for 10 *dirhams* out of which even one *dirham* is unlawful then as long as he does not remove it from his body, his *salah* will not be accepted."

Cheating or Deceiving

30. The Prophet ﷺ said: "The person who cheats and deceives is not from amongst us."
    All acts of deception are evil whether they be in business or in any other transaction.

Taking of Loans and Debts

31. The Prophet ﷺ said: "If a person dies and he is still owing any *dirham* or *dinar* to someone, then this debt of his will be fulfilled with his good deeds where there will be no *dirham* nor any *dinar* (i.e. on the Day of Judgement)."
32. He also said: "Debts are of two kinds: (i) A person dies while he had the intention of repaying his debts. In such a case, Allah says: 'I will assist him in repaying them'. (ii) A person dies but had no intention of repaying his debts. Such a person's good deeds will be taken in order to repay his debts. And on that day there will be no payments with *dirhams* nor *dinars*."
    The meaning of assisting is that Allah will grant a compensation (to the creditor).

Delaying Repayment of Debts Despite Ability to Pay

33. The Prophet ﷺ said: "It is *zulm* (oppression) for a person to delay despite ability to repay (his debts)."
    It is the habit of some people who are owing money or still have to pay the labourer for his work to make them "run around" for their money. They make false promises by asking the person to come tomorrow or the next day, etc. They have the money to pay for all their personal expenses but they pay no attention to fulfilling the rights of others.

Giving and Receiving Interest

34. The Prophet ﷺ cursed the giver and receiver of interest.[1]

Confiscating a Property

35. The Prophet ﷺ said: "The person who occupies even a span of land unjustly will

[1] He also cursed the person who writes the interest transactions and the one who witnesses such transactions.

be made to wear a collar-chain comprising of the seven earths."

Paying Wages Promptly

36. The Prophet ﷺ said: "Pay the labourer for his work even before his perspiration can dry."
37. Allah says: "I Myself will demand the rights on behalf of three persons. "One of these three persons is the labourer who has been given a particular task, who fulfils it and yet is not paid for this task which he completed."

Death of Children

38. The Prophet ﷺ said: "If three children of a Muslim couple die, Allah will admit this couple into Paradise through His favour and mercy." Someone asked: "O Messenger of Allah! What if two children pass away?" He replied: "This reward will be granted for two children as well." Then he was asked with regard to one child and he gave the same reply. Then he said: "I take an oath in the Name of the Being in Whose hands is my life that even if a woman miscarries, that foetus will draw its mother to Paradise with its umbilical cord if the mother has made the intention of reward."
    That is, she exercised patience with the intention of being rewarded.

Women Applying Perfume in the Presence of Men

39. The Prophet ﷺ said: "A woman who applies perfume and goes in the presence of strange men is like this and like that, i.e. she is immoral."
    A woman should not apply perfume in the presence of even the following relatives: husband's younger brother, husband's elder brother, sister's husband, and all one's cousins.[1]

Women Wearing Flimsy Clothing

40. The Prophet ﷺ said: "There are certain women who are apparently clothed but in reality they are naked. Such women will not enter Paradise nor will they be able to smell its fragrance."

Women Adopting the Dress and Appearance of Men

41. The Prophet ﷺ cursed the woman who adopts the dress and appearance of men.

Dressing to Display One's Status

42. The Prophet ﷺ said: "Allah will make the person who wears clothes for name and fame in this world to wear the clothes of disgrace and dishonour in the Hereafter. He will then set him alight with the fire of Hell."
    This refers to the person who wears clothing with the intention that his status will increase and that everyone will set their eyes on him. This sickness is found to a large extent in women.

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[1] They are all *ghayr mahram*.

Oppression

43. The Prophet ﷺ addressed those who were sitting near him and asked: "Do you know who is a poor person?" They replied: "A poor person amongst us is one who neither has any wealth nor possessions." He replied: "A verypoor person in my *ummah* is he who will come on the Day of Judgement with his *salah*, *zakah*, fasting, etc. But, he was vulgar to a certain person, wrongfully accused another, devoured the wealth of yet another, shed blood of someone, and he had hit someone else. All his good deeds will be distributed among these persons whom he had wronged in some way or the other. If his good deeds expire before he can fulfil their rights, then their evil deeds will be placed onto his shoulders and he will be flung into Hell."

Mercy and Kindness

44. The Prophet ﷺ said: "Allah does not Have mercy on the person who does not show mercy to others."

Commanding Good and Forbidding Evil

45. The Prophet ﷺ said: "Whoever from among you sees a wrong being committed should correct it with his hands. If he is unable to do this, he should prevent it with his tongue. If he is unable to do even this, he should consider it evil with his heart. And this is the lowest stage of faith."
    Women! You have full control over your children and your servants. Ensure that they offer their *salah*. If they have any pictures of animate objects on paper, on material or animate objects in the form of dolls, useless or immoral books, etc. then tear them apart immediately. Do not give them money to purchase such things. Nor should you give them money to purchase fireworks, kites or sweetmeats that are prepared for *diwali* (a Hindu festival).

Concealing the Shortcomings of a Fellow Muslim

46. The Prophet ﷺ said: "The person who conceals the shortcomings of his fellow Muslim, Allah will conceal his shortcomings on the Day of Judgement. The person who exposes the shortcomings of his fellow Muslim, Allah will expose his sins so much so that He disgraces him sometimes while he is sitting in his house."

Becoming Happy Over the Disgrace or Loss that Befalls Someone

47. The Prophet ﷺ said: "Do not become happy over the calamity that afflicts your fellow Muslim or else Allah will have mercy on him and afflict you with a similar calamity."

Criticising and Censuring Someone Over a Sin that he may have Committed

48. The Prophet ﷺ said: "The person who criticises his fellow Muslim over a sin that he may have committed will not die until he himself commits a similar sin."
    This refers to the sin for which a person has already repented. It is extremely

detestable to remind a person of a sin for which he has already repented. If the person has not repented, it is allowed to advise him. However, it is detestable to do so if one considers oneself to be pure or if one intends to disgrace him.

Committing Minor Sins

49. The Prophet ﷺ said: "O Ayshah! Safeguard yourself from committing minor sins as well because Allah has those who will take a retribution for it as well."
    Those who will take a retribution refers to the angels who write down such minor sins as well. On the Day of Judgement, these will have to be accounted for and there is the fear of being punished for them.

Pleasing One's Parents

50. The Prophet ﷺ said: "The happiness of Allah is in the happiness of parents and the displeasure of Allah is in the displeasure of parents."

Severing Ties with One's Relatives

51. The Prophet ﷺ said: "The actions and worship of all the people are presented to Allah every Friday night. The good deeds of a person who severs his ties with his relatives (or does not maintain good relations with them) are not accepted."

The Upbringing of Orphans

52. The Prophet ﷺ said: "I and the person who undertakes the task of taking care of orphans will be together in Paradise like this"......he indicated this with his index-finger and middle-finger and left a small gap between them.
53. He also said: "The person who passes his hand over the head of an orphan solely for the pleasure of Allah will receive a reward for each hair that his hand touches. And the person who is kind towards a female or male orphan and I will be together in Paradise just as the index-finger and the middle-finger are next to each other."

Causing Harm to One's Neighbours

54. The Prophet ﷺ said: "The person who harms his neighbour has in fact harmed me and the person who harms me has in fact harmed Allah. The person who fights with his neighbour has in fact fought with me and the person who fights with me has in fact fought with Allah."
    The meaning of this is that it is detestable to fight and argue with one's neighbour unnecessarily or over trivial matters.

Assisting a Muslim

55. The Prophet ﷺ said: "Modesty is part of faith and it leads one to Paradise. Shamelessness is an evil trait and it leads one to Hell."
    However, you should never feel shy in religious matters, e.g. most women do not offer their *salah* when there is a wedding or when on a journey. Such shyness is worse than immodesty.

Good and Evil Character

56. The Prophet ﷺ said: "Good character dissolves the sins away just as water

dissolves salt, and evil character destroys the different acts of worship just as vinegar spoils honey."

57. The Prophet ﷺ said: "In my sight, the most beloved amongst you and the one who will be the closest to me in the Hereafter is the person who possesses good manners. Th emost disliked in my sight and the one who will be furthest away from me in the Hereafter is the person who has bad manners."

Soft-Heartedness and Hard-Heartedness

58. The Prophet ﷺ said: "The person who has been deprived of soft-heartedness has been deprived of a lot of good."

Peeping into Someone's House

59. The Prophet ﷺ said: "Unless you are allowed to, do not peep into someone's house. If you do this, it is as if you have entered that house without permission."
   Some women have this evil habit of peeping at the bride and bridegroom when they are together in seclusion. This is a shameless act. In reality, there is no difference between peeping and merely barging in without permission. It is a great sin to do so.

Listening to the Private Conversation of Others

60. The Prophet ﷺ said: "On the Day of Judgement, lead will be poured into the ears of the person who listens to the private conversation of others while they disapprove of this."

Anger

61. A person came to the Prophet ﷺ and said: "Show me an act which will grant me entry into Paradise." He replied: "Do not become angry and you[1] will be rewarded with Paradise."

Severing Ties

62. The Prophet ﷺ said: "It is not permissible for a Muslim to stop talking with his fellow Muslim for more than three days. The person who stops talking[2] for more than three days and dies before he can reconcile will enter Hell.

Referring to Someone as a *Kafir* (Disbeliever) or Cursing Him

63. The Prophet ﷺ said: "The person who addresses his fellow Muslim as "O *kafir*!" is as if he has killed him."[3]
64. He also said: "Cursing a fellow Muslim is just like killing him."
65. He also said: "When a person curses someone, the curse ascends towards the skies. The doors of the skies are closed and that curse descends towards earth. The doors of earth are also shut closed. This curse then begins moving to its right and left

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[1] This person needed to be reformed with regard to his anger. Accordingly, the spiritual doctor (the Prophet ﷺ) showed him the cure. [2] That is, cease talking due to a worldly reason. [3] The meaning of this is that the sin for both the crimes is the same.

(searching for an opening). When it does not find any opening, it goes to the person who was cursed. If the person was entitled to the curse, well and good. Otherwise it descends on him who issued the curse."

It is the habit of some women to curse anyone and everyone by saying: "May Allah destroy you, may Allah punish you." At times they refer to a person as being devoid of faith. This is a major sin irrespective of whether it is said to humans or animals.

Frightening a Muslim

66. The Prophet ﷺ said: "It is not permissible for a Muslim to frighten a fellow Muslim."
67. He also said: "The person who unjustly fixes his gaze towards a fellow Muslim in such a way that the latter feels uneasy, Allah will make him uneasy on the Day of Judgement."

    If someone does this because it was the latter's fault or mistake, it will be permissible if it is done according to the need.

Accepting the Excuse of a Muslim

68. The Prophet ﷺ said: "The person who does not accept the excuse of his fellow Muslim will not come near me at the *Hawd Kawthar* (Pond *Kawthar*)."

    That is, if someone harms you in any way and then seeks your forgiveness, you should forgive him (and overlook his fault).

Tale-Bearing

69. The Prophet ﷺ said: "The one who carries tales will not enter Paradise."

Backbiting

70. The Prophet ﷺ said: "The person who eats the flesh of (i.e. backbites) his fellow Muslim in this world, then on the Day of Judgement Allah will present the flesh of a dead person and tell him, 'Just as you had eaten the flesh of a living person, eat that of a dead person as well'. This person will eat it with a frown and continue yelling."

Slander

71. The Prophet ﷺ said: "Allah will make the person who accuses his fellow Muslim of something that is not to be found in him, stay in the place where the blood and pus of the dwellers of hell gathers. He will remain in this place until he gives up this accusation and makes *tawbah*."

Speaking Less

72. The Prophet ﷺ said: "The person who remains silent saves himself from many problems."
73. He also said: "Apart from the *zikr* of Allah, do not speak excessively because speaking excessively hardens the heart. And the person who is furthest away from Allah is the one who is hard-hearted."

Humbling or Lowering Yourself.

74. The Prophet ﷺ said: "The one who humbles himself for the sake of Allah, Allah raises his stages. The one who is proud, Allah breaks his neck." That is, Allah disgraces him.

Considering Yourself to be Great

75. The Prophet ﷺ said: "The person who has pride which is equal to even a mustard seed will not enter Paradise."

Truth and Lies

76. The Prophet ﷺ said: "Always speak the truth because it directs one towards good deeds. Good deeds and truth lead one to Paradise. Safeguard yourself from speaking lies because it leads one towards evil deeds. Evil deeds and lies lead one to Hell."

Hypocrisy

77. The Prophet ﷺ said: "The person who is two-faced will hve two tongues of fire on the Day of Judgement."
Being two-faced means to "play according to the tune" of whoever you are with.

Taking of Oaths

78. The Prophet ﷺ said: "The person who takes an oath in the name of anyone other than Allah has committed an act of disbelief." Or he said: "He has committed an act of *shirk* (polytheism)."❶
Some people are in the habit of taking oaths in the following manner: "I swear on your life", "I swear by my eyes", "I swear on my children", etc. All this is prohibited. It is mentioned in a *Hadith* that if a person mistakenly utters such oaths, he must immediately recite the *kalimah*.
79. He also said: "If a person takes an oath in the following manner: "May I not have any faith", and he is speaking a lie in whatever he is saying then his oath will be fulfilled (i.e. he will be bereft of faith). And if he is speaking the truth, even then his faith will not remain perfect."
It is also prohibited to take the following oaths: "May I not be blessed with the *kalimah* (at the time of death)", "May I enter into Hell", etc. One should abandon this evil habit of taking such oaths.

Removing Harmful Objects from the Road

80. The Prophet ﷺ said: "There was a person who was walking on a road. He came across a thorny branch in his path, so he removed it from the road. Allah liked this act of his and therefore forgave him."
We learn from this that it is an evil habit to throw such things on the road. Some women are in the habit of sitting on a stool in the courtyard. When they get up, theyleave the stool behind. At times, someone who happens to walk tthere trips and falls over the stool and thereby injures himself. In the same way, it is an evil habit

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❶ *Kufr* and *shirk* (disbelief and polytheism) in this context are not real but outward.

to leave one's utensils, a sofa, a stick, a grinding-stone, etc. in the way.

Fulfilling Promises and Trusts

81. The Prophet ﷺ said: "The person who is not trustworthy has no faith❶ and the person who does not fulfil his promises has no religion."

Going to Pundits, Fortune-Tellers, Palm-Readers, etc.

82. The Prophet ﷺ said: "The person who goes to one who gives information of the unseen and asks him certain things and thereafter believes in what he says, then forty days *salah* of such a person will not be accepted."
    When someone has control over a *jinn*, some women go to that person and ask the *jinn* regarding the unseen. For example, they ask: "When will my husband find employment?" When will my son return home?" These are all sinful acts.

Keeping Dogs or Pictures

83. The Prophet ﷺ said: "The angels do not enter a house in which there is a dog or a picture."
    That is, the angels of mercy do not enter such a house. The toys of children which have pictures are also prohibited.

Lying on One's Stomach Unnecessarily

84. The Prophet ﷺ passed by a person lying down onhis stomach. So he pointed with his leg and informed him that Allah does not like this posture in lying down.

Sitting or Lying Partly in the Shade and Partly in the Sun

85. The Prophet ﷺ prohibited one to sit partly in the shade and partly in the sun.

Ill-Omens and Spells

86. The Prophet ﷺ said: "Taking ill-omens is *shirk* (polytheism)."
87. He also said: "Casting of spells is *shirk* (polytheism)."

Absence of Worldly Greed

88. The Prophet ﷺ said: "When there is no greed for this world, the heart is at peace and the body is also at rest."
89. The Prophet ﷺ said: "If two hungry wolves are left in a flock of sheep and they begin devouring and tearing the sheep apart, then the harm that they cause will not be as great as the harm that will because to a person who desires wealth and fame."

Remembrance of Death

90. The Prophet ﷺ said: "Remember that thing which cuts off all pleasures, i.e. death."
91. He also said: "When you wake up in the morning, do not begin planning for the evening. When evening comes, do not begin planning for the morning. Take

❶ Meaning. his faith is defective.

benefit from your health before sickness overtakes you. And take benefit from your life before death overtakes you."
This means that you should regard your health and life as being very valuable and occupy yourself in doing good deeds because once sickness or death overtakes you, you will not be able to do any good.

Exercising Patience at the Time of Difficulties

92. The Prophet ﷺ said: "If any harm, difficulty, sickness, sorrow, etc. afflicts a Muslim to the extent that even if he becomes a bit distressed on account of worrying over something, then in all these instances Allah forgives his sins."

Visiting the Sick

93. The Prophet ﷺ said: "When a Muslim visits his fellow Muslim who is sick in the morning, 70,000 angels make supplication for him till the evening. And when he visits him in the evening, 70,000 angels make supplication for him till the morning."

Bathing and Enshrouding the Deceased and Consoling His Family

94. The Prophet ﷺ said: "The person who gives bath to the deceased, becomes pure from sins[1] just as when his mother had given birth to him. The person who enshrouds the deceased, Allah will make him wear garments of Paradise. The person who consoles one who is in sorrow, Allah will make him wear the clothes of piety and send mercy to his soul. The person who consoles one who is in difficulty, Allah will make him wear garments of Paradise the value of which will be more than the value of the entire world."

Wailing

95. The Prophet ﷺ has cursed the woman who cries in a wailing manner and the person who listens (with attention) to such a woman.
Women! Please abandon this habit for the sake of Allah.

Devouring the Wealth of an Orphan

96. The Prophet ﷺ said: "Certain people will be raised on the Day of Judgement in such a manner that flames of fire will be coming out from their mouths." Someone asked him: "O Messenger of Allah! Who will these persons be?" He replied: "Have not you read in the Qur'an where Allah says that those who devour the wealth of orphans unjustly are in fact filling their bellies with fire?"
In this context, "unjustly" refers to using the wealth of orphans or spending it when in fact *Shari'ah* has given them no right to use it. O women! Beware! There is an evil custom in India that the moment the husband passes away and leaves behind small children, his wife takes complete control over his wealth. From this very

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[1] This refers to minor sins.

wealth, she hosts all the guests, lights the mosque (with oil lamps), and feeds those who come to offer *salah*. When in fact the children have a right in that wealth. And she spends it all together (without differentiating between her share and their share of the wealth). Furthermore, she uses this money for her daily expenses and later for the marriage of these children—she does this as she pleases without taking into consideration what *Shari'ah* says in this regard. It is a major sin to use this money on which others have a right or others are partners. Separate their wealth and spend it only when it is solely for their expenses and you have no alternative but to spend it on them. As for the other expenses of hosting your guests and giving in charity use your own share of the wealth. And this too should only be done if this spending is not contrary to *Shari'ah*. If it is contrary to *Shari'ah*, it will not be permissible for you to spend even your own wealth. Bear all this in mind. If not, the moment you pass away you will be punished.

Accounting of Deeds on the Day of Judgement

97. The Prophet ﷺ said: "No person will be able to move from his place on the Day of Judgement until the following four questions are not posed to him:[1]
    (i) "How did he spend his life?"
    (ii) "How much did he practice on the rulings that he had learnt?"
    (iii) "From where did he acquire his wealth and where did he spend it?"
    (iv) "In what did he utilise his body?"

    In short, did he do all this according to *Shari'ah* or according to the dictates of his desires.
98. The Prophet ﷺ said: "All rights will have to be fulfilled on the Day of Judgement so much so that a hornless goat will take its recompense from a goat with horns." That is, if the latter hit the former unjustly.[2]

Remembering Paradise and Hell

99. The Prophet ﷺ said: "There are two things which are very great, do not forget them. They are: Paradise and Hell." Upon saying this, he began weeping profusely so much so that his beard got wet. He then said: "I swear in the Name of the Being in Whose Hands is my life that if you were to come to know that which I know about the Hereafter, you will go away into the jungles and walk around pouring sand over your heads."

    Note: O women! We have now mentioned 99 *Ahadith*. Many other *Ahadith* have been mentioned at various places in this book. Our beloved Prophet ﷺ said: "If anyone from my *ummah* learns 40 *Ahadith* and thereafter passes them on to others, he will rise with the *ulama* on the Day of Judgement." Make an effort to read these *Ahadith* to others. Insha Allah, you will also rise with the *ulama* on the Day of Judgement. Such a great bounty can be attained with great ease.

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[1] But many pious and righteous men will be absolved of these questions. [2] Although animals are not accountable for their actions, compensation of this type will occur on the Day of Judgement in order to illustrate the absolute justice of Allah.

Customs Which People Imagine to be Religious and Rewarding

Fatihah

Let us first see what *Fatihah* really is. It is to consign reward of a pious deed to a dead person. In *Shari'ah*[1] it simply is to assign the reward one expects from a pious deed one has done to somebody else, saying, "O Allah, let him have my reward." This could be the reward for a charity one had given or a portion of the Qur'an one has recited whether that was done on the same day or sometime earlier in life. This much is known in *Shari'ah*.

However, the ignorant have introduced their own methods. They place food before someone who recites some Qur'an and recounts names of the dead one by one. This practice breeds much evil. The ignorant imagine that reward cannot be consigned in any other way. The reward can be consigned by the person who does the good deed or contributes the food but not by the man who stands before it and officiates. If this man takes a name, nothing happens until the owner consigns the reward.

The Qur'an may have been recited earlier, or the food may have been distributed earlier, reward may be consigned later on[2] A person may not be there at the food, yet he may consign the reward. There is no sense in getting someone else to convey the reward to which only one who recites the Qur'an (or does a good deed) is entitled.

Besides, people presume that if the man has made the above invocation that is enough to consign the reward and the food need not be distributed among the poor. They consume the food themselves, and if they distribute anything that goes to great people and friends, never all of it to the poor and needy. And even if they give it away to the poor, it is meaningless to consign the reward before hand, for, they can expect a reward only after doing a pious deed.

Some people prepare the food that the dead person had liked in his life time and some believe that his soul does visit them on the occasion, so they burn frankincense. With many Thursdays being reserved for the *Fatihah*. These things are like playing with commands of *Shari'ah*. There is also the belief arising out of it that all souls visit their houses on Thursday and if they get reward well, otherwise they go empty-handed. It is a sin to believe in this way or to determine a date and believe that one gets more reward on that date.

Shari'ah tells us that the food which we are allowed to eat can also be given to the poor and when we do that we can also convey the reward. The food should be lawful and pure.

(Bukhari and Muslim).

They also make a distinction in making *Fatihah* for everyone—for Allah, for the Prophet ﷺ, for Sayyidah Fatimah رضی الله عنها, etc. This is polytheism clearly as indeed the Qur'an says:

وَجَعَلُوا اللّٰهَ مِمَّا ذَرَاَ مِنَ الْحَرْثِ وَالْاَنْعَامِ نَصِيْبًا فَقَالُوْا هٰذَا لِلّٰهِ بِزَعْمِهِمْ وَهٰذَا لِشُرَكَآئِنَا ۚ فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ اِلَى اللّٰهِ ۚ وَمَا كَانَ لِلّٰهِ فَهُوَ يَصِلُ اِلٰى شُرَكَآئِهِمْ ؕ سَآءَ مَا يَحْكُمُوْنَ ○

"And they assign to Allah, of the crops and the cattle that He created, a portion, and say, 'This is for Allah'—so they pretend—'and this is for our associate-gods.' So what is for

[1] Al-Badai', Radd Al-Muhtar V-1, P-943. [2] Radd Al-Muhtar, V-1, P-943.

their associate-gods reaches not Allah; and what is for Allah reaches their associate-gods. Evil is what they judge." (Al-An'am 6:136)

So, repent from this behaviour and give away everything in Allah's way. Then you may consign reward to as many people as you like.

They also distinguish between the holy and the common man in that a single *Fatihah* is deemed enough for all common men but an individual *Fatihah* is offered for each of the holy men. Does it imply that they are more in need of it then the common men because they will fight out for the reward which the commoners would not do. (Allah protect us!)

There is also a distinction on who may and who may not eat. Like the offering for Sayyidah Fatimah رضى الله عنها is disallowed to men, impure women and to women who have married a second time. The Qur'an condemns it.

وَقَالُوْا هٰذِهٖٓ اَنْعَامٌ وَّحَرْثٌ حِجْرٌ ۖ لَّا يَطْعَمُهَآ اِلَّا مَنْ نَّشَـآءُ بِزَعْمِهِمْ وَاَنْعَامٌ حُرِّمَتْ ظُهُوْرُهَا وَاَنْعَامٌ لَّا يَذْكُرُوْنَ اسْمَ اللّٰهِ عَلَيْهَا افْتِرَآءً عَلَيْهِ ۭ سَيَجْزِيْهِمْ بِمَا كَانُوْا يَفْتَرُوْنَ ۝ وَقَالُوْا مَا فِيْ بُطُوْنِ هٰذِهِ الْاَنْعَامِ خَالِصَةٌ لِّذُكُوْرِنَا وَمُحَرَّمٌ عَلٰٓى اَزْوَاجِنَا ۚ وَاِنْ يَّكُنْ مَّيْتَةً فَهُمْ فِيْهِ شُرَكَآءُ ۭ سَيَجْزِيْهِمْ وَصْفَهُمْ ۭ اِنَّـهٗ حَكِيْمٌ عَلِيْمٌ ۝

"And they say, 'Such and such cattle and crops are sacrosanct; none shall eat them except such as we please;'—so they pretent—and cattle whose backs have been forbidden (for riding or carrying loads), and cattle over which they would not pronounce Allah's name, And they say, 'What is within the bellies of such and such cattle is reserved exclusively for our males and is forbidden to our spouses; but if it be (born) dead then they all shall be partners thereof.' Soon shall He recompense them for their (false) attribution. Surely He is Wise, Knower." (Al-An'am, 6:138-139)

Another evil practice is that people offer *Fatihah* and tributes to saints in the hope that they would fulfil their desires in respect of children, wealth and worldly belongings. Every Muslim knows that this kind of belief is polytheistic.

In short, we must give up all these polytheistic customs. If we have to consign reward to anyone then we must do that in the manner taught to us by *Shari'ah*. Give something to the poor or feed them and consign the reward to the one you choose. This includes every occasion on which people normally do it. Some people give that which was offered at graves, but this is absolutely forbidden to eat or to serve anyone. Anything that is forbidden to eat is also forbidden to serve.

Some people place a covering over graves and also make a vow for that. It is disallowed to place a covering over a grave and the way they do it is the same as associating with Allah.

Some people feed meat to eagles believing that it has taken into itself the sickness of someone and, therefore, the meat is unfit for human beings. There is no base in *Shari'ah* of such a belief. Again, there is no evidence in *Shari'ah* of the belief of some who buy an animal and set it free hoping that the life that they have emancipated would free the life of their sick person from his sickness. In fact, such thinking is a sin.

Similarly, it is polytheistic and unbelief to place food on a road crossing in the hope that it will please dieties and cure the sick or remove the hardship. Besides, it is also sin to be little provision and cause inconvenience to passersby.

There are some wrong beliefs in dispensing charity. It must be known that charity must be given for the sake of Allah from whatever Allah has given and can be offered easily; a

Muslim has a greater right to it. We must believe that if our charity pleases Allah then He will remove the hardship.

Customs Associated with Death

When someone dies, family members waste too much time in giving him a bath and shroud. The Prophet ﷺ has said, however, that there should be no delay in the funeral.[1]

They send their charity in kind with the funeral with the result that the deserving people do not get it. They must give charity secretly to those who deserve.[2]

They give away the dead person's possession like garments, Qur'an, etc. in charity. They must know that when anyone dies, all his possessions become property of his heirs and any one or two of them cannot take decision in this regard. If everyone of them agree to a decision willingly then that may be followed but if even one of them is a minor then his permission is not valid. If all of them are of age but give permission out of modesty then their permission is not valid. At such times all these things must be distributed among the heirs after consulting a scholar on the share of each. Then everyone may do what he pleases with his share.

On particular dates like the third, tenth, fortieth after death, food is cooked and served. The intention is only to meet custom and make a name but the whole exercise is sinful. This is an introduction in religion which is known as a *bid'ah* about which the Prophet ﷺ said that *bid'ah* is that which misleads and it takes on to Hell[3]. Some imagine that the souls of the dead visit them on these and certain other days, but there is no evidence of that in *Shari'ah.* Besides, why would they come if they are in Paradise where they are in much comfort, but, if they are in Hell, the angels would not let them off from the punishment they get.

Women sympathisers visit the house of the dead and cry loudly. The Prophet ﷺ has disallowed strictly that there should be wailing over the dead and he has cursed those who do so. Besides, this refreshes the pain of the bereaved family. The visitors come only that they may discharge their duty, not to sympathise and they often cause hardship to the family by overstaying or expecting protocal. We are told in a *Hadith* that guests should not trouble the hosts. (Jama' Al-Fawa'id).

The visitors also visit the widow when her *iddah* (waiting period) is over. This is non-sense. The widow's waiting period ends after four months and ten days and if she is pregnant on the birth of the child.

People must know that they must visit the bereaved, sympathise with them and go away. They are not required to visit againa nd there is no need to fix any dates for celebration. Those who live far away and must pay a visit, may ensure that they bear their own travel expenses and must not be a burden on the bereaved family. Or, they may offer their condolence through letter (with intention of gaining reward).

The close relatives send meals to the bereaved family. This is a good thing but it must be done sincerely not with the intention of returning a fvour or expecting one. Also, one who sends must not exceed his limits but do it within his means. (Radd Al-Muhtar V-1, P-94)

Sometimes people are paid to recite the Qur'an or count on the rosary. Those who expect

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[1] Abu Dawood (Kitab ul-Muntaqa) as narrated by Al-Hasan, and Bukhari, Muslim, Mishkat as narrated by Abu Hurayrah ؓ. [2] Ahmad, Ibn Majah as narrated by Jarir Ibn Abdullah ؓ. [3] Ahmad, Abu Dawood, Mishkat.

payment for reciting the Qur'an or a religious exercise do not earn reward from Allah. If that is so then how can they be expected to consign reward to the dead. The same applies to those who recite the Qur'an, etc. in order to return a favour or expect one.[1]

Some Customs in Ramadhan

Some women invite a *Hafiz* (one who has memorised the Qur'an) to their home to lead them in *Taraweeh salah*. If he is a *mahram* and only wômen of the hosue offer *salah* behind him after he has offered the *salah* of *Isha'* in a mosque and leads only the *Taraweeh salah* at home then there is no harm. But, often precaution is not exercised and a *ghayr mahram Hafiz* is invited. Even if a veil may be observed, women talk to him or to each other in a loud voice and he hears them, both of which are not allowed. Besides, the *Hafiz* tries his best to make an impression upon the women by dressing-up his voice and making it attractive. It is very bad for the voice of a *ghayr mahram* to go into a woman's ears. Further, women of the neighbourhood also attend. First, women should not go out of their homes unless there is a pressing reason but there is none here. Women are not required to offer *Taraweeh* in congregational form (Tirmizi, Mishkat, as narrated by Ibn Mas'ood). So this should be avoided.

Another practice is when a child keeps his first fast. His parents go to extremes to celebrate the occasion. This is not required by *Shari'ah* and it is, therefore, a sin to consider as essential what *Shari'ah* does not prescribe.

Customs on *Eid*

It is considered very necessary to prepare vermicelli though there is no such prescription in *Shari'ah*. If anyone likes then he may cook them but there is no reward for that. Similarly, there is no need to give gifts to children of relatives at all.

Customs on *Eid ul-Adha*

On this *Eid* too people exchnage gifts though there is no need for that. Some people do not offer sacrifice even though it is *wajib* on them. This is a sin that they commit. There is no restriction on who should get what of the sacrifice; one may give to anyone whatever one likes.

Customs During Zul Qa'dah and Safar

Ignorant people consider it to be a bad omen to marry in the month of Zul Qa'dah. Such belief is sinful and they must repent.

They also imagine that the month of Safar is inauspicious. To hold such notions is against *Shari'ah* and sinful. These people must repent from it.

(Siraj ul-Munir, Sharah of Jami' As-Sagheer V-3, P-433).

Milad[2] in Rabee' al-Awwal or at any other Time

Sometimes women also observe the *mawlood* ceremony. If a woman conducts it and her voice travels beyond doors then men would hear her. It is bad that *ghayr mahram* men hear

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[1] Tableegh ul-Haq P-3.

[2] To describe the birth of the Prophet ﷺ is known as *Milad* or *Mawlood* and it is a source of blessing but these days people have introduced new things into it which makes it unlawful.

her particularly when she recites poetic verses. If a man conducts it and women listen to him then clearly he is not a *mahram* of all of them and when he recites poetry he will do it with a sweet voice which all women will hear.

Many fabricated stories are found in the books which are read during these ceremonies. It is a sin to read and hear them. Some people believe that the Prophet ﷺ attends these ceremonies and they stand up when his birth is mentioned. There is no evidence for that in *Shari'ah* so it is a sin to believe in it. Some people consider it obligatory to stand up and they frown upon those who do not stand up. (Fatawa Ibn Hajar Makki P-58) But they are wrong, for, it is not binding in the eyes of *Shari'ah* to stand up.

Even if anyone does not hold wrong notions and avoids everything sinful, he must yet refrain from observing this ceremony because that will give the ignorant an example to follow. Thus, if wrong things are not observed and only the life is recounted the ignorant might still be misled; so it is better to avoid it. (This applies particularly to influencial people and those associated with a religious elder.) If anyone desires to do that then he must read an authentic book himself or get a few members of his household and read from the book to them. He may also feed a meal to the needy at some other time and consign the reward to the soul of the Prophet ﷺ.

Customs in Rajab

People generally hold that they get reward for fasting on a thousand days if they keep fast on the twenty-seventh of this month. There is no strong indication for it in *Shari'ah* (and a fabricated *Hadith* has been attributed to Sayyidina Ali رضي الله عنه, see *Al-ala Al-Masnoo'ah fil Ahadith Al-Mawdoo'ah* V-2, P-115). If you wish to keep an optional fast then the choice is yours and Allah may reward as much as He likes, but do not imagine a figure by yourself.

Some people do other things which are not substantiated in *Hadith* and there is no reward for that.

Shab Bara'at and Muharram—Customs Therein

The only thing authentic about *shab bara'at* (15th of Sha'ban) is that the Prophet ﷺ has advised us to spend the night in worship and the day in fasting[1]. He went to the graveyard of Madinah on this night and prayed for the dead[2]. Anything beyond htat is non-sense.

About Muharram, the Prophet ﷺ also said, "If anyone is liberal with his family members in providing them ample provision this day then there will be blessing in his livelihood throughout the year[3]." He may give to the needy from what is cooked in the home. Anything apart from this including offering *sherbet* is not proper. Reward can be conveyed to the martyrs by doing anything pious.

It is a sin to play with fire crackers, to wail and practice other evil customs on these two occasions.

Gathering to Look at Replicas

People gather to look at the robe or the hair of the Prophet ﷺ. First of all, we do not know if all these replica are authentic. Secondly, it is not correct to gather together to view

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[1] Ibn Majah, Bayhaqi (narrated by Sayyidina Ali رضي الله عنه). [2] Ibn Abu Shaybah, Tirmizi, Ibn Majah, Bayhaqi (narrated by Sayyidah Ayshah رضي الله عنها). [3] Bayhaqi.

these things. We have recounted the evil associated with it when we spoke of women assembling together in weddings. However, one may look at them in solitude provided he does nothing against *Shari'ah.* (But this applies only to authentic replica, not to unauthentic ones.)

Innovation in Religion

Sayyidah Ayshah رضی الله عنها reported that the Prophet ﷺ said, "If anyone introduces anything in our religion that is not there then that is rejected." (Bukhari, Muslim, Mishkat).

To introduce such things is knows as *bid'ah* and it is a grave sin. Such a man seems to oppose Allah. He believes that the *Shari'ah* is incomplete so he brings in new things. Such a man is on a wrong path though he may appear to be very religious. He thinks that what he does is pious, so he will never repent from his sin, for, only a sinner repents and seeks forgiveness.

There is an account of a religious man who went through a graveyard and found two men being punished in their graves. He found that through a special sense with which Allah empowered him, known as *kashf.* He prayed to Allah to forgive them. When he returned, it was disclosed to himthat punishment was removed from one of them while the other continued to be punished. He prayed to Allah to let him know why that was so and Allah disclosed to him that the second man was an innovator (who practiced *bid'ah*). We must pray to Allah humbly to cause us to be obedient and follow the *sunnah.*

According to a *Hadith* (narrated by Sayyidina Ibn Abbas ؓ), Allah's wrath is on three people and the Prophet ﷺ said, "One of them is the man who adopts the path of *jahiliyah* (Days of Ignorance) in Islam. (Bukhari).

According to another *Hadith* (narrated by Sayyidah Ayshah رضی الله عنها) the Prophet ﷺ did something and allowed other people to do it. Some of the people did not do it (thinking that the Prophet ﷺ had merely given the permission but it is better not to do it. Their conclusion was based on their personal opinion, so it was regarded as faulty). The Prophet ﷺ delivered a sermon and said after praising Allah, "How is it (how bad it is) with the people who refrain from doing what I do. (If that is because they fear Allah then) I know more than them about Allah and His punishment and fear Allah more than they do. (Bukahri and Muslim). (These people should not exceed what the Prophet ﷺ did).

According to a *Hadith* (narrated by Sayyidina Bilal Ibn Harith Al-Muzni), "If anyone invites other people to guidance then he will get the reward equal to the deeds of all those who do the pious deed on his invitation; their reward will not be reduced even a little bit. And, if anyone leads others to the wrong path then he will receive the punishment for the deeds of all those who did the wrong deed on his prompting while their own sin will not be reduced (and they will also receive punishment for that)." (Darami. Muslim. Mishakt.)

Sayyidina Irbad Ibn Sariyah ؓ reported that the Prophet ﷺ led them in *salah* one day. Then he turned towards them and gave them adivce which had great effect on them and they began to weep. tears rolling down their eyes, and fear gripped their hearts. Someone then said, "O Messenger of Allah. this advice seems to come from one who is bidding farewell." (He thought that the Prophet ﷺ was about to depart from this world. So he said.) "Give us (more) advice." He said, "I advise you and command you that you should fear Allah, which (fear) is the root of all piety and success in both worlds. And that you should listen to and obey the *khulafa* (caliphs) even if a ruler is a black slave. And I give you this advice because

he among you who survives me will see many differences. So, bind yourself to my path and the path of the righteous caliphs. Hold fast to this path and protect yourself from (inventing) new things in religion, for, to bring every new thing in religion is a *bid'ah* and every *bid'ah* is a wrong path (misleading). And, clearly the wrong path is the devil's path that leads to Hell and destroys the worldly life." (Ahmad. Abu Dawood. Tirmizi. Ibn Majah. Mishkat).

Allah's right is preferred over everyone else's. He is possessor of every profit and loss, so he with whom Allah is happy will not need anyone's help but he with whom Allah is displeased, none can help him. It is very disgraceful and shameful for anyone to submit to a creature like him but ignore the Real Master's command.

Imam Ahmad has transmitted (from Hassan ﷺ on good authority) that the Prophet ﷺ said, "When a people begin to practice a *bid'ah* then they are deprived of (inclination to act on) a *sunnah*. Hence it is better to act on a simple *sunnah* than to invent a great *bid'ah* (because a great reward awaits one who acts on the *sunnah*.)[1]

We learn from a *Hadith* (narrated by Ibrahim Ibn Maysarah) that Allah's Messenger ﷺ said, "He who gives respect to the performers of *bid'ah* helps tumble down Islam." (Bayhaqi in Sha'b ul-Eeman.) The former weakens Islam by observing a *bid'ah* and the latter helps him by giving him respect and to help someone commit a sin is to commit a sin oneself. If the performer of a *bid'ah* were disggraced then he might have reformed and given up *bid'ah* and he would not have caused harm to Islam then. Also, this man is an enemy of Allah and *Shari'ah* disallows us to honour Allah's enemy. so he who honours him has not understood Islam's reality and thus disobeys its command.

A *Hadith* (narrated by Sayyidina Abu Hurayrah ﷺ) tells us that Allah's Messenger ﷺ said, "If anyone conducts himself on my *sunnah* when my *ummah* is overtaken by corruption (and disorder) then he will get reward for a hundred martyrs." (Bayhaqi, Kitab Az-Zuhd and Mishkat from Ibn Abbas.)

So, let Muslims seize the opportunity, for, in these times the *sunnah* of the Prophet ﷺ is being fought (against) tooth and nail. They must act on *sunnah* and encourage other people to do likewise, but they must abstain from quarreling. If there is fear of mischief, one must act himself without telling anyone else anything. Where there is no fear, he may persuade others.

NECESSARY QUALITIES FOR THE PERFECTION OF FAITH

The Prophet ﷺ said: "There are over 70 things which are connected with faith, the highest of which is the *kalimah "La ilaha illAllahu Muhammadur Rasulullah"* and the lowest is the removal of a harmful object from the road. Modesty and *haya'* are also a major part of faith."

We lear from this that since so many things are connected with faith, a complete Muslim will be one who possess all these qualities. Ad that the faith of the person who has certain qualities and does not have the rest will be incomplete. We all know that it is necessary to be complete Muslims. It is therefore necessary on each person to try and acquire these qualities and that he should not allow himself to be devoid of any of them. We will therefore mention these qualities. These qualities total 77:

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[1] Adopted from Al-Mirqah.

30 Qualities are Connected to the Heart

1. Belief in Allah.
2. To believe that everything other than Allah was non-existent. Allah then created everything and subsequently they came into existence.
3. To believe in the existence of angels.
4. To believe that all the heavenly books that were sent to the different Prophets are true. However, apart from the Qur'an, all other books are not valid anymore.
5. To believe that all the Prophets are true. However, we are commanded to follow Sayyidina Muhammad ﷺ alone.
6. To believe that Allah has knowledge of everything from before-hand and that only that which He sanctions or wishes will occur.
7. To believe that *qiyamah* (The Day of Resurrection) will definitely take place.
8. To believe in the existence of Paradise.
9. To believe in the existence of Hell.
10. To have love for Allah.
11. To have love for the Prophet ﷺ.
12. To love or hate someone solely because of Allah.
13. To execute all actions with the intention of religion alone.
14. To regret and express remorse when a sin is committed.
15. To fear Allah.
16. To hope for the mercy of Allah.
17. To be modest.
18. To express gratitude over a bounty or favour.
19. To fulfil promises.
20. To exercise patience.
21. To consider oneself lower than others.
22. To have mercy on the creation.
23. To be pleased with whatever you experience from Allah
24. To place your trust in Allah.
25. Not to boast or brag over any quality which you possess.
26. Not to have malice or hatred towards anyone.
27. Not to be envious of anyone.
28. Not to become angry.
29. Not to wish harm for anyone.
30. Not to have love for the world.

7 Qualities are Connected to the Tongue

31. To recite the *kalimah* with the tongue.
32. To recite the Qur'an.
33. To acquire knowledge.
34. To pass on knowledge.
35. To make supplication.
36. To make the *zikr* of Allah.
37. To abstain from the following: lies, backbiting, vulgar words, cursing, singing that is contrary to *Shari'ah*.

40 Qualities are Connected to the Entire Body

38. To make *wudhu*, *ghusl* (bath), and to keep one's clothing clean.
39. To be steadfast in offering *salah*.
40. To pay *zakah* and *sadaqatul fitr*.
41. To fast.
42. To perform the *Hajj*.
43. To observe *i'tikaf*.
44. To move away or migrate from a place which is harmful to one's religion.
45. To fulfil the vows that have been made to Allah.
46. To fulfil the oaths that are not sinful.
47. To pay the *kaffarah* for unfulfilled oath.
48. To cover those parts of the body that are compulsory to cover.
49. To made *qurbani* (sacrifice).
50. To enshroud and bury the deceased.
51. To repay debts.
52. To abstain from prohibited things when undertaking monetary transactions.
53. Not to conceal true evidence.
54. To get married when the *nafs* (self) desires to do so.
55. To fulfil the rights of those who are under you.
56. To provide comfort to one's parents.
57. To rear children in the proper manner.
58. To abstain from severing relations with one's friends and relatives.
59. To obey one's master.
60. To be just.
61. Not to initiate any thing that is contrary to the unanimity of the Muslims.
62. To obey the ruler provided his orders are not contrary to *Shari'ah*.
63. To make peace between two warring groups or individuals.
64. To assist in noble tasks.
65. To command the good and prohibit the evil.
66. If it is the government, it should mete out punishments according to *Shari'ah*.
67. To fight the enemies of religion whenever such an occasion presents itself.
68. To fulfil one's trusts (*amanah*).
69. To give loans to those who are in need.
70. To see to the needs of one's neighbour.
72. To spend according to *Shari'ah*.
73. To respond to one who has greeted you.
74. To say *YarhamukAllah* (may Allah have mercy on you) when anyone says *Alhamdulillah* (praise belongs to Allah) after sneezing.
75. Not to cause harm to anyone unjustly.
76. To abstain from games and amusements that are contrary to *Shari'ah*.
77. To remove pebbles, stones, thorns, sticks, etc. from the road.

The Evils of One's Self and of Others

All the rewards and punishments for good and evil deeds which were mentioned previously are influenced by two things. One of them is the person's *nafs* (self). It presents

various ideas and thoughts to the person. It tries to distract him from good deeds and tries to show him the need to do evil deeds. If he becomes afraid of the punishments of Allah, it informs him that Allah is All-Forgiving and Merciful. To make matters worse, the devil also helps and prompts the *nafs* (the self).

The second are those with whom one has some kind of contact. They could either be his relatives, acquaintances, persons belonging to his tribe or family, persons of the same town or village. Certain sins are committed on account of sitting in the company of such persons, listening to their conversation, and thereby becoming influenced by them. Certain sins are committed directly on account of them. Others are committed because of them whereby the person commits sin so that he may not be regarded as inferior. Certain sins are committed because these persons cause some harm to him. On account of this harm that as been caused, the person might backbite then or spend his time in thinking of a way to seize revenge. This cause him to commit many sins. In short, all unlawful things are caused because of the *nafs* or in trying to please those around. In order to save oneself from these evils, two measures will have to be necessarily adopted. One is that the person should suppress his *nafs* either by making it follow the path of religion. The second measure is that one should not maintain too many contacts with people. He should not worry whether they will speak good of him or ill of him. We will now explain these two measures separately.

The Method of Dealing with *Nafs* (The Self)

Set aside a short period of time in the morning and the evening or at the time of going to bed. During htis time, sit in seclusion and as far as possible free your heart from all thought. Address yourself and your *nafs* in the following manner: "O *nafs*! Understand well that you are similar to a merchant in this world. Your capital is your life and its profits is that it should attain salvation in the Hereafter. If you have atained this wealth, yur business is considered to be profitable. If you have wasted this life and did not atain salvation in the Hereafter, you will suffer a great loss in that you would have lost your capital and made no profit as well. This capital is so valuable that every minute of it, infact even a single breath, holds great value. No treasure, however valuable it may be, can equal this capital. The reason for this is that if one loses his wealth or treasure, he can strive and try to re-obtain it. As for this life, even a single moment cannot return. Nor can one get another life. The second reason is that the wealth[1] that one can acquire with this life, cannot be had through worldly treasure. It is for this reason that this capital (your life) is extremely valuable.

O *nafs*! Be grateful to Allah in that death has not overcome you as yet whereby your life would be finished. Allah has granted you another day in your life. If you begin to die now, you will beg to Him with thousands of hearts and lives that if He gives you one more day, you will make a genuine *tawbah* from all your sins and that you will never commit them again. And that you will spend that entire day (which you have asked for) in His remembrance and His obedience. If this is your condition and these your thoughts at the time of death, then imagine that the time of your death is here and that because you have asked, Allah as granted you one more day and you do not know whether you will be granted another day after that. You should therefore spend this day as though it is the last day of your life. In other words, repent from all sins and do not involve yourself in any minor or major sins. Spend the entire day in remembering and fearing Allah. Do not leave out any command of

[1] Wealth in this context refers to living in Paradise forever and acquiring the pleasure of Allah.

Allah. When that entire day passes in this way and the following day commences, imagine again that it is your last day.

O *nafs*! Do not be deluded into thinking that Allah will forgive you, because you do not know whether He will forgive you and not punish you. Once He starts punishing you, what will you do and how much will you regret? Even if we assume that He will forgive you, you will not receive the rewards that will be given to those who do good deeds. Later, when you see with your own eyes that others are being rewarded while you are being denied these rewards, how much you will regret, and how remorseful you will be!' If your *nafs* asks You: 'Okay, tell me what to do?' Inform it that it should abandon all those things and habits which will leave it (the *nafs*) at the time of death, i.e. it should abandon the vanites of the world and all evils. And that it should immediately adopt all those actions which will help it in the future and without which it cannot exist, i.e. all those actions that please Allah. Furthermore, it should occupy itself in the remembrance and obedience of Allah. We have mentioned earlier all evils and their cure, and all good deeds and the method of acquiring them. If we make efforts we will uproot the evil and easily execute the good deeds. Address your *nafs* saying: 'O *nafs*! You are similar to a sick person. You know that a sick person has to be extremely abstinent and cautious. Sinning is a sign of self-indulgence and carelessness. It is therefore necessary to abstain from it. Allah has laid down this abstinence for entire life. Think to yourself that if an ordinary doctor informs you that a particular delicious dish is harmful to your sickness and that it will cause you great discomfort and that you should take a certain bitter medicine daily. It will benefit you and decrease your discomfort. Obviously for the sake of your life which is dear to you, you will abandon the most delicious of dishes and take the most bitter medicine day after day for the rest of your life. We know that sins are very delicious and pleasing and that good deeds are burdensome. And Allah has shown the harms of these delicious things and the benefits of these burdensome things. These harms and benefits are forever (in the form of Hell and Paradise), then O *nafs*! How surprising and sad that while you take the advice of an ordinary doctor, you are unable to restrict your heart to that which Allah has advised, you do not make an effort to give up sins and are neglectful in doing good deeds. What kind of a muslim are you that you do not place the advice of Allah on par with the advice of an ordinary doctor? How stupid that you do not regard the everlasting comfort of Paradise to be equal to the fleeting comfort of thsi world. You do not regard the severe punishment of Hell to be equal to the few days of hardship of this world."

"O *nafs*! This world is a place of travel. On a journey, one does not experience full comfort. One endures difficulties and hardships. However, the traveller bears all these burdens in the belief that when he reaches his destination, he will experience complete comfort and rest. If he becomes fearful of all these difficulties and therefore decides to stop over at a place, makes in his home and gathers all his possessions there, he will be unable to reach his destination for the rest of his life. Similarly, as long as you have to lvie in this world, you will have to bear all the burdens and hardships. Great effort goes in worship and it is extremely difficult to abstain from sins. Many other hardships are experienced in this world. However the Hereafter is our home. Upon reaching there, all difficulties and hardships will terminate. All the difficulties and hardships of this world will have to be borne. If you search for your comfort here, it will be difficult for you to experience any comfort at your destination, the Hereafter. Once you have understood this, do not ever desire the comfort and pleasures of this world. You will have to bear all difficulties willingly so that your Hereafter

will be proper."

In short, the *nafs* will have to be guided to the straight path by addressing it in this way. You will have to tell it so daily. Remember that if you do not try to reform yourself in this way, who is going to come and advise you and wish good for you? Now that we have explained this to you, it is left to you to do whatever you wish.

The Method of Dealing with People

There are three types of people: (i) close friends, (ii) acquaintances, (iii) strangers who are totally unknown. The method of dealing with each of these types is diferent.

If you happen to meet and converse with one whom you do not know then bear in mind that you should not pay attention to things which are rumours. If he speaks non-sense or uses foul language, make yourself absolutely deaf to whatever he says. Do not associate too much with him nor should you rely on him for anything. If he does anything that is contrary to *Shari'ah* and you feel that he will listen to your advice, then advise him in a soft and kind manner.

As for the person with whom you are friendly, you should bear in mind that you should not establish any friendship with all and sundry. This is because they are not worthy of friendship. However, if a person possesses the following five qualities, there will be no harm in establishing friendship with him:

(1) The person must be intelligent, for, one is unable to maintain a friendship with a dim-witted and stupid person. He might wish to help you or benefit you in some way, and if he is stupid the opposite happens and he causes you harm. For example, there was a person who had domesticated a bear. Once, this person was sleeping and a fly was disturbed him repeatedly. Upon seeing this, the bear became extremely angry with the fly. If therefore went and brought a stone which it aimed and threw at the fly. Obviously, the fly flew away but the stone hit this person so hard that his head was severely wounded.

(2) The person's manners, behaviour and temparament must be good, and he does not befriend you for this personal gain. He must not lose control of himself when he becomes angry. He must not be fickle or inconsistent over trivial matter, and does not lose his affection towards you or break his friendship with you over trivial matters.

(3) He must be religious-minded. This is because if he does not fulfil the rights of Allah, how can you even hope that he will be faithful to you? Another reason is that he commits a sin repeatedly and you do not prevent him from doing so. A time will come when you too will no longer abhor that sin. His evil company will cause you also to commit the very sins that he commits.

(4) He must not have a desire for the world. Other being in his company you will also develop a desire and love for the world. If you see this person pre-occupied in these worldly thoughts such as clothing, jewellery, household effects, etc. you will not begin to be able to prevent yourself from these things. On the contrary, if you sit in the company of a person who has no desire for the world, whose clothing is coarse, whose food is simple, who always speaks of the fleeting nature of the world, then whatever desire and love for the world you may have will also disappear.

(5) He must not be in the habit of speaking lies, because one cannot rely on a liar. You

might consider something that he says to be true while in actual fact it is a lie and you may be misled by him.

One should take these five factors into consideration even before one can befriend anyone. Once you find these five qualities in a person, befriend him and thereafter fulfil the rights that are due to him. His rights are:

(i) As far as possible, help and assist him at the time of ned, if Allah has blessed you with the capabilities to help and assist him.
(ii) Do not mention his secrets to anyone.
(iii) If anyone speaks ill of him, do not inform him.
(iv) When he speaks, pay careful attention to whatever he has to say.
(v) If you see any shortcoming in him, advise him in a soft and kind maner in privacy.
(vi) If he makes any mistake, overlook it.
(vii) Continue making supplication to Allah for his well-being.

We now come to the person whom you are merely acquainted with. You will have to be extremely cautious with such a person, because the person who is your friend will wish for your well-being, and the person whom you do not know at all cannot be considered to be your well-wisher nor your enemy. As for the person who is not your friend nor a complete stranger, more difficulties and harms are caused by such persons, Outwarldly, he will display friendship and good for you, but internally he will have hatred and malice for you. He is pre-occupied in searching for your faults and trying to humiliate you. As far as possible, one should therefore not establish any acquaintances. Do not desire the friendship of such a person by merely looking at his worldly status. Do not destroy your religion for such a person. If anyone displays enmity towards you, do not display enmity towards him, because if you do, he will become more antagonistic towards you. You will be unable to avoid this and become involved in this hatred and malice as well. In doing so, you will harm yourself in this world and in the Hereafter. It is therefore better to overlook and disregard him. If anyone honours and respects you, praises you or expresses his love for you, do not become deluded by all this and do not depend on this because there are very few persons whose external and internal self is the same. And there is very little hope that their behaviour with a clean heart. Do not hope any such thing from anyone.

If you hear that someone has backbiten you, do no become angry. Do not become surprised at his behaviour, that he did not consider your rights, your favours over him, your status and your relaitons. You yourself do not deal with everyone equally and you demonstrate something and conceal something else. So if you are involved in the same "sickness" why should you be surprised when someone else displays something similar? In short, do not hope for any good from anyone neither any favour or respect nor any love. If you do not hope for anything from anyone, then you will not be saddened at their behaviour. Try to help people as much as you can. If you feel that a certain thing will be good for a certain person and you are sure that he will accept your advice, inform him. If not, remain silent. If your advice proves beneficial to a person, express gratitude to Allah and make supplication for that person. If any harm or difficulty befalls a person on account of your advice, consider it to be a punishment for a sin that you may have committed and repent to Allah. Do not grieve over that person. In short, do not expect any good from the creation nor

any evil. Set your sight towards Allah alone. Expect everything from Allah alone, obey Him alone and occupy yourself in His remembrance alone. May Allah guide you. *Aameen.*

The Need for Internal Reformation

Sayyidina Abu Hurayrah ﷺ narrates that the Prophet ﷺ said: "Allah does not look at your bodes and your appearances. Instead, He looks at your hearts." (Muslim).

This means that Allah does not accept actions that merely appear to be good externally while they are devoid of sincerity and attention from the heart. For example, a person may be occupied in an act of worship outwardly but in his heart he is obvious to what he is doing. He does not know intentionally that he is standing in front of Allah but is doing something else. Such acts of worship are not accepted. It does not follow that outward actions are not considered at all. But it stresses that they must be accompanied with attentiveness and sincerity of the heart as is laid down in the Qur'an and *Hadith* because the heart has a special attachment to Allah. Just as it is the "King of the body" outwardly and medically so also it is the "King of all the limbs" from the internal and spiritual point of view. If the heart is not in order, there is no way, one can attain success and salvation. For example, a person may profess Islam outwardly but in his heart he is not a Muslim. This Islam of his is in no way considered by Allah. Similarly, if a person offers *salah*, gives charity etc. merely for show or for some other reason, it will not considered[1]. From this we learn that the basis for success in both the worlds and acceptance in the sight of Allah is the reformation of the heart. People are extremely neglectful in this regard. They may observe outward acts of worship and may even acquire some knowledge for that but they do not care to reform the heart and put it in order. They feel that it is not necessary to reform their innerself, to cure themselves from boasting enmity, jealousy, etc., or to safeguard themselves from such internal sicknesses. They suppose that outward actions alone are *wajib* and sufficient for their salvation, but in actual fact, the main aim is the reformation of the heart. This is clearly explained in the *Hadith* that was quoted in the beginning. Outward actions are a means towards internal purification. There is a special relation between the internal and the external. Without putting the external in order, internal cannot be reformed. And as long as one is not consistent and regular with his outward actions, internal purification and reformation does not continue. Once internal reformation is accomplished, external actions are executed with ease and in a beautiful manner. Let no dim-witted person be under the misconception that external actions are necessary only when there is a need to purify the internal, and that once the heart has been reformed there is no need to carry out outward actions. Such a belief is disbelief because once the heart has been reformed, then, as far as possible, it will occupy itself all the time in the obedience of Allah and the object of purification of the heart is the obedience of Allah, expressing gratitude to Him. There must be no disobedience or ingratitude. *Salah*, fasting, etc. are obviously considered to be acts of obedience. So if a person abandons them, how can the heart be reformed and purified? If it was indeed reformed, the person will spend his time in the obedience of Allah just as the *Anbiya'* عليهم السّلام and the *awliya'* spend their time. Can any stupid, brainless person claim that his heart is purer than the heart of the Prophet ﷺ and therefore does not need to render any outward acts of worship? Although he was the most

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[1] Although he will absolve himself of his *fard* duty and he might even receive some reward he will be committing a sin and will also be deprived of being fully rewarded.

perfect of all creatures and the most superior Prophet, he used to engage in outward worship[1] to such an extent that others were concerned about him. He conducted himself until he left this world. It is mentioned in the books of *Hadith*.

O Muslims! Just as it is *wajib* to fulfil and have knowledge of the outward acts of worship such as *salah*, fasting, etc., it is also *wajib* to safeguard such acts from *riya'*, to keep the heart pure from malice, jealousy, anger, etc. and to have knowledge of all this as well. Certain acts are connected solely to the heart, e.g. intending to commit a sin, to bear malice or jealousy towards someone, to create sincerity, etc. There are other acts in which the heart and other parts of the body are also instrumental, e.g. *salah*, fasting, *Hajj*, charity, etc. All this has been clearly explained by Imam Ghazali رحمة الله عليه and attested by 'Allamah Ibn abideen رحمة الله عليه.

It is mentioned in a *Hadith* that two *raka'ah* of a pious man who abstains from doubtful things are better than 1,000 *raka'ah* of a person who does not abstains from doubtful things. It is obvious than this virtue cannot be attained without the purification of the heart and internal reformation. The person who is not safe from internal sicknesses cannot fulfil the obligatory acts in a proper manner. The eprson who cannot even safeguard himself totally unlawful acts, will not be able to save himself from doubtful things.

When any worship is executed with piety and internal purification, it is fulfilled in the proper manner and it is also accepted with piety and internal purification, it is fulfilled in the proper manner and it is also accepted even if it is very little. It is therefore necessary for a Muslim to reform both his external and internal self because this is the means to salvation and success. A Muslim should not consider mere outward acts of worship to the exclusion of internal purification to be sufficient for his salvation. If a person offers *salah* abundantly with the intention that people would consider him to be pious and praise him, will he save himself from punishment? In fact, *salah* is such a thing that if observed in a proper manner and with sincerity, solely for the pleasur eof Allah, the worshipper will save himself from the punishment which is meted out for abandoning *salah* and will also be rewarded. How sad that this person destroyed his *salah* for the purpose of show and praise. It is therefore necessary for him to cure these internal sickness because if his sickness gets worse and is not treated, the person will be destroyed utterly.

Fellow brothers! When you are ill and sick in the body will you keep away from treatment allowing it to ruin you? You will never let this happen. This sickness is merely a physical one, that will only last a few days in this world. If you will not let this happen, then now will you allow your spiritual sickness to go untreated and suffer punishment in Hell for ever? It is therefore necessary for every person to reform his body and soul, his external and internal, and to work in accordance with a sound intellect and make success in this world and in Hereafter his main object.

The Prophet ﷺ said: "Behold! There is a piece of flesh in the body, if it is sound, the entire body will be sound. If it is unsound, the entire body will be unsound. Behold! It is the heart." This *Hadith* has been related in *Bukhari* and *Muslim*. The meaning of this *Hadith* is that the soundness of the limbs and the acquisition of obedience to Allah is dependent on the soundness of the heart. This is because the heart is the king of the body and reformaiton of the subjects of a country is dependent on the soundness and piety of the king. Based on this, the limbs will only carry out good deeds if the heart is in order. We can therefore infer that

[1] Sayyidah Ayshah رضى الله عنها said about him: السعير باض لا يشبع.

reformation of the heart is *wajib* because obedience to Allah is *wajib*, whether obedience is rendered by the heart alone or through the limbs and the rest of the body as well. The validity and acceptability of an act of obedience is dependent on the soundness of the heart. We can gauge from all this the reformation of the heart is *wajib*. Understand this well.

When a person is extremely hungry at the time of *salah* if he were to offer his *salah*, he would lack concentration, then in such a situation *Shari'ah* has ruled that offering *salah* is *makruh*. Instead, eh should first eat something and then offer his *salah* provided the time of *salah* will not expire. The wisdom behind this is the aim and object of this worship is to present oneself in front of Allah and to demonstrate one's servitude to Him. This has to be done with full attention and undisturbed concentration externally and internally. If a person offers his *salah* while he is hungry, he will be offering *salah* outwardly but his heart will receive some food as soon as possible. There is therefore a great void in the manner in which this person was supposed to have presented himself before Allah. It is for this reason that *salah* in such a condition is *makruh*. From this we learn that it is the condition of the heart which Allah actually considers.

Shari'ah has gone to great lengths in laying down a system to reform this heart. The pious personalities of the past went through many years of difficult spiritual exercises for the reformation and purification of the heart. We have not gone into much detail on this subject lest this article might become too lengthy. Numberous books have been written on this subject nad if we were to condense all of them it would produce one large volumnious book. The extreme necessity of purification and reformation of the heart is summed up in the above-mentioned *Hadith*.

The Prophet ﷺ said: "Two *raka'ah* of an average length are better than offering *salah* for the entire night while the heart is inattentive."

This means that if a eprson offers two *raka'ah* of *salah*n in an average manner, in such a way that he observes its *fard*, *wajib* and *sunnah* with concentration of the heart, even though his recitation, etc. may not be very lengthy, these two *raka'ah* are excellent and accepted and better than offering *salah* for the entire night with an inattentive heart.

This *Hadith* emphasises the importance of concentration with the heart. The manner in which something is executed is important, not the amount.

Even though a person may do very little, if it is done in the proper manner, it is liked and accepted by Allah. And if a lot is donek, but it is done hahazardly, without sequence and without concentration, then it is disliked and unacceptable. Bear this in mind.

Advice to Women in General

1. Do not even approach anything which has a semblance of *shirk* (polytheism).
2. Do not involve yourself in witchcraft and superstitious remedies in order to conceive children or to keep them alive (when they are ill or in the throes of death).
3. Do not cause events to be foretold.
4. Do not hold "*Fatihah* and *niyaz*" ceremonies for the *walis*.
5. Do not take oaths in the name of pious people.
6. Do not prepare special bread on the nights of *bara'ah*, Muharram, 9th Zul Hijjah, etc., nor should you prepare roasted gram seeds for the 13th of Zul Qa'dah.[1]

[1] This entire ruling refers to preparing special meals on these nights in the belief that these are blessed nights and such meals are also blessed. It is not confined to bread and gram seeds. Instead, it is applicable to any food if it is prepared with these beliefs in mind.

7. Observe *hijab* with all those who *Shari'ah* has named even rom your spiritual guide or a close relative such as your husband's elder brother, your maternal and paternal cousins, sister's husband, husband of your husband's sister, (or those whom you respect or hold as your brother or father through they are not truly so).
8. Do not wear clothing that is contrary to *Shair'ah*, such as a pants with panels, a dress which expoes the stomach, the back, the forearm or the sides. Do not wear flimsy clothing whereby the body or hair of the head can be discerned. Make dresses with long sleeves and thick material. Your head-covering should also be of a thick cloth. Be cautious in not allowing your head-covering from moving off your head. However, if there are only women in the house, or no one other than your real parents and blood brothers, there will be no harm in uncovering your head.
9. Do not stare at anyone.
10. Do not attend: marriages, the Hindu ceremony of shaving the child's head for the first time, ceremonies on forty days after child birth, six days after child birth, circumcision, *aqeeqah*, proposal, fourth day after the *mehindi*[1] etc. Nor should you invite anyone to such ceremonies.
11. Do not do any thing for name and fame.
12. Safeguard your tongue from cursing accusing, backbiting etc.
13. Offer the five daily *salah* as the time sets with concentration and unhurriedly. Execute the *ruku'* and *salah* in the proper manner.
14. Once you become purified from your menstrual periods, see that no *salah* is missed.
15. If you have jewellery, broad gold or silver brocades, narrow gold or silver brocades, etc. calculate the value of these items and pay the *zakah* for them.
16. Continue reading or listening to the *Bahishti Zewar* and act according to it.
17. Be obedient to your husband.
18. Do not spend his wealth secretly.
19. Do not lsiten to music.
20. If you know how to recite the Qur'an, recite it daily.
21. If you wish to purchase or read a certain book, first show it to an *'alim*. If he says that it is a good and reliable book, purchase it, if not, do not purchase it.
22. Do not go to places where customary sweetmeats and other things are distributed. Nor should you take part in distributing these things at such functions and customs.

Advice to Those who Engage in *Zikr*

1. Go through the above-mentioned advices.
2. Make it a duty to follow the Prophet ﷺ in everything. In doing so, the heart will be very brightly illuminated.
3. If anyone does anything contrary to your nature or temperament, exercise patience.
4. Do not blurt out things in a rush especially when you are angry.
5. Do not ever consider yourself to be perfect.
6. If you wish to say or utter anything, think about it first. Once you are convinced

[1] The *mehindi* ceremony is normally held on the night prior to the marriage. Generally the bridegroom's family comes to the hosue of the bride in order to apply *mehindi* to her hands. This ceremony has no validity whatsoever in *Shari'ah*.

that whatever you have to say will not be harmful and that it is necessary or beneficial for this world or religion, only then should you utter it.

7. Do not even talk ill of an evil person.
8. If a spiritual guide is overcome by a certain state (or trance) and therefore does something which in your opinion is contrary to *Shari'ah*, do not censure or criticize him.❶
9. Do not look down on a person even if he is a sinner or of a lower status than you.
10. Do not have a desire or greed for wealth and honour.
11. Do not involve yourself in amulets (*ta'widh*) and charms. Generally, people become remembrance of Allah. In so ding, your heart will become filled with light, courage and a yearning (to do good).
12. Do not involve yourself excessively in worldly affairs.
13. Do not purchase (or collect) unnecessary items.
14. As far as possible, remain alone. Do not mix with people when there is no need or no benefit in doing so. If you must then meet them with a good nature. Once you have completed your work with them, leave immediately. You should be extremely cautious with acquaintances. You should seek the company either of those who engage in remembrance of Allah or ordinary people whom you do not know. There is less harm in meeting such people.
15. If a strange condition overcomes your heart or you learn something strange, inform your *shaykh*.
16. Do not request any specific form of *zikr* from your *shaykh*.
17. If you experience a certain effect of your *zikr*, do not mention it to anyone other than your *shaykh*.
18. Do not try to defend or justify your actions. Instead, once you have realised your mistake you should admit it.
19. Have trust in Allah at all times. Present your needs to Him and request Him to keep you steadfast on religion.

Matters of Etiquette and Comfort

1. When you begin shutting the doors at night, check around properly whether any dog or cat has not entered the house. Ensure that there is nothing in the house which could cause harm to your life or damage to your belongings. There are many things which can cause disturbance to your sleep.
2. Occasionally, keep your clothes and books in the sun.
3. Keep your house clean and ensure that everything is kept at the right place.
4. If you desire to maintain your health, do not seek excessive relaxation. Engage in some strenuous work. The best thing for women is to grind their own wheat, to pound with a pestle❷, or to use a spinning wheel. In carrying out these tasks, the body remains strong and healthy.
5. If you go to meet anyone or go to speak to someone, do not sit there nor remain

❶ This is because there is no benefit in this for you. In fact, at times this is also sinful. You should keep away from such a person because it might prove to be harmful. Do not tell him that there is no benefit in what he is doing. You should not act upon what he says nor should you sit in his company. Keep away from him neither befriend him nor bear enmity towards him. ❷ A pestle is a stick, usually made of marble or pottery, with a thick, round end. A pestle is used for crushing herbs, grain, etc. in a bowl called a mortar.

speaking to the extent that it causes discomfort to the person or to the extent that it causes him delay in completing his work.

6. All the residents of the house should be made to conform to the rule that everything has a specific place where it would be kept. When anyone takes it from there, he should replace it at that very place the moment he completes using it. This is so that others will not have to ask for it or search for it everywhere. By changing the place of an item, at times no one is able to find it. This causes great discomfort to everyone. As for the things which are used specifically by you, keep them in specific places so that when you need them, you are able to get them without even looking. In other words, because you are used to them being in a particular place, you will be able to obtain them by merely stretching out your hand.
7. Do not leave the sofa, any utensil, brick, etc. in the way. It happens very often at night and during the day at times, that a person walks without noticing these items. As a result, he slips and falls and even hurts himself.
8. When anyone asks you to do something, ensure that you reply verbally in the affirmative or negative so that the person knows exactly whether you are going to do it or not. If you do not reply verbally, it is possible that the person may be under the impression that you have heard what has been said when in actual fact you did not even hear him. Or, he may be under the impression that you have agreed to carry out that task when in actual fact you do not wish to carry it out. This would result in that person unnecessarily relying on you to carry out that task.
9. When adding salt to the food, add a little less than normal. If those who are eating find it less, they can always add more. But if you add extra, you will not be able to lessen it.
10. When adding chillies to dhals, vegetables, curries, etc. do not cut the chillies. Instead, grind them into powder and then add them. By cutting them, the seeds remain intact and if these have to be eaten, they would cause the mouth to burn.
11. If you happen to drink water at night and the light is on, ensure that you look at it carefully prior to drinking it. If there are no lights, cover the mouth of the container or the tumbler with a cloth (or strainer) so that no harmful substance enters the water.
12. Do not throw or toss children when playing with them. At the same time, do not suspend them from a window or any other elevated place. Allāh forbid, it must not happen that the child slips out of your hand, falls down, and this playing turns into a tragedy. In the same way, do not chase them. It is possible that they will fall and get hurt.
13. Once a pot is empty, wash it and keep it upside down. When you wish to use it again, rinse it first.
14. When you intend to keep a pot (of food) on the table, do not do so without checking beneath it to see whether it is dirty or not. (This is especially so when it has been heated over a gas stove or fire because in such cases the pot most definitely turns black).
15. When you go as a guest to someone's house, do not ask for anything. The thing which you ask for may seem insignificant. However, it is something that is based on availability (i.e. it may have just got finished prior to your arrival). By your

asking for it, you will be putting your host in an embarrassing situation.

16. Do not spit or clean your nose at a place where others are present. If there is a need to do so, excuse yourself and fulfil your need elsewhere.
17. When eating food, do not mention things which would cause disgust or nausea to others. This causes great discomfort to those who have very sensitive temperaments.
18. When in the presence of a sick person or his relatives, do not mention things which would cause them to lose hope in life and unnecessarily break their heart. Instead, console them by saying that *Insha Allah*, all pain will go away, etc.
19. If you have to say anything secretive about a particular person and the latter is also sitting there, do not say anything by making gestures with your eyes or hands. This would unnecessarily put the person in doubt. This rule only applies if what you wish to say about the person is considered to be permissible in the *Shariah*. If it is not permissible, then it will be a sin to say such things.
20. When speaking, do not make excessive gestures with your hands.
21. Do not wipe your nose with your scarf, sleeve, edge of the skirt, dress, etc.
22. Always dust your shoes (or strike them against each other) prior to wearing them. It is possible that there is a harmful object or animal sitting inside. You should do the same with your clothes and sheets (prior to going to bed).
23. If a person has any sores, pimples, etc. in his private places, do not ask him where they are. This would cause unnecessary embarrassment to the person.
24. Do not sit at a place where many people are walking up and down. This would cause discomfort to them and to you as well.
25. Do not allow any smell to develop on your clothes or body (on account of their being dirty or not having a bath for a long time).
26. Do not sweep a place where others are seated.
27. Do not throw seeds (of fruit) and peels on anyone.
28. Do not play around with a knife, scissors, pins, etc. It's possible that you will mistakenly hurt yourself.
29. When any guest comes to your house, show him the toilet first. Do not worry about preparing a very elaborate meal which would cause a delay in his having the meal. Prepare the meals on time even if they may be simple. On the day of his departure, ensure that his breakfast is prepared quickly and early. In short, there must be no shortcoming in seeing to his comfort.
30. Do not come out of the toilet or bathroom while you are still tying your pants (or putting your dress in order). Do all this in the toilet or bathroom and then come out.
31. When anyone asks you anything, answer him first and then continue with your work.
32. When you say anything (to anyone) or give a reply to anyone, speak clearly so that the person understands you thoroughly.
33. When you have to give anything to anyone, do not throw it from far. It is possible that it will not reach him and would get damaged. Go to the person and give it directly in his hand.
34. When two persons are busy teaching and learning or busy in a conversation, do not go near them and begin shouting and screaming. Do not even talk to them.[1]

[1] In fact, you should not even greet them. When they complete their conversation and turn towards you, only then should you greet them or engage in a conversation with them.

35. When anyone is busy in a certain task or busy talking, do not commence speaking to him the moment you go to him. Instead, wait for the opportune moment. When he turns towards you, commence speaking to him.
36. When you have to give anything to anyone, do not release it from your hand until and unless that person has got a proper hold over it. Many a time, an item falls while it is being transferred from one person to the other and thereby gets damaged.
37. When eating, keep all the bones, peels, etc. at one place. Do not spread them all over the place. Once you have gathered all, dispose of them at the appropriate place.
38. Do not walk too swiftly nor should you walk by raising your head too high. It is possible that you would fall.
39. When closing a book, close it very carefully. Many a time the first and last pages get turned.
40. You should not speak in praise of any *ghayr mahram* male in the presence of your husband. Some men do not like this.
41. In the same way, do not speak in praise of any woman in the presence of your husband. It is possible that he will become inclined towards her and disinterested in you.
42. When you meet someone with whom you have a formal relationship, you should not ask her about her house conditions, jewellery, clothing, etc.
43. Set aside three to four days a month in which you would remove all the cob webs, clean the carpets and floors, and keep everything in order.
44. If any piece of paper or book is kept in front of someone, you should not pick it up and look at it. If the piece of paper has something hand-written on it, it is possible that it is of a private and confidential nature. If it is printed (such as a book), it is possible that a hand-written note is kept inside it (and this may be of a private nature).
45. Be extremely cautious when ascending or descending a flight of stairs. In fact, it would be preferable to place one foot on one step first and before going to the next step, the second foot should also be placed onto the first step. Once both the feet are on one step, the next step should be climbed. Do not place one foot on one step and the other foot on the next step. This is totally inappropriate for girls and women. You should also stop boys from doing this from a young age.
46. Do not dust a garment, book or anything else in such a way that dust falls on the person who is sitting nearby. Similarly, you should not blow with your mouth or dust with a cloth (when anyone is sitting nearby). You should do all this when there is no one nearby.
47. When you hear any sad news regarding the death of someone, someone being afflicted by a calamity or someone falling ill, do not mention this to anyone as long as you have not established and verified the news which you have received. It is more important that you do not mention it to the person's relatives and near ones. If it is established that the news which you received was incorrect, you would have put these people under unnecessary stress and tension. Furthermore, they will accuse you of taking out a bad omen.
48. In the same way, if you are afflicted by any minor illness or difficulty, do not write

to your distant relatives informing them of your illness and difficulty. (This would cause them unnecessary worry).

49. Do not spit on the walls especially if it is while eating betel leaves. In the same way, do not touch the walls and doors with oily hands. Instead, wash your hands. Do not consider burnt oil to be impure, as is the habit of some ignorant women.
50. If there is a need for more curry on the dining table, do not take away the dish that is in front of those who are eating. Instead, bring more curry in another dish.
51. If a person is sleeping on a bed or couch, do not shake him. If you have to pass by, then do so in such a way that you do not disturb him in any way. If you have to pick up anything from the bed or leave anything on it, then do so very silently.
52. Do not leave any food or drink open. In fact, if you leave any food or drink on the dining table and that thing will be eaten later or right at the end of the meal, you should still cover it.
53. Once the guest has eaten to his full, he should leave a little bit of curry or a small piece of bread so that his hosts do not feel that he did not get enough to eat. This could cause embarrassment to them.
54. Utensils that are empty and have to be kept away in the cupboard should be turned over and kept away.
55. When walking, lift your feet completely from the ground. Do not drag your feet because this would cause your shoes to wear out quickly and at the same time this is considered to be ill-mannered.
56. You must be careful when it comes to wearing shawls and head-coverings in that their edges and corners do not touch the ground.
57. If anyone asks for salt or any other food item, bring it in a utensil or dish. Do not bring it by placing it in your hand.
58. Do not speak immoral and obscene things in the presence of girls. In doing so, their modesty and bashfulness also disappears.

A Few Shortcomings of Women

1. One of the shortcomings of women is that when they are questioned, they do not give a proper reply which would satisfy the questioner. They introduce many irrelevant facts and even then the actual thing which was asked is not known thoroughly. Remember that whenever anyone asks you anything, ponder over the actual meaning of what has been said. Thereafter give the appropriate answer.
2. Another shortcoming is that when a woman is given a task, she remains silent. The person who has ordered her to fulfil that task does not even know whether she has heard what has been said or not. At times, the person is under the assumption that she has heard when in actual fact she has not heard what has been said. As a result, that task is not fulfilled and when she is questioned about it, she absolves herself by saying that she did not hear. In short, that task remains unfulfilled. At other times, the person is under the assumption that she has not heard. He therefore repeats his order and the woman angrily replies: "I have heard! Do not pester me" We can gauge from this that in both instances this results in illfeeling between the two. Had the woman replied in the affirmative (or negative) at the very outset, they would have saved themselves from all this misunderstanding.

3. Another shortcoming is that when a woman wishes to give a certain task to the domestic servant or anyone else in the house, she will shout from a distance. There are two harms in this: One is that this is a sign of shamelessness and immodesty for it is highly possible that her voice will be heard out of the house and on certain occasions it will also be heard on the street[1]. The other harm of this is that when a person shouts from a distance and issues orders, it is highly possible that some of the orders will be understood while others will not be understood. Those that have been understood will be carried out while those that have not been understood will not be carried out. As a result of this the woman will become angry and ask the domestic servant as to why she did not execute a certain task and the latter will reply that she did not even hear it. This results in each person blaming the other and the task remains unfulfilled. In the same way, when the domestic servant has anything to say, she does not enter the house and speak clearly. Instead, she stands at the door and shouts. Even in this case, certain things are understood while others are not. Etiquette demands that the woman should go to the person whom she wishes to address. Alternatively, she should call for the person and thereafter inform her of whatever she wishes to be done in a cool and collected manner.
4. Another shortcoming of women is that when they like something, they act impulsively and purchase it immediately irrespective of whether they need that item or not and even if they have to purchase it on credit. Even if one does not purchase on credit, it is a sign of great stupidity to squander one's money on unnecessary items. Extravagance and squandering one's wealth is also a sin. When you have to spend your money on a particular item, first ponder and think if there is any religious benefit in purchasing the item or any worldly necessity that would be fulfilled by purchasing it. If you find any benefit or necessity after pondering over the matter thoroughly, purchase the item. But if you find no benefit or necessity, do not squander your money. As far as possible, do not incur any debts even if it means experiencing a little difficulty or inconvenience.
5. Another shortcoming of women is that when they have to go into the town or embark on a journey, they delay in getting themselves ready. As a result, they are delayed in departing. If it was a long journey, they reach their destination late. If night falls and they are still travelling, there is fear over their lives and possessions. If it was a hot day, they become tired and weary and at the same time put their children under great stress. If it was during the rainy season, there is the fear of rain. Furthermore, it becomes difficult for the vehicle to move in the rain and mud. As a result they are further delayed[2]. However, if they leave early in the morning, there are all types of conveniences and many alternatives. Even if one had to go to a nearby district and had to hire a taxi, the taxi driver is made to wait (on account of the woman's delay). Leaving late will cause you to return late, your domestic tasks will be delayed, you will be delayed in preparing the meals, the meal may be spoilt because of your rushing to complete your cooking, on the one hand your husband

[1] Some women have no consciousness concerning *hijab* of their voices when in actual fact, *hijab* of one's voice is *wajib* jsut as it is *wajib* to observe *hijab* of one's body. A woman who does not observe *hijab* of her voice is therefore considered to be a sinner. [2] The time of the drivers is also wasted without their being compensated for it. It is a sin.

will demand his food and on the other hand your children will be crying for their food. Had you left early, you would not have experienced all these difficulties.

6. Another shortcoming when travelling is that women like to take along many unnecessary items. This puts the animal (that is to be mounted, eg. a horse or the car in present times) under stress, causes a shortage in space, and most of all, causes great problems for the men with whom they are travelling. It is the men who have to guard all the goods, very often they also have to carry the goods and it is they who have to pay the porters for carrying the goods. In short, it is the poor men who have to shoulder all the responsibilities while the women sit indifferently in the vehicle. Always carry few items when travelling. In doing so, you will be at ease all the way. Bear this in mind when travelling by train as well. In fact, one has to be more cautious when travelling by train.
7. Another shortcoming is that when they board a train (or any other public mode of transport) they inform the men to cover their faces (i.e. to lower their gazes) or to conceal themselves in one corner. After she has boarded, she does not inform the men that she is no longer a need to observe *hijab*. The harm of this is that those poor men continue covering their faces (i.e. lowering their gazes) or concealing themselves thus causing them unnecessary discomfort. At times, the men are under the misconception that the woman has covered herself and they therefore uncover their faces or come out of concealment, when in actual fact the woman has not covered herself as yet, resulting in the men seeing her uncovered. This is the harm of the woman not informing the men a second time. Had she informed them a second time, they would have all come to know that she is in the habit of informing a second time, they would all await her announcement and no one will come forward without first knowing her actual state.
8. Another shortcoming is that when a woman goes to someone's house, then the moment she disembarks from the vehicle, she barges into the house without even announcing her arrival. Many a time the men of the house are present and she has to confront them. You should not do this. Instead, prior to your getting off the vehicle, send someone inside to inquire and at the same time inform of your arrival. If there are any men, they will leave the room. Once you have heard that there are no men present, get off from the vehicle and enter the house.
9. In most cases when two women are conversing with each other, one of them begins speaking even before the other can complete what she was saying. Many a time, both of them commence speaking simultaneously and none of the two can hear the other's speech. What is the benefit in such a conversation? You should always remember that once a person has completed whatever he wishes to say, only then should the other person commence speaking.
10. Women are in the habit of leaving their jewellery and money lying around. At times they will merely keep it under the pillow or on a shelf. Despite their having locks and keys, they do not keep such items safely due to laziness. Later, if something has to get mislaid, she accuses everyone (of stealing it).
11. Another shortcoming is that if a woman is sent for a certain task, she will undertake another task at the same time. She only returns after completing both tasks. In doing this, she causes great stress and discomfort to the person who has sent her

because he estimated the task to take a certain amount of time. Once this time passes, the person begins to get worried. On the other hand, the woman says (to herself): "I have come upto here, let me do the other task as well." You should not do this. Execute the first task first and thereby fulfil his request. Once you have done so, you can undertake the second task at your own pace.

12. Another shortcoming is that of laziness. Women tend to postpone a particular task for a later period. In most cases this results in inconvenience and harm.
13. Another shortcoming is that she does not have any sense of urgency in her temperament. She does not look at the need and the circumstance—the situation demands that I hasten, therefore let me hurry and complete the task as soon as possible. She always opts for "taking things very easily" and going into great pains in doing something (that does not require so much of attention and formality). At times, this attitude results in the actual task being spoilt and the opportunity (of fulfilling it) passing away.
14. Another shortcoming of women is that when they lose anything, they accuse someone without any investigation. In other words, if a person was known to have stolen before, they accuse that same person of stealing again when in actual fact it is not necessary for one person to commit all acts of evil all the time. In the same way, when other evil acts are committed and she suspects a certain person, she will develop such a powerful conviction that she will even accuse good, innocent persons.
15. Another shortcoming is that when two persons are engaged in a conversation, the woman will try to enter their conversation without being asked to do so. Furthermore, she will give her own advice and opinions regarding the matter under discussion (without being asked to do so). As long as anyone does not ask you for any advice or for your opinion, you should be silent and remain as if you are absolutely dumb.
16. When a woman returns from any gathering or function, she has the habit of mentioning the appearance of all the women that were present to her husband. She describes the jewellery, clothing and adornment of all the women who were present. If the husband becomes inclined towards one of those women and his heart becomes attached to one of them, what a great harm will be experienced by her![1]
17. When a woman has to speak to a particular person, she does not wait for that person to complete the task in which he is occupied or the conversation in which he is engaged. Instead, she will intrude and impose on the person while he is still fully occupied in his task. This is an evil practice. You should only speak to him when he turns his attention towards you.
18. Another shortcoming is that when they speak, they speak in half measures and when they have to convey a message, they convey only half the message. The consequence of this is that the meaning and the message will be misunderstood. At times this causes the task to be spoilt while on other occasions it causes ill-feelings between the persons.
19. When a person speaks to a woman, she does not pay full attention to the person who is addressing her. She continues with whatever task she is engaged in or

[1] If he does anything wrong because of that, it will be sinful to him and her also.

continues speaking to someone else. This causes the person who is addressing her to feel dissatisfied and at the same time he does not have any confidence in the woman fulfilling the task which he had spoken to her about. This is because if she has not heard everything that he has said, how will she fulfil the task completely?

20. Another shortcoming is that a woman will not admit her fault or mistake. As far as possible, she will try to "cover up" her mistake or justify it irrespective of whether it is justifiable or not.
21. When anything is sent to a woman (as a gift) and the quantity of that gift happens to be less or it happens to be of an inferior quality, she will look down upon that gift, accuse the person who sent such a gift saying that there was no need to send such an inferior gift and that the person should be ashamed of himself for sending such an item, etc. This is a very evil practice. He could only bring this much to you. He did not cause any harm or destruction to your personal property in bringing such an item. Women treat their husbands in the same way. Very seldom will they accept any of his gifts happily. In most cases they will find fault with the gift and thereafter accept it.
22. Another shortcoming of women is that when any task is given to them they will babble something and thereafter carry it out. When they know that they will have to carry out that task, what is the benefit in babbling? At the same time, they have caused ill-feeling to the person who asked them to carry out the task.
23. Some women are in the habit of stitching clothes while they are actually wearing that very garment which is being stitched. At times, they even poke themselves. Why cause unnecessary harm to yourself?
24. At the time of arrival or departure, women are in the habit of crying even if they do not really feel like crying on such an occasion. They impose this crying upon themselves out of fear that the person will think that they have no feelings.
25. Women are also in the habit of leaving pins and needles lying around. Very often, unwary persons are pricked (and thereby harmed).
26. Another shortcoming of women is that they do not protect their children from the heat and the cold. When the children fall ill, they run around asking for a *ta'weez* (amulets). They do not bother about giving the proper medication nor do they bother about taking proper precautions for the future.
27. Women are in the habit of feeding their children even though the latter may not be hungry at all. Or, they insist on their guests to eat something even if they are not hungry. Thereafter, the children or guests have to bear the harm of eating despite their not being hungry (causing harm to their digestive system).

Matters of Experience and Organization

1. As far as possible do not get both your sons or both your daughters married at once. This is because there will definitely be some difference in your daughters-in-law and sons-in-law. In your very sons and daughters there are differences with regards to their physique, appearance, dress, beauty, modesty and shame, and in various other matters. People are in the habit of gossiping, praising one and deriding the other. This unnecessarily causes ill-feeling.
2. Do not trust anyone and everyone. Do not entrust your house to anyone and

everyone. As long as you have not tested or gauged a person's credibility, do not rely on him. In cities you will find many women who are charmers, fortune tellers, gypsies, etc. who barge into homes. Do not even allow them to come near your home. Such women have entered many homes and cleared them (of all goods).

3. Do not leave your jewellery box or hand-bag (or wallet) lying around. Always keep it locked or else, carry it with you.
4. As far as possible, do not purchase anything on credit. If you have no alternative but to purchase on credit, ensure that you find out the price of the item together with writing down the date. Once you have sufficient cash (to fulfil the debt) immediately go and pay the creditor.
5. As far as possible, try and suffice with the monthly allowance you receive and use it in an appropriate manner. In fact, you should try and save some of your monthly allowance.
6. Do not utter things which you do not wish to be mentioned to others in the presence of those women who frequent your home. Such women include maids, domestic servants, cleaners, etc. This is because such women are in the habit of mentioning your domestic affairs to various other people and various other homes.
7. Do not prepare your meals by using the various ingredients such as flour, rice, etc. by estimate. Use the ingredients according to your needs and ensure that you weigh them properly and use only that which would be sufficient. If anyone mocks or teases you for weighing all the ingredients (and not mixing them on estimate) do not worry about them.
8. When your daughters go out (for some work or to play) do not allow them to wear any jewellery as this would pose a danger to their lives and wealth as well.
9. If any man knocks on your door and claims friendship, claims to have an appointment or any dealing with your husband, father or brother, do not ever permit him to enter the house. Do not permit him to enter even if it may be behind a veil. At the same time, do not hand over any valuable item to him. Do not display excessive likeness or devotion to him until one of the menfolk of your house recognizes him. In the same way, do not accept anything which he gives or sends to you. If he feels hurt over this, do not worry about it.
10. In the same way if any strange woman comes with a car (or any other mode of transport) and informs you that so-and-so person has sent for you, do not ever sit in that car. In short, do not do anything by the mere information of strange persons. Nor should you give them anything from your house irrespective of whether they be men or women and irrespective of whether they ask for the item on their own behalf or in the name of some other person.
11. Do not keep any tree or plant in the house which could prove to be harmful or injurious.
12. Wear extra clothing in winter. Most women do not clothe themselves properly in winter. This causes influenza and colds.
13. Teach children the names of their father, mother, and grandfather as well. Occasionally, you should test them to see whether they remember these names or not. The benefit of this is that if a child gets lost somewhere and someone asks him his father's or mother's name, he will at least be in a position to inform them.

Someone or the other will recognize the parents' name (and be able to trace them). If the child does not know the parents' name, he will merely say: "I am mummy's son" or "I am daddy's son" and no one will know who he is referring to.

14. Once a woman left a child at a certain place and went on an errand. In the meantime, a cat came and bit the child in such a manner that the child died. We learn two things from this. One is that you should never leave your child alone anywhere. The second thing is that one cannot trust cats, dogs and other animals. Some women are in the stupid habit of allowing cats to sleep at their side. If the cat has to scratch or bite them or hold them by the throat, what will they do?
15. When purchasing any medicine, always show it to your doctor so that he may check whether it is suited to you or not. If there is any dirt or dust on the packaging of the medicine, remove it thoroughly and check that you have received the correct medicine. At times, the pharmacist (or his assistant) gives the wrong medicine and its effect is disastrous. All left over medicines should be carefully labelled by clearly writing the name of the medicine and its purpose as well. At times, a person does not recognize the medicine and therefore has to throw it away. At other times, the person does not clearly remember the purpose of the medicine and therefore mistakenly uses it for another sickness thereby causing harm to himself.
16. Do not take loans from people who respect and honour you. (In taking loans from such persons, you will lose your respect and honour). At the same time do not give too much on credit or loan. If you have to give on credit, give an amount which you would be able to bear if it is not paid back.
17. If you have to undertake a major or new task, first seek advice from a knowledgeable and pious person.
18. Conceal your money, possessions and other valuables. Do not show them nor mention them to anyone and everyone.
19. When writing a letter to anyone, ensure that you write your complete address clearly. If you have written to the person previously, do not think that you had written your address in the previous letter therefore there is no need to write it again. How do you know whether the person still has your previous letter or not? If he does not have it, just think of the inconvenience that you would be putting him into. It is possible that he does not even have your address in his mind or that he is illiterate and was therefore unable to inform his scribe.
20. If you have to travel by train (or any other public mode of transport) ensure that you keep your travel tickets and other documents very safely. You could also give it to your menfolk for safe keeping. When in the train, do not sleep to the extent that you become absolutely unconscious of your surroundings. Do not mention any secrets to your fellow female[❶] travellers. Do not make any mention of your money, jewellery, etc. to them. If anyone offers you any edibles to eat, do not accept them. Do not wear any jewellery while travelling by train. Keep your jewellery in your bag. Once you have reached your destination, you can wear whatever jewellery you wish.
21. When travelling, always carry some money with you.

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❶ Males have not been mentioned because a woman is not supposed to be speaking to any strange man in the first place.

22. Do not speak to an insane person. When he is not in his senses, you do not even know what he is going to say or what he will do to you and thereby cause you unnecessary embarrassment and ill-feeling.
23. Do not place your foot in any place when it is very dark. Similarly, do not place your hand in any place when it is very dark. Switch on the lights first and then do whatever you wish to do.
24. Do not reveal your secrets to anyone and everyone. Some people are in the habit of mentioning their secrets and thereafter telling the person not to mention it to anyone. Such persons are more likely to mention it to others (i.e. especially when you tell them not to mention it to anyone).
25. Always keep some of the basic and necessary medicines in your house.
26. When embarking on any course of action, think of the consequences first and then commence with it.
27. Do not purchase too much of chinaware and glassware unnecessarily because a lot of money is wasted in such items (on account of their breaking very quickly).
28. When travelling, women should carry a book of instructions, a pen, paper, a utensil for making *wudhu*, etc.
29. When a person is leaving on a journey, as far as possible do not ask him to purchase anything for you nor ask him to bring a certain item of yours which is kept at a certain place. At the same time do not ask him to take a parcel or a letter for you (which has to be delivered to a certain person). In most cases such requests cause inconvenience to the person who is travelling. Also if that person is not very cautious or particular (in carrying out such tasks) he will cause more harm to you (in not delivering or bringing that item after you had depended on him to do so). If you have to send a letter, you could do so by post. If you have to send or request for a parcel, you could do so by sending it or requesting it through one of the courier services. If the item which you wish the person to purchase for you is available over here, even though it may be more expensive, then purchase it from here. It is not good to inconvenience others merely for a little benefit to yourself. The task may appear very simple, but there are many problems in taking the responsibility and making the proper arrangements. If you have no alternative and you wish that a particular item be purchased for you, then give the money for the item to the person before he can leave. If the person is going to return by train (or plane), then give him extra money so that he has sufficient money if he has to pay for excess luggage.
30. When travelling, do not eat anything that has been given to you by strangers. Some people add poisonous or intoxicating substances in the food and thereby steal all one's money and possessions.
31. When rushing to board a train, bear in mind the type of ticket which you have purchased. Do not sit in an upper class coach when in fact you have a lower class ticket.
32. When you are sewing and the needle gets stuck in the fabric, do not try to pull it out with your teeth. At times the needle breaks or pricks the person's palate or tongue.
33. Always keep a nail-clipper with you so that you can clip your nails whenever the

need arises.

34. If you do not have full confidence in carrying out a particular task, do not give the responsibility to others as well. This would cause unnecessary harm and ill-feeling.
35. Do not give advice to others out of your own accord. However, if you have full choice over a person (e.g. your children, students, etc.) or the person himself seeks your advice or opinion, then there is no harm in offering your advice.
36. Do not insist on a person to eat or to stay over at your place. At times this causes discomfort and harm to the person. What is the benefit of expressing this type of love when it results in ill-feeling and dislike.
37. Do not carry any item that is extremely heavy. We have seen many persons who carried heavy weights in their youth thereby causing damage to themselves which resulted in harm for the rest of their lives. This is more applicable to girls and women. They have to be more cautious because the joints, veins and nerves of their bodies are weaker and softer.
38. Do not leave needles and other sharp objects lying around. It is possible that someone may sit on them mistakenly and poke themselves.
39. Do not give any heavy or dangerous object from an elevated place to any person. Similarly, no food or drink should be passed on from an elevated place. It is possible that the object will slip and fall.
40. If you have to hit a child or a student, do not hit him with a thick stick or by kicking and fisting him. Allah forbid, if the child gets hurt or injured at a weak spot then you will find that the tables will be turned on you. You should also abstain from hitting a person on the face or head.
41. If you visit someone and you have already partaken of your meal (prior to going to the person's house), then the moment you go to his house inform him that you have already eaten because your hosts will not ask you whether you have eaten or not and they will prepare a meal for you. They will take the trouble of preparing a meal for you and when they present it to you, you reply that you have already eaten. How dejected they will feel at that time? So why dot you not inform them before-hand? In the same way, if someone invites you for a meal or asks you to stay over for a meal, then seek permission from your house folk. If the situation demands that you have to accept without seeking permission, then inform your house folk before-hand so that they do not occupy themselves in preparing a meal for you.
42. It is not good to engage in transactions where there are many formalities or many things to be taken into consideration. In such places one is not able to speak clearly nor is one able to make the proper demands—one person understands something while the other understands something else. The consequences of this are not good.
43. Do not scrape or clean your teeth with a knife or any other sharp object.
44. Always feed your children who are studying with things that would give strength to their brains and minds.
45. As far as possible, do not spend the night alone in your home—only Allah knows what can happen. If there is no alternative, it will be okay to do so. It has happened that some people passed away (while being alone in the house) and people learnt of this after several days.
46. When stones, rocks, bricks, etc. are left at one spot for a long period of time,

invariably scorpions and other dangerous animals begin to inhabit that spot. If you have to pick up the stones, do not do so all of a sudden. Instead, be extremely cautious, check the surroundings, and then pick them up.

47. When going to sleep, dust the bed with a cloth first because it is possible that an insect or animal may be on it.
48. Place the leaves of the margosa tree and camphor in between the folds of silky and woolen clothing so that such clothing is not eaten by worms.
49. If you have to conceal any money in the house, inform one or two persons in whom you have total trust as to the whereabouts of that money. Once, a woman died after having concealed 500 rupees of her husband's earnings with out telling anyone else where she had concealed it. They ransacked the house but could not find the money. The husband was a poor person—just imagine the pain he must have experienced.
50. Some people lock their valuables and leave the keys lying around. This is also a serious mistake.
51. If you have to count your money and other valuables at night, do so silently. Do not allow your voice to be heard out of the house as there are thousands of enemies outside.
52. Do not leave the house with a fire burning inside. In the same way, do not throw a burning match (or any other item such as charcoal, pieces of wood, etc.) without first extinguishing it. If you throw such an item, ensure that you extinguish it with your feet after having thrown it. Do not allow any sparks to remain.
53. Never allow your children to play with matches, fire or fireworks. Once my neighbour's child was lighting a match and caught fire and his entire chest was burnt. At another place a child was playing with fireworks and lost his hand in the process.
54. When there are no lights and you have to carry a candle (or any other source of light) to the toilet, be extra cautious. Many people have burnt themselves in this manner. Using paraffin is even more dangerous.

Precautions with Regard to Children

1. You should wash the hands, face, neck, ears, groin, dirty clothes of your children daily. When any dirt and grime collects on the body, it causes a burnt effect on the skin. This later turns into a wound.
2. When the child relieves himself, wash him immediately with water. Do not suffice with wiping him with rags (or toilet paper) as this causes itching and inflammation. If it is winter and it is very cold, wash the child with warm water.
3. Make your child sleep separately and place two pillows on either side of him in order to protect him from falling off the bed. By having the child sleeping next to you there is the fear that one of his limbs might get smashed. We know for a fact that the limbs of children are weak. There is therefore nothing to be surprised about if they get injured. At one place a child got smashed in this way and was found dead the following morning.
4. Do not get the child into the habit of being rocked in a swing excessively because swings are not found everywhere. Similarly, do not get the child into the habit of

being carried too much because this weakens the child.

5. Get the child into the habit of going to everyone. If a small child gets used to one particular person and he dies or goes away, this causes great problems for the child.
6. If you decide to obtain the services of a wet-nurse in order to breast feed your child, ensure that you get a wet-nurse whose milk is wholesome, who is young and whose milk is fresh, i.e. her child must not be more than six to seven months old. At the same time, she must be of good character and religiously minded. She must not be stupid, immodest, shameless, miserly or greedy.
7. Once the child commences eating solids, do not hand over the responsibility of feeding the child to the maid or domestic servant. Ensure that you feed the child yourself or you appoint a person who is mannerly and also reliable. This is so that the child does not eat excessively or too less and thereby falls ill. If you have to give any medication to the child, ensure that it is prepared in your presence and given to the child in your presence.
8. When the child reaches the age of understanding, inculcate in him the habit of eating himself. Wash his hands for him prior to eating and teach him to eat with his right hand. Inculcate in him the habit of eating less so that he is safeguarded from sickness and greed.
9. The parents should pay particular attention to the following. And if anyone is appointed over the child, he or she should also be instructed to pay attention to this fact, i.e. they should ensure that the child is neat and tidy all the time. When the hands and face get dirty, they should be washed immediately.
10. If possible, someone should be with the child all the time. When the child is playing around, do not allow him to run around and jump around excessively. Do not allow him to play in an elevated place. Ensure that the child plays with the children of good and respectable people. Do not allow him to play with the children of mean and wicked people. Do not allow the child to play among too many children. Do not allow him to play in alleys and on the streets. Do not go around in the bazars and market places with the child. Teach the child appropriate manners and etiquette for different situations and circumstances. Stop the child from improper and unlawful acts.
11. If there is anyone appointed to play with the child, emphasise on the person not to take the child to improper and unsuitable places. If he has to give the child anything to eat or drink, he must first show it to the parents. He must not feed the child out of his own accord.
12. Get the child into the habit of asking from his parents and immediate family. He should not ask for anything from anyone else. Similarly, he should not accept anything from anyone without your permission.
13. Do not display excessive love and affection for the child or else he will become spoilt.
14. Do not make the child wear very tight-fitting clothes. Similarly, do not make the child wear very elaborate clothing (such as clothing that has gold and silver brocade, laces, etc.) excessively. There is no harm if the child wears such clothing on certain occasions such as eid.
15. Get the child into the habit of brushing his teeth with a *miswak*.

16. In an earlier part of *Bahishti Zewar* the rules and etiquette of eating, drinking, talking, walking, meeting people, sitting in gatherings, etc. are written in detail. Get the child into the habit of adopting all these etiquette. Do not depend on his learning them when he grows older or on the assumption that you would read them to him later in life. You should remember that a person does not learn anything on his own. Similarly, if anything is read to him, although he comes to know of it, the habit of putting that into practice does not come immediately. As long as a person does not get into the habit of adopting good manners and etiquette, then irrespective of how knowledgeable he becomes, he will always do things which are considered to be ill-mannered, inappropriate, and things which would cause pain to others.
17. Do not impose too much of work on the child in his studies. Set aside one hour for his studies in the beginning. Thereafter, increase it to two hours and then three hours. In this way, increase the work load in accordance with his capability and how much he can bear. It should not happen that the child is made to study the entire day. This is because he would become easily distracted on account of tiredness. Excessive work would damage his heart and brain. This would cause his mind and memory to become weak and he will become lazy like a sick person. This would result in his losing interest in his studies.
18. Apart from short holidays and without any real need, do not give the child holidays very often. This causes one to become dull and weary by nature.
19. As far as possible, obtain the services of a qualified and reputable teacher in whichever field the child is studying. Some people look for cheap teachers for their children. From the very beginning the method of teaching and studying is wrong and it becomes very difficult to set this right later on.
20. Easy subjects should be taught later in the day while difficult subjects should be taught in the morning. This is because one is tired and weary later in the day and will therefore become terrified of difficult subjects.
21. Teach your children, especially girls, to cook and sew.
22. When there is a big difference in age between the bride and bridegroom, this could be a cause of many problems.
23. At the same time, do not get your children married at a very young age. This is also very harmful.

A Few Words of Advice

1. It is an evil habit to blame somone on his past practices. It is evil on the part of women that when past ill-feelings have been cleared and forgiven and a situation arises wherein they get into an argument again, they begin to repeat the past ill-feelings. This is a sinful act and at the same time it causes ill-feelings to settle into the heart again.
2. Do not ever complain about your in-laws when you go to your parents' house. Some of these complaints amount to sinning and this act of complaining is regarded as lack of patience on your part. In most situations this complaining results in ill-feelings between the two families. In the same way, do not speak in praise of your parents' house at your in-laws. At times this amounts to the sin of pride and

haughtiness. Also, the in-laws will get the impression that this daughter-in-law of theirs does not value and appreciate them. This would result in their not appreciating you.

3. Do not get into the habit of speaking excessively or else you would inevitably mention something that is inappropriate. The consequence of this is ill-feelings in this world and sinning in the Hereafter.
4. As far as possible do not ask others to fulfil your tasks for you—fulfil them yourself. In fact, you should take up the tasks of others as well. In doing so, you will be rewarded and at the same time you will win over the person as well.
5. Do not ever converse with women who are in the habit of carrying tales from anywhere and everywhere. Do not even lend an ear to them. Listening to such conversations is sinful and could also lead to problems.
6. If you hear any complaints about your mother-in-law, sister-in-law (husband's sister), wife of husband's younger brother, wife of husband's elder brother, etc. then do not keep these complaints in your heart. It would be better for you to consider these complaints to be false and thereby remove them from your heart. If you are unable to do this, go up to the person who made all these complaints and clear all misunderstandings. In doing so, there is no room for further problems and misunderstandings.
7. Do not be too strict with your workers and domestic servants. Also keep a watchful eye on your children that they do not mock or trouble the servants and their children. They might not say anything out of fear or taking you into consideration, but you must remember that they will definitely curse you in their hearts. Even if they do not curse you, you will still be committing the crime of oppression and you will therefore be a sinner.
8. Do not waste your time in unnecessary and useless conversations. Set aside some time in which you teach the Qur'an and read Islamic literature to girls. If you are unable to do much, then after teaching the Qur'an you should at least read this book, *Bahishti Zewar*, to them from the beginning till the end. You should also give importance to teaching girls some sort of handicrafts irrespective of whether the girls are your own children or someone else's children. However, as long as they have not completed the recitation of the Qur'an, they should not engage in any other work. Once they have recited the Qur'an (early in the morning), they should clean themselves. Thereafter, commence teaching them. After they take a break and eat, give them writing exercises. Thereafter, teach them how to cook and sew.
9. Do not ask the girls who come to study under you to carry out your domestic tasks. At the same time, do not ask them to take care of your children. Instead, treat them as you would your own children.
10. Do not take upon any responsibilities merely for name and fame. This would be considered to be a sin and would result in many problems and difficulties.
11. When moving from one place to another or travelling to a certain place, do not make it necessary upon yourself that you have to change your shoes, clothing, wear new jewellery, etc. This is because it means that you are going into all these formalities so that people may consider you to be great. Having such an intention is sinful. Furthermore, this causes a delay in departing which results in many other

problems. You should adopt humility and simplicity. Occasionally, go with the very clothes that you are wearing at home. If the clothes are very dirty, then change as quick as possible without going into too many formalities.

12. When arguing with anyone, do not find faults with the person's family or any of his dead relatives. This is a sinful act and at the same time causes ill-feeling.
13. When you have someone else's item, return it immediately after having used it. If you do not find anyone to return it at that time, do not mix it with your own items. Keep it separately and safely so that it does not get mislaid. It is not permissible to use another person's item without his permission.
14. Do not get into the habit of eating sumptuous meals. One does not remain in the same financial position all the time. If his position deteriorates, he has to undergo many difficulties.
15. Do not ever forget anyone's favour upon you irrespective of how insignificant it may be. At the same time, do not show off your favours irrespective of how big they may be.
16. When you have no work at all, the best thing to do is read a religious book. Do not ever read books that are harmful.
17. Do not ever shout and speak. How embarrassing it would be if your voice is heard outside?
18. If you have to wake up in the middle of the night and the rest of the house folk are asleep, do not shuffle about and do not walk around loudly. If you have awoken for a particular reason, why should you awaken the others as well? Do whatever you have to very silently.
19. Do not laugh and joke with your elders. It is a sign of disrespect. Do not be informal with low-minded persons because they would become disrespectful of you and cause you displeasure. Or, they will display their arrogance elsewhere and thereby disgrace themselves.
20. Do not speak in praise of your family or your children in the presence of others.
21. If everyone stands up in a gathering, do not remain seated as this is considered to be a sign of pride and haughtiness.
22. If two persons are in disagreement (and not speaking to each other), do not mention anything to any of them whereby if they reconcile, it would cause embarrassment to you.[1]
23. As long as your work can be accomplished through money or softness, do not adopt a hard approach or throw yourself into any difficult or dangerous situation.
24. Do not display your anger to anyone in the presence of your guests. This would cause your guest to become reserved and he would not be as "open" as he was prior to your anger.
25. Display good character to your enemy as well. In this way, his enmity towards you will not increase.
26. Do not allow pieces of bread to lie around. If you see any bread lying around, pick it up, clean it and eat it. If you are unable to eat it, give it to some animal. If the table cloth has bits and pieces of food on it, do not dust it at a place where people walk.

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[1] For example, do not speak ill of one of them to the other person because if they reconcile later on, the former will inform the latter of what you said and would thereby cause great embarrassment to you.

27. Once you have completed your meal, do not leave the food behind and get up. This is a sign of disrespect. Pick up all the dishes first and then get up.
28. Emphasise on your girls not to play with boys because this causes both of them to become mischievous. When boys who are outsiders come into the house, the girls should leave their presence even if these boys are small in age.
29. Do not joke physically (such as tickling) with anyone. In most cases this causes ill-feelings and at times the person is also physically hurt. Do not joke excessively to the extent that the other person becomes serious. This also causes disputes. It is extremely shameful to joke in the presence of guests, such as in the presence of one's wedding guests.
30. Do not sit in line with your elders. However, if they order you to do so for some reason or the other, then etiquette demands that you obey them.
31. When you borrow anything from anyone, keep it very safely. Once you have completed using it, send it back to him immediately. Do not wait for the person to ask you for it. There could be several reasons for his not asking for it: (i) he does not know whether you have completed using it or not, (ii) he is probably feeling it difficult to ask you for it, (iii) he probably forgot that you have that item in your possession. Later when he looks for it, how much of difficulty you will be imposing upon him? In the same way, if you are owing any money to anyone and you have some money, then pay it to that person immediately. Reduce your debt as much as you can and as quickly as you can.
32. If you have to walk at night for some reason or the other (and you have no alternative but to walk), then remove your anklets and other types of tinkling jewellery. Do not walk around with all this tinkling jewellery.
33. If someone is alone in the house or room and the door is closed, do not open the door and barge in. It is possible that the person is naked, exposed, or sleeping and you disturb him unnecessarily (by barging inside). Instead, call out the person's name in a soft tone and seek his permission to enter. If he permits you, enter. If not, remain silent and try again later on. However, if you have very urgent work with the person and he does not reply, then shout out his name until he wakes up. But as long as he does not answer you or does not call you inside, do not enter.
34. If you do not know a person (and you are engaged in a conversation with him), then do not speak ill of a particular place or a particular family, tribe, people, etc. It is possible that the person is from that place or belongs to that particular group of people. This would cause you great embarrassment.
35. In the same way, if you do not know who was the person who fulfilled a certain task, then do not say: "Which stupid did this?" or any other words of similar tone. It is possible that someone whom you respect and look up to carried out that task. This would also cause you great embarrassment.
36. If your child does something wrong (thereby inflicting harm on someone else), never take your child's part. It is worse to take sides with your child in his presence because this would cause your child to become spoilt.
37. When seeking to get your daughters married, look for a boy who has the fear of Allah and a religious temperament. It is such a person who can provide comfort to his wife. If the person is extremely wealthy but has no religion in him, he will not

fulfil his wife's rights nor will he be faithful to his wife. In fact he will not even give her any money. Even if he gives her any money, he will harass her more than what he gives her.

38. Stitch your name or any other sort of identification on your clothing so that it does not get mixed up with someone else's clothing. This would result in your wearing the other person's clothing and the latter wearing yours. This is a sinful act and also causes worldly harm.
39. It is the practice among the Arabs that when they wish to take something from a pious person (such as a spiritual guide or *sufi shaykh*) for the sake of acquiring the blessings from him, they give this pious person one of their own belongings (such as a kurta, shawl, scarf, etc.). This pious person uses the item for a few days and gives it back to the person who had given it to him. The pious person has no hesitance in doing this. However, if twenty persons ask him for one of his own items, he will not be left with even a rag. Our Indian people unashamedly ask the pious persons for their clothing. This causes inconvenience to them. If we also adopt the practice of the Arabs it will be very good.
40. If a person expresses his opinion in a particular matter and you have an opinion contrary to his, then express your opinion. However, do not express your opinion and attribute it to someone else. This is because if the person goes and mentions it to that person (to whom you attributed a particular opinion), it would cause unnecessary ill-feelings.
41. Do not accuse anyone of anything on mere suspicion as this would cause great pain to the person.

The Importance of Handicrafts

Some poor women have no means of obtaining or receiving food and clothing. Such women experience great difficulties and problems. The solution to their problem could be in two things: one is that they should get married. Or, they should learn some sort of handicraft and thereby earn a living. However, ignorant people consider both marriage and a handicraft to be a shortcoming. And no one thinks about making proper arrangements for the expenses of these poor women. So how can these women live a proper life? O women! You cannot force anyone (to do anything for you). However, Allah the Exalter has given you the power of choice over your heart and your hands and feet. You should therefore try and influence your heart and do not worry about what others have to say. If you have reached the age of marriage, get married. If you have not reached the age of marriage, or do not feel like getting married (without considering it to be a shortcoming), or you are scared of further complications (by getting married), then in all these cases try and earn a living through a permitted handicraft. If anyone looks down upon you or mocks at you, do not ever worry about it. If there was anything wrong with such work, why would the Prophets ﷺ have taken up such occupations? Who is greater than them? It is mentioned in a *Hadith* that the Prophet ﷺ grazed sheep. It is also mentioned in a *Hadith* that there is not a single Prophet who did not graze sheep. The Prophet ﷺ said that the best source of income is that which has been earned with one's own hands and that Sayyidina Dawood عليه السلام ate the earnings of his own hands. All this has been mentioned by the Prophet ﷺ. Some of the occupations of the Prophets عليهم السلام have been mentioned in the Qur'an. Others have been mentioned in other

biographies of the different Prophets عليهم السلام. We will mention the names of a few of such Prophets together with their occupations.

1. Sayyidina Aadam عليه السلام was engaged in farming. He used to grind flour and make bread.
2. Sayyidina Idris عليه السلام took up writing and tailoring.
3. Sayyidina Nuh عليه السلام cut wood and built a ship. This is the work of a carpenter.
4. Sayyidina Hud عليه السلام was a trader.
5. Sayyidina Salih عليه السلام was a trader.
6. Sayyidina Zul Qarnayn عليه السلام was a great king and some authorities have confirmed that he was a Prophet too. He used to weave baskets.
7. Sayyidina Ibrahim عليه السلام practiced farming. He also engaged in construction work and he built the *ka'bah*.
8. Sayyidina Lut عليه السلام was engaged in farming.
9. Sayyidina Isma'eel عليه السلام maked arrows and put up targets.
10. Sayyidina Is'haq عليه السلام, Sayyidina Ya'qub عليه السلام and all their children grazed sheep and gave them to their children.
11. Sayyidina Yusuf عليه السلام traded in grain when there was a drought.
12. Sayyidina Ayyub عليه السلام had the young of many camels and sheep. He had also done farming.
13. Sayyidina Shu'ayb عليه السلام had also grazed sheep.
14. Sayyidina Musa عليه السلام grazed sheep for several years. This tending of sheep was also his form of payment of *mahr* when he was married.[1]
15. Sayyidina Harun عليه السلام was a trader.
16. Sayyidina al-Yasa' عليه السلام practiced farming.
17. Sayyidina Dawood عليه السلام made armour which is the work of an ironsmith.
18. Sayyidina Luqman عليه السلام was a very wise person. Some scholars consider him to be a Prophet. He used to graze sheep.
19. Sayyidina Sulayman عليه السلام weaved baskets.
20. Sayyidina Zakariyya عليه السلام was a carpenter.
21. Sayyidina 'Isa عليه السلام had dyed clothes at a person's shop.

We have already mentioned that the Prophet ﷺ and all other Prophets had grazed sheep. Although these Prophets did not depend on different occupations as a source of income, yet they did all these things and did not consider them to be a defect or shortcoming. Many great *awliya'* and *ulama* who have written great works had also undertaken some sort of occupation. Some of them engaged in weaving, others in tanning of leather, others in repairing of shoes, while others engaged in the making of sweetmeats. Who can have more honour and a greater status than all these great persons?

About Death and Visiting Graves

The Prophet ﷺ Said:

(1) "Remember death often because that keeps sins away and makes one fed up with the blemeworthy world and the unnecessary and frivolous."

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[1] Can the tending of sheep ro any other similar task be acceptable as a form of payment of *mahr* or not? This question needs a lengthy explanation. When necessary, consult a scholar.

This attitude will develop asceticism which is the root of all piety.

(2) "If anyone remembers death twenty times everyday then he will attain the rank of martyrdom." If you remember it when you are affluent then the remembrance will diminish the value of affluence in your eyes and you will not then be worried about having to part with it. If you are poor and remember it then the remembrance will offset your poverty and you will know that it is fleeting.

(Kanz ul-Ummal. V-8. P-75. narrated by Anas.)

(3) "Surely. the earth calls out seventy times a day: O son of Aadam, devour what you like and that which you cherish! But, by Allah. I will surely devour your flesh and your bones." (Hakim. Tirmizi. Kanz ul-Ummal as narrated by Thawban).

(3-a) كفى بالموت واعظا وباليقين غنا "Death is enough as a sermoniser (to restrain one from craving for the world and its possessions) and faith is enough for provision (in relation to wealth)." One should rely more on Allah's promise for sustenance than on one's own wealth. (Tabarani).

(4) "If anyone likes to meet Allah then Allah also likes to meet him. And, if anyone does not like to meet Allah and does not wish to part with worldly possessions then Allah too does not like to meet him." (Ahmad and others and Kanz ul-Ummal).
Obviously death is a means of this meeting and a Believer should love it. He should refrain from sin that he may not detest death.

(5) "He who bathes a dead man must conceal him." He should not speak of the faults he might observe like change of face. etc. "Allah will conceal his sins. If anyone shrouds a dead body then Allah will give him to wear *sundus* (a kind of fine cloth) in the Hereafter.

(5-a) Sayyidina Ali ﷺ reported that the Prophet ﷺ said, "If anyone bathes a corpse, shrouds him, applies *hunoot* on it (it is a kind of perfume and *kafoor*, camphor, too is used in its place), carries it (the bier), offers his funeral *salah* and does not disclose his defect that he might see then he will be free from his sins as he was when his mother had given him birth."

(6) "If anyone gives bath to a corpse and does not disclose his defects then his forty grave sins (the great among the minor sins) will be forgiven and if anyone gives him shroud then he will be given *sundus* and *istabraq* (silk) to wear. If anyone digs the grave for him and buries him in it then Allah will give him a reward equal to what one would get for giving a house to the man to stay till the Last Day." It must be understood that these merits are available to one who does these things only for the pleasure of Allah not against worldly return. However, there is no sin to ask for wages. It must be borne in mind that while it is allowed to claim wages for religious tasks there is no reward for it (from Allah) unless someone who has no source of income other than the religious task on which he claims wages. If such a man resolves sincerely that in case he had any other source of income he would not seek wages on the religious task he performs or if he managed to get a reasonable opportunity he would cease to derive income from the religious service he renders then he would also get reward (from Allah). However, he must always have in mind the restrictions and must not multiply his expenses unnecessarily. He may fool other people that his expenses are genuine and necessary but his excuse will not hold water with the Knower of secrets. We have penned this down after proper

investigation and our sources include *Shami*, etc. Further, if one places reliance on Allah and do as we have stated, he will, nevertheless, get reward but his reliance will be meaningless. The Muslims generally, and the scholars among them particularly, must pay attention to it and be careful—is it not a kind of dishonesty with Allah that though they serve the religion of Allah yet do not gain His pleasure, and without a pressing reason they have their eyes on a paltry passing profit! We must know that all of us are in dire need of Allah's reward.

فمن شآء فليقل ومن شاء فليكن والله تعالیٰ اعلم بقلوب عباده وكفى به خبيرًا بصيراه

"Anyone whom He (Allah) chooses. He gives little and anyone whom He chooses, He gives plenty. And Allah Knows what is in the hearts of His slaves. He suffices as the Knower, the Seer."

(7) "The first gift of a Believer is that his (minor) sins are forgiven to him who offers his (funeral) *salah*." (Hakim, from Anas, Kanz ul-Ummal).

(8) "There is no Muslim who dies and if three rows stand for the (funeral) *salah* then it is *wajib* (to send him to Paradise)." (Ahmad, Abu Dawood, Kanz ul-Ummal).

(9) "When a Muslim dies and forty men who have never associated anything with Allah stand in *salah* over him, their intercession is accepted." (Ahmad, Abu Dawood).

(10) "There is no Muslim for whom a party offers the (funeral) *salah* but that their intercession is accepted." (Ahmad).

(11) "If a party of Muslims (numbering) a hundred stand in *salah* for a Muslim and intercede for him then their intercession is accepted."

(12) "If anyone carries the four sides (of the bier) then his forty major sins are forgiven." (Muslim).

(13) "The best (of those who go with the funeral) is he who makes the greatest amount of *zikr* while walking with the funeral and does not sit down till it is placed on the ground. And the greater measure (of reward) is his who puts on it (the grave) a fistful of dust on it three times." (Ibn Majah).

(14) "Bury your dead among the pious people because he faces hardship because of evil neighbours." (Al-Hilyah).

(15) "Recite لا إله إلا الله often with the funeral." (Daylami) The *zikr* must be made quietly because, according to Shami it is *makruh* to make it loudly.

(16) "I had disallowed you to visit the graves because of a particular reason which is no longer there. Know that now you must visit graves because that softens hearts. When hearts are softened, pious deeds are performed and eyes are made to weep and the Hereafter is brought to mind. And do not say anything disallowed at the grave."

(17) "I had forbidden you from visiting graves but now do visit graves because that takes away ambition of the world and reminds of the Hereafter. (Ibn Majah)."

(17a) A *Hadith* says that if anyone visits his parents' graves (or grave of one of them) on Friday then he is forgiven, and he is recorded as their obedient child (Bayhaqi). But it is disallowed to circle round graves, kiss them even the graves of Prophets. When going there first say:

اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ وَاَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْاَثَرِ.

"Peace be on you O dwellers of the graves of the Believers and Muslims. May Allah forgive us and you. You have preceded us and we will follow you."

(Tirmizi. Tabarani.)

Stand facing the grave with your back towards the *qiblah* and recite some portion of the Qur'an. If anyone who passes by the graves recites Al-Ikhlas eleven times and blesses the dead then he will get as much reward as the dead.

Also, if anyone recites there Al-Fatihah, Al-Ikhlas and Al-Takathur and consigns the reward to the dead then they will intercede for him.

If anyone recites *surah* Yasin at the graveyard then Allah lightens the punishemnt of the dead and gives the reciter as much reward as (received by) the dead.

(18) "If a man passes by the grave of one whom he knew in the world and salutes him (with *salam*), the dead recognises him and responds with a *salam* (though he does not hear him)." (Kanz ul-Ummal).

THE SIGNS OF *QIYAMAH*[1] (DAY OF RESURRECTION)

The Minor Signs of *Qiyamah*

The following minor signs of *qiyamah* have been mentioned in the *Hadith:*

1. People will begin considering Allah's wealth to be their own wealth. They will find it extremely difficult to pay their *zakah*. They will consider the wealth which is placed with them as an *amanah* (trust) to be their own.
2. The husband will obey his wife[2], disobey his mother, consider his father to be an outsider, and consider an outsider to be his relative.
3. Knowledge of religion will be acquired in order to earn a livelihood.
4. Leadership and political power will be given to those who are unqualified. That is, to those who have no self-honour, no manners, and those who are there for their own benefit. Tasks will be handed over to persons who are not suitable to handle them.
5. People will honour and respect oppressors out of fear of being harmed.
6. Alcohol will be consumed openly.
7. The custom of singing and dancing women will become rife. Drums, fiddles, tambourines and other musical instruments will become rife.
8. The later generations will begin criticizing and speaking ill of their pious predecessors.
9. The Prophet ﷺ said such a time, expect the following punishment: a red hurricane will come and some people will be drawn into the ground. Stones will rain down from the skies. The appearance of people will be transformed, i.e. they will be turned into pigs and dogs. Many other calamities will follow one after the other in quick succession just as when a string of beads breaks up and the beads begin

[1] From the *Qiyamat Namah*, Shah Rafee ud-Din Dehlavi. [2] That is, in matters that are contrary to *Shari'ah*.

falling off in quick succession.

10. Knowledge of the religion decrease.
11. Lies and lying will be considered to be an art (to be admired).
12. The importance of trust will disappear from the heart.
13. *Haya* (modesty) and shame will disappear.
14. The *kuffar* (disbelievers) will have power over everything and false ways will appear.
15. Once all these signs appear, the Christians will have control over all the countries[1]. At that time, a person from the progeny of Abu Sufyan will be born. He will kill many *Sayyids* and exercise his power and rule over Syria and Egypt. In the meantime, the Muslim ruler of Byzantine will wage a war with a group of Christians and make peace with another group. The warring group will invade Istanbul and rule over it. The ruler of Istanbul will flee to Syria, join forces with that group with which he had made peace, and engage in a severe war with the warring group. The Muslim army will gain victory. Within a few days, one of the Christians who had helped the Muslim ruler will come to the later and tell him that we gaineed victory through the blessing of our "cross". The Muslim will reply that we gained victory through the blessing of our Islam. This conversation will get more serious to the extent that each person (the Muslim and the Christian) will call his followers and a fight will ensue. The Muslim ruler will be martyred and Syria will also fall under the rule o fthese Christians. This Christian group will make peace with the group that was at war with the Muslims (in the beginning). The few Muslims who are left will go to Madinah. The Christians will exercise their power and rule up to Khaybar (a place outside Madinah).
    The Muslims will then decide to search for Imam Mahdi so that they may of being made ruler, he will go away to Makkah. All the pious people of that time will search for him. Many imposters will claim to be Imam Mahdi. But the genuine Imam Mahdi will be making *tawaf* of the *Ka'bah* and will be between the *Hajr Aswad*[2] and the *Maqam Ibrahim*[3]. A few pious people will recognize him and impose upon him to become the ruler and they will give him the *bay'ah*. While giving him the *bay'ah*, a voice from the skies will come down and it will be heard by all those who will be present over there. This voice will say that this person is the *khalifah* of Allah (i.e. he has been chosen to be the ruler) and that he is Imam Mahdi.

The Major Signs of *Qiyamah*

Upon the appearance of Imam Mahdi, the major signs of *qiyamah* will begin to appear. Once the incident of his *bay'ah* becomes known to everyone, the Muslim armies that were based in Madinah will go to Makkah. All the pious people of Syria, Iraq and Yemen will go to his service. Many other Arab armies will rally around him. Once this becomes known to all the Muslims, a person from Khurasan will come with a large army in order to assist Imam Mahdi. The name of the erson who will be the leader of the front section of this army will be

[1] These signs are not found in the *Ahadith* in sequence but Shah Rafee ud-Din has compiled them from different *Ahadith*. [2] The Black Stone which is from heaven. It was pure white but has become black from the sins of the people. [3] The Stone on which Ibrahim ﷺ stood as he created the *Ka'bah*.

Mansur. On his way towards Imam Mahdi, he will kill many *kuffar* (disbelievers). The person to whom we had referred earlier as being from the progeny of Abu Sufyan and being an enemy of the *Sayyids*, will send an army to fight Imam Mahdi who will also be a *Sayyid*. Once this army reaches a desert on the outskirts of Madinah, it will rest at a mountain. At the mountain, all the troops will sink into the ground. Only two persons will survive. One of them will go and inform Imam Mahdi of what transpired while the other will go and inform the Sufyani (the person from the progeny of Abu Sufyan). The Christians from all around will gather their troops and prepare to fight the Muslims. This army will have 80 flags and there will be 12,000 soldiers under each flag, thus totalling 960,000.

Imam Mahdi will leave Makkah and go to Madinah where he will visit the grave of the Prophet ﷺ. He will then depart for Syria. Before he can reach Damascus, the Christian army will confront him. Imam Mahdi's army will be split into three groups. One group will flee from the battlefield, one group will be martyred and the third group will gain victory. The martyrdom and the victory will take place as follows:

Imam Mahdi will prepare the army to fight the Christians. Many Muslims will swear to each other that they will not move from the battlefield until they gain victory. In this way, many of them will be martyred. A few of them will survive. Imam Mahdi will take them and incorporate them into his army. The following day the same thing will occur, i.e. many of them will be martyred after having taken an oath while a few will survive. This will also occur on the third day. Eventually, on the fourth day these few survivors will fight and Allah will grant them victory. After this, the disbeliever will have no hope of political leadership.

Imam Mahdi will re-organise the country and send his armies all over. Once he accomplishes these tasks, he will advance towards Istanbul. When he lands on the shores of Byzantine, he will take 70,000 people from the Banu Is'haq. They will board Imam Mahdi's ships and together with him, they will make plans and strategies as to how they will conquer Istanbul. When they reach the city's walls, they will chant "*Allahu Akbar; Allahu Akbar*" in a loud voice. Through the blessings of this voice, the city's walls will collapse, the Muslims will enter the city and kill the disbelievers. They will then administer the country with great justice. About 6-7 years will elapse from the time that the people had given the *bay'ah* to Imam Mahdi till the time of this victory.

While Imam Mahdi will be busy with the administration of the country, a false rumour will spread that Dajjal has made his presence in Syria and that he is causing strife in Imam Mahdi's family. Upon hearing this, Imam Mahdi will travel towards Syria. He will send a few riders ahead of him so that they may be able to establish the truth. One of them will return and inform his that this rumour was false and that Dajjal has not made his appearance as yet. Imam Mahdi will feel at ease upon hearing this. He will continue his journey towards Syria, but will slacken his pace and make several stops along the way inspecting the administration of the country as he proceeds. He will then reach Syria.

Within a short period of time, Dajjal will make his appearance. He wil be from the Jews. He will first make his appearance in Syria and Iraq and claim prophethood. He will then proceed to Isfahan where 70,000 Jews will join him. He will then make claims of divinity. He will travel through several countries until he reaches Yemen. During the course of his travels, many disbelievers will join him. Eventually he will stop at a place near Makkah. However, because of it being safeguarded by angels, he will not be able to enter Makkah. He will then try to enter Madinah but will not be able to do so because it will also be guarded by angels.

Madinah will experience an earthquake three times. All those who were weak and negligent in religion will come out of Madinah out of fear for the earthquakes. Once they come out, they will be trapped by Dajjal. There will be a pious man in Madinah who will debate with Dajjal. The later will go into a rage and kill this pious person and bring him to life again. Dajjal will ask him: "Now do you believe that I am god?" He will reply: "Now, I am more convinced that you are Dajjal", Dajjal will try to hit him but will be unable to do so, nor will he be able to influence him in any way.

Dajjal will then leave for Syria. When he will approach Damascus, Imam Mahdi will already have been there, making preparations for war. The time of *Asr salah* will approach, the *mu'azzin* will call out the *azan* and the people will be busy making preparations for *salah*. Suddenly, Sayyidina 'Isa ﷺ will descend from the heavens with both his hands on the shoulders of two angels. He will land on the eastern *minarah* of the *jame' masjid*. A ladder will be placed and he will come down.

Imam Mahdi will want to hand over authority of all the war preparations to him but he will tell him to keep it with him and inform him that he (Sayyidina 'Isa ﷺ) has come specifically to kill Dajjal. The following morning, Imam Mahdi will get his troops ready for battle. Sayyidina 'Isa ﷺ will ask for a horse and a spear and advance towards Dajjal. The Muslims will attack Dajjal's army and a severe battle will ensue. Sayyidina 'Isa's ﷺ breath will have this effect that it will reach wherever his eyes can see. Ay disbeliever who gets even a whiff of his breath will be destroyed there and then. Upon seeing Sayyidina 'Isa ﷺ, Dajjal will flee. Sayyidina 'Isa ﷺ will follow him until he will catch up with him at a place called *Bab Ludd* and kill him with his spear. The Muslims will begin killing Dajjal's troops.

Sayyidina 'Isa ﷺ will then go from city to city and console all those who were harmed by Dajjal. Through the bounty of Allah, there will be no disbeliever left behind. Imam Mahdi will then die and all the affairs of the country will fall into the hands of Sayyidina 'Isa ﷺ. Then, *Yajuj* and *Majuj* will appear. Their place of domicile will be in the extreme north where there is no civilization and where the sea is completely frozen on account of the extreme cold. In compliance with the order of Allah, Sayyidina 'Isa ﷺ will take the Muslims to Mount Tur. *Yajuj* and *Majuj* will cause a lot of turmoil. Eventually Allah will destroy them and Sayyidina 'Isa ﷺ will descend from the mountain. After forty years, Sayyidina 'Isa ﷺ will die and will be buried with the Prophet ﷺ.

A person from Yemen from the tribe of Qah'tan by the name of Jahjah will take over the mantle of leadership. He will rule with justice and religiousness. Several rulers will come after him. Gradually, good deeds will decline and evil will begin to gain the upper hand. At that time, a type of mist or smoke will envelop the skies and descned onto the land whereby the Muslims will catch a cold and the disbelievers will fall unconscious. The skies will become clear after forty days and the days of *Eid Al-Adha* will fall soon thereafter. After the tenth (of Zul Hijjah), a very long night will come. It will be so long that travellers will become restless, children will become tired and weary on account of sleeping too much, and grazing animals will begin clamouring to go to the fields to graze. However, dawn will not break. Everyone will become restless out of fear and anxiety. Once this night equals three nights, the sun will appear very dimly from the western horizon as happens in eclipse. At that particular time, no one's declaration of faith (in Islam) or repentance will be accepted. Once the sun reaches the position that it normally takes at mid-day, it will begin to return to the west and it will set as it normally does. Then, it will continue rising normally according to its

normal brightness.

A few days later, Mount Safa, which is situated in Makkah, will be destroyed by an earthquake. From there, an animal of strange appearance and shape will appear and begin to converse with people. This animal will travel the entire earth very swiftly. It will have the staff of Sayyidina Musa ﷺ with which it will draw an illuminated line across the foreheads of the believers. The result of this will be that the believers' face will the ring of Sayyidina Sulayman ﷺ whereby their faces will become dark. Once this animal completes this task, it will disappear.

Then, a lovely breeze will blow from the south whereby something will come out from the sides of the believers and with which they will die. Once all the Muslims die, the disbelievers will gain control of the entire world. They will destroy the *Ka'bah. Hajj* will cease to be performed, the Qur'an will be removed from the hearts and from paper. Fear of Allah and one's natural modesty will vanish. There will be no one to take the name of Allah. There will be a lot of prosperity and abundance in Syria. People will start heading towards Syria on camels, vehicles and on foot. For those who will remain, a howling fire will start and drive them towards Syria. The wisdom behind this is that on the Day of Resurrection, all the creation will be gathered in this country. Thereafter this fire will disappear.

The world will progress tremendously and three to four years will pass in this way, when, all of a sudden, on a Friday morning 10th of Muharram, when all the people will be occupied in their work the trumpet will be blown. Initially the sound will be soft. Gradually it will become so loud that every one will die out of panic and horror. The land and the skies will be blown into smithereens and the entire universe[1] will be destroyed. The time span from the rising of the sun from the west till the blowing of the trumpet will be 120 years. After this, the Day of Resurrection will commence.

The Day of Resurrection

Once this entire universe is destroyed, 40 years will pass in this tranquility. Allah will then issue the order for the trumpet to be blown a second time. The earth and the skies will come back into existence and the dead will rise from their graves. All of them will be gathered in the plains of *qiyamah*. The sun will be very close, the heat of which will cause the brains of people to boil and they will perspire according to their sins. The people will be standing in this heat, hungry and thirsty, extremely worried. As for those who were pious, the ground will be turned into fine flour for them whereby they will satiate their hunger and they will go to the *Hawd Kawthar* in order to quench their thirst. Once the people get tired of standing in the plains of *qiyamah*, they will all go to Sayyidina Aadam ﷺ and then to the other Prophets عليهم السلام requesting them to intercede on their behalf so that the accounting of their deeds could be accomplished quickly. All the Prophets عليهم السلام will offer an excuse and will not make any promise of intercession. Eventually, all the people will go to the Prophet ﷺ and make the same request to him. On the orders of Allah, he will accept their request, go to *Maqam Mahmood* and intercede on their behalf. Allah will reply: "I have accepted your intercession. After manifesting Myself in the land, I will now commence with the accounting of deeds." Many angels will begin descending nd surrounding the people from all sides. Then, the throne of Allah will descend and His splendour and manifestation will be on it. The accounting of deeds will commence and the books of deeds will be distributed. The Believers

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[1] According to some scholars the following eight things are excluded from being destroyed: the *'Arsh* (throne), the *Kursi* (chair), the *Lauh* (preserved tablet), the *Qalam* (pen), *Jannah* (Paradise), the trumpet, *Jahannam* (Hell) and the souls. Other scholars say that these things will also become non-existent for a little while.

will receive their book of deeds in their right hand while the disbelievers will receive them in their left hand. These book of deeds will land automatically into the hands of the respective persons. The scale will be brought whereby all the good and evil deeds will be weighted and established. The order will then be given for everyone to cross the bridge called "*sirat*". Those whose good deeds are hevier in the scale will cross the "*sirat*" and enter Paradise. As for those whose evil deeds are heavier and Allah does not forgive them, they will fall into Hell. Those whose good and evil deeds are equal, will go to a place called "*a'raf*" which is between Pardise and Hell. They will stay there.

Then, the Prophet ﷺ, the other *Anbiya'* عليهم السلام, the *'alim*, the *wali*, the martyer, the *hafiz* of the Qur'an, and other pious servants will intercede on behalf of the sinners. Their intercession will be accepted. The person who has an iota of faith in his heart will eventually come out of Hell and be admitted into Paradise. Similarly, those who were made to remain at "*a'raf*" will also be admitted into Paradise. Only those who are absolute disbelievers and polytheists will remain in Hell. These people will never come out of it. Once all the inhabitants of Paradise and Hell have taken their respective places, Allah will place "death" in the form of a ram between Paradise and Hell. All the inhabitants of Paradise and Hell will be able to see it. In the presence of all of them, Allah will have this ram slaughtered and announce that no death will no more overcome the inhabitants of Paradise or the inhabitants of Hell. All of them will have to remain in their respective places forever. When they hear this, there will be no limit to the happiness that the inhabitants of Paradise will experience. And there will be no limit to the sorrow and grief that the inhabitants of hell will experience.

The Bounties of Paradise

1. The Prophet ﷺ said that Allah says: "I have prepared and kept aside such bounties for My pious slaves which no eye has seen, no ear has heard about and has not occurred to any heart."
2. The Prophet ﷺ said: "The buildings of Paradise have one brick made of gold and the other made of silver. The cement which joins one brick to the other is made of musk. The pebbles of Paradise are pearls and rubies. The soil of Paradise is saffron. The person who enters it will enter in peace. He will not see or experience sorrow or grief. He will live there forever and never die. The clothes of its inhabitants will never get dirty and their youth will never come to an end."
3. The Prophet ﷺ said: "There are two gardens in Paradise where everything is of silver. There are another two wherein everything is of gold."
4. The Prophet ﷺ said: "There are 100 stages in Paradise and the distance from one stage to the next is equal to the entire expanse of earth and skies, i.e. a distance of 500 years journey. The highest stage of Paradise is *firdaws*. It is from here that the four rivers of Paradise begin their course. The four rivers and of milk, honey, pure wine, and water. Above this stage is the *'arsh*. Whenever you make supplication to Allah, ask Him from *firdaws*." He has also said that each stage is no huge that if all the people of the world were filled in one stage, they will fit very comfortably.
5. The Prophet ﷺ said: "The bark of all the trees of Paradise made of gold."
6. The Prophet ﷺ said: "The faces of the first people who will enter Paradise will be illuminated like that of the full moon (on the 14th). Those who follow them will be like that of a bright star. There will be no need to relieve oneself over there, no need to spit no need to remove the mucus from the nose. The combs will be of gold and perspiration will smell of musk." Someone asked: "(If there will be no need for

relieving oneself) whee will all the food go to?" The Prophet ﷺ replied: "The person will belch from which the fragrance of musk will emanate."

7. The Prophet ﷺ said: "Allah will address the person who has the lowest stage of Paradise and ask him: 'If I give you anything that is equal to all the possessions of one of the kings of the world, will you be happy?' He will reply: 'O my Lord! I am happy." Allah will reply: 'Go! I have given you five times that size.' He will reply: 'O my Lord! I am happy.' Allah will say: 'I have given you that plus another ten times that size. Apart from that, you will receive whatever else you wish for and whatever else your eyes desire." It is mentioned in another narration that he will receive that which is ten times the size of the world.
8. The Prophet ﷺ said: "Allah will address the inhabitants of Paradise and ask them: 'Are you happy?' They will reply: 'Why should'nt we be happy when You have given us that which no creation has been given till today.' He will ask them: 'Should I not give you something that is better than all this?' They will ask: 'What can be better than this?' Allah will reply: 'It is that I will be pleased with you forever and I will never be displeased with you."
9. The Prophet ﷺ said: "Once all the inhabitants of Paradise are admitted into Paradise, Allah will ask them: 'Ask Me if you would like to have anything else and I will grant it to you.' They will reply: 'You have illuminated our faces, You have entered us into Paradise, and You have saved us from Hell. What more can we ask for? At that Allah will lift the curtain and there will be no bounty more pleasurable than the sight of Allah."

The Trials and Tribulatons of Hell

1. The Prophet ﷺ said: "Hell was kindled for a thousand years until its colour turned red. Then kindled for a thousand years more until its colour turned white. And again kindled for another thousand years until it turned black in colour. Now it is absolutely pitch black."
2. The Prophet ﷺ said: "The degree fo heat of the fire which you light is 70 times less than the fire of Hell and the degree of the heat of fire of Hell is 70 times more than that."
3. The Prophet ﷺ said: "If a heavy stone is dropped from one side of Hell, it will continue descending for seventy years until it reaches the bottom of it."
4. The Prophet ﷺ said: "Hell will be brought. It will have 70,000 reins. Each reain will be held by 70,000 angels who will draw it."
5. The Prophet ﷺ said: "The person who will receive the lightest punishment in Hell will be the one who will be made to wear shoes of fire whereby his brains will boil like a couldron. He will be under the assumption that he is receiving the most severe punishment."
6. The Prophet ﷺ said: "The snakes of Hell are as large as Bartrian camels. If one of them stings once, its poison will be effective for 40 years. The scorpion of Hell are as large as a pack-saddled mule. It can give a sting, the effect of which will last for 40 years."
7. Once after having performed the *salah*, the Prophet ﷺ climbed the pulpit and said: "While I was in my *salah*, I saw Paradise and Hell exactly as they are. I have not seen anything better than Paradise nor have I seen anything more harmful than Hell."

NOBLE CHARACTERISTICS OF THE PROPHET ﷺ

Note: Before we commence with the lives of pious women, it would be appropriate to very briefly mention the life of the Prophet ﷺ so that the women who will be reading this book will also have some knowledge of his life and habits. In this way, they will develop a love for him and an urge to follow his lifestyle. They have all been able to do good through his blessings—the women of the previous ummahs were able to do good through his *nûr*[1], and the women of this ummah, through his *Shari'ah.* We are therefore writing something about him, and thereafter we will commence with the lives of pious women.

The Life of the Messenger of Allah ﷺ

The name of the Prophet ﷺ is Muhammad. His father's name is 'Abdullah, who is the son of 'Abdul Muttalib, who is the son of Hashim, who is the son of 'Abd Manaf. His mother's name is Aminah, who is the daughter of Wahb, who is the son of 'Abd Manaf, who is the son of Zuhrah. This 'Abd Manaf is not the same as the previous one.

He was born on a Monday in the month of Rabi' al-Awwal in the same year[2] that a disbelieving king[3] invaded Makkah on an elephant and tried to destroy the Ka'bah. When he was five years and two days old, his foster mother[4] handed him over to his actual mother. When he was six years old, his mother took him to the tribe of his grandfather, the Banu Najjar. She remained there for one month with him. On their return, his mother died at a place called Abwa'. A woman by the name of Umm Ayman was also with them. She took him to Makkah. His father had died when his mother was still expecting him. His grandfather, 'Abdul Muttalib, therefore took the responsibility of rearing him. On the death of his grandfather, his uncle, Abu Talib, took over this responsibility.

His uncle took him to Syria for business. On the way to Syria[5], a Christian scholar and mystic by the name of Buhayrah saw him and informed his uncle that he should protect him because he is a Prophet. His uncle therefore took him back to Makkah. Later he went again to Syria with the goods of Sayyidah Khadijah رضی الله عنها. On the way, a Christian scholar and mystic by the name of Nasturah testified to his being a Prophet. When he returned from Syria, Sayyidah Khadijah رضی الله عنها married him. He was 25 years old at the time while she was 40 years old.

When he was 40 years of age, he received Prophethood. When he was 52 or 53 years of age, he experienced the *Mi'raj*[6]. After receiving Prophethood, he remained in Makkah for approximately 13 years. When the oppression of the disbeliever of Makkah increased, he migrated to Madinah under the orders of Allah. Within two years of reaching Madinah, the decisive battle of Badr[7] took place. Several battles took place thereafter. All the major and minor battles total 35.

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[1] That is, through the blessings of his *nur* because the entire creation has been created because of him. [2] Historians have written that this incident took place on the 20th of April 571 C.E. [3] By the name of Abrahah. [4] Her name is Halimah Sa'diyyah. [5] At a place between Syria and Arabia, called Busra. [6] That is, while he was fully awake, he physically ascended to the heavens and travelled therein. [7] Badr is the name of a well which is approximately 128 kilometres from Madinah. The village that is in the vicinity of that well is also called Badr.

He had married 11 women, out of which two had passed away in his very lifetime. They are, Sayyidah Khadijah رضى الله عنها and Sayyidah Zaynab bint Khuzaymah رضى الله عنها . When he died, he left behind 9 wives. They are: Sayyidah Saudah رضى الله عنها, Sayyidah Ayshah رضى الله عنها, Sayyidah Hafsah رضى الله عنها, Sayyidah Umm Salamah رضى الله عنها, Sayyidah Zaynab bint Jahsh رضى الله عنها, Sayyidah Umm Habibah رضى الله عنها, Sayyidah Juwayriyah رضى الله عنها, Sayyidah Maymunah رضى الله عنها, and Sayyidah Safiyyah رضى الله عنها.

He had four daughters, the eldest of whom was Sayyidah Zaynab رضى الله عنها. The next were Sayyidah Ruqayyah رضى الله عنها, Sayyidah Umm Kulthum رضى الله عنها, and the youngest was Sayyidah Fatimah رضى الله عنها. All these daughters were from Sayyidah Khadijah رضى الله عنها. He had three, four or five sons (the uncertainty being due to a difference in the narrations). They are: Qasim, 'Abdullah, Tayyib and Tahir. All these sons were from Sayyidah Khadijah رضى الله عنها. There was one more son by the name of Ibrahim who was begotten by Sayyidah Mariyah رضى الله عنها. She was the slave-girl of the Prophet ﷺ. This last son passed away when he had not been weaned as yet. In this way we get five. Some of the scholars say that the name of 'Abdullah is also Tayyib. In this way we get four. Other scholars say that Tayyib and Tahir are also names of 'Abdullah. In this way we get three. 'Abdullah was born after Prophethood and died in Makkah. The other sons died before prophethood.

The Prophet ﷺ remained in Madinah for 10 years. He fell ill on a Wednesday, two days before the end of the month of Safar and passed away on a Monday on the 12th of Rabi' al-Awwal at the time of *chasht*[1], at the age of 63. He was buried on Tuesday afternoon. According to some historians, he was buried on Tuesday night. The reason for this delay is that the Sahabah رضي الله عنهم were unable to function properly because of their sorrow and sadness.

From the daughters of the Prophet ﷺ, Sayyidah Zaynab رضى الله عنها had a son by the name of Sayyidina 'Ali رضي الله عنه and a daughter by the name of Sayyidah Umamah رضى الله عنها. However, the progeny of both did not continue. Sayyidah Ruqayyah رضى الله عنها had a son by the name of Sayyidina 'Abdullah رضي الله عنه but he passed away at the age of six. Sayyidah Umm Kulthum رضى الله عنها did not have any children. Sayyidah Fatimah رضى الله عنها had two sons by the name of Sayyidina Hasan رضي الله عنه and Sayyidina Husayn رضي الله عنه. Their progeny spread far and wide.

The Character and Habits of The Prophet ﷺ

1. He was extremely generous. He never said no to anyone who asked him for anything. If he had anything to give, he would give it. If he did not have, he would inform the person in a kind manner that he does not have anything at that moment but assured him that he would give him something later.
2. He was very honest in his speech.
3. He had a very soft temperament.
4. He liked ease in all matters (i.e. he abstained from causing difficulties and complications).
5. He used to have great concern for those who were in his company in that none of them should experience any difficulty on account of him. So much so that if he had to go out of the house at night, he would wear his sandals very silently, open the door very quietly and walk silently. When he came home and found everyone sleeping, he would carry out all his tasks silently so that no one's sleep was disturbed.

[1] The time between sunrise and mid-day, known as *Duha*.

6. When he walked, he lowered his gaze. When walking with many people, he walked in their midst (and not ahead of them). If anyone approached him, he was the first to greet.
7. He sat with great humility.
8. When sitting down to eat, he sat like a poor person. He never ate to a full stomach. He never ate bread made with fine flour. He never ate in elaborate or fancy plates.
9. He remained sorrowful out of the fear of Allah and occupied himself in this all the time. Thus, he was never at ease.
10. He remained silent most of the time. He did not speak unnecessarily. When he spoke, he spoke very clearly so that the person addressed understood everything that he said to him. His speech was not too lengthy and beyond necessity. At the same time, it was not so short that it was not understood. There was no harshness in his speech nor in his manner.
11. He did not dishonour or disgrace anyone who came to meet him.
12. He did not interrupt the speech of anyone. However, if anyone spoke anything that was contrary to Shari'ah, he either stopped him from that or got up and left that place.
13. He greatly valued the bounty of Allah no matter how small or insignificant it was. He never found fault with. He never said that it did not taste good or that it had a foul smell, etc. However, if his heart was not inclined to anything, he did not eat it and neither sopke good of it nor complained about it.
14. He never became angry over any worldly matter, e.g. someone causing a loss or ruining a certain task. Sayyidina Anas ﷺ said: "I remained in the service of the Prophet ﷺ for ten years. During this entire period, if I did anything, he never asked me the reason for doing it. If I did not carry out a particular task, he never asked me the reason for not doing it[1]." However, if anyone did anything contrary to the religion, nothing could subdue his anger. He did not become angry in his personal affairs.
15. If he was displeased with anyone, he merely turned his face away from the person. In other words, he did not say anything harsh or unpleasant. If he was pleased, he lowered his gaze.
16. He was more bashful and modest than a virgin woman. If there was something to laugh about, he merely smiled, without emitting any sound.
17. He had a good relationship with everyone. He did not consider himself to be great as to withdraw from others. Instead, at times he joked in order to make the person happy. However, even his jokes were true.
18. He offered optional *salah* to such an extent that there was swelling on his feet.
19. When he recited or listened to the Qur'an, he wept out of fear and love for Allah.
20. He was so humble that he instructed his *ummah* not to raise his status too much. If any poor woman labourer informed him that she wished to speak to him in privacy, he replied: "Okay, let us sit down somewhere and speak." He sat at the same place where the woman sat.

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[1] According to some versions transmitted by Abdur Razzaq, Anas ﷺ said that even if some members of his household blamed him (over a mistake), the Prophet ﷺ would stop them saying, "What had to happen has happened." (Kanz ul-Ummal).

21. If anyone fell ill, he visited him whether the patient was rich or poor. He attended the funeral of anyone who died.
22. If anyone invited him to a meal, he accepted it without distinction of the person who invited. Even if anyone invited him to a meal of barley bread or distasteful fat, he did not excuse himself to refrain from attending.
23. He did not say anything useless.
24. He made everyone happy. He abstained from conducting himself in such a manner whereby anyone may be distressed.
25. He saved himself from the taunts and provocations of the wrong-doers in a good manner. At the same time, he met them in a cheerful way.
26. If anyone from among those who visited him regularly failed to come, he enquired about him.
27. He executed his tasks in a scheduled manner. It did not happen that he did a particular task in a certain way on one day and changed the method on another day.
28. He stood up with the remembrance of Allah and sat down with the remembrance of Allah.
29. When he attended gathering, he sat at the edges of the gathering. He did not jump over all those who were seated to take the main seat for himself.
30. When he was addressing several persons, he looked at each one of them individually. He did not focus his attention on one person to the exclusion of others.
31. He conducted himself with everyone in such a way that each person believed that he liked him the most. When anyone came and sat near him or began to speak, he heard silenty. He only got up after the other man got up.
32. His manners were general with everyone.
33. When he went home to rest, he sat by leaning against a pillow.
34. He executed many of the domestic tasks with his own hands. At times he milked the goat, while on other occasions he cleaned his clothes. He did most of his work on his own.
35. Irrespective of how evil person was, he met him with kindness and never disheartened him.

    In short, he was the best in character.
36. If anyone did anything unpleasant, he did not reproach him directly. He was not strict by nature nor did he adopt a strict expression as is the habit of some people who adopt an angry facial expression in order to frighten or warn someone and who also speak in an angry tone. Nor was it his habit to speak in a shouting manner.
37. If anyone caused him harm, he did not cause the person any harm in return. Instead, he forgave him.
38. He never hit any slave, servant or woman. In fact, he did not even hit any animal. But, this excludes punishment acted out under *Shari'ah*.
39. If anyone wronged him, he did not take revenge.
40. He was always smiling and abstained from frowning or scowling. This does not mean that he was never sorrowful because we have already mentioned that he used to be in sorrow and concern all the time.
41. He was very soft-natured. He was neither harsh in speech and conduct nor

audacious saying anything he wished. He did not mention the faults of anyone and never withheld from giving anything.

42. He did not even have a whiff of the following characteristics and traits: speaking greatly about himself, getting into arguments with anyone, and doing something that has no benefit. He did not speak ill of anyone nor searched for their faults. He only said that which fetched some reward. If any stranger came from another place and asked something arrogantly or incivility, he overlooked it. He did not allow anyone to praise him.

Numerous other qualities are mentioned in the *Hadith*. If one acts on what we have written, it will be more than enough. We will now mention the lives of pious women.

The Noble Habits of the Messenger of Allah ﷺ

1. Sayyidina Barra' bin 'Azib ؓ narrated that the Prophet ﷺ was the most handsome person and had the most pleasant manners. He was neither too tall nor too short.
2. 'Isma'il Ibn 'Ayyash ؓ narrated that the Prophet ﷺ was the most patient in enduring hardships caused to him by others.
3. In a lengthy *Hadith* narrated by Hind Ibn Abu Halah ؓ the following is also mentioned: when the Prophet ﷺ walked, he lifted his foot with force and when he placed it on the ground, he placed it in such a manner that he had to lean forward when doing so. He walked with great humility as if he was descending from an elevated place. When he had to turn and look at anyone or anything, he turned completely and looked[1]. He lowered his gaze more towards the ground than raise it towards the heavens. He walked behind the companions (and not ahead of them). Generally, it was his habit to look at a person with a lowered glance[2]. When anyone came to meet him, he was the first to greet.
4. Sayyidina Jabir ؓ said that the pace of his speech was slow. In other words, he paused in his speech so that those whom he addressed understood everything thoroughly. However, he did not pause to such an extent that the addressee became bored. It is mentioned in a *Hadith* that he repeated whatever he said three times. In short, he spoke in an excellent manner. He spoke according to what circumstances demanded. Some people are intelligent and able to grasp everything very quickly. In such a case it is not appropriate to repeat anything. Others take longer to understand and it is therefore appropriate to repeat something several times. Where there are all types of people, it would be appropriate to repeat the speech three times. This is because those who are quick to grasp something will understand it the first time. Those who possess an average intellect will grasp it the second time, while those who are intellectually weak will understand it the third time. If a situation arises where there is a need to repeat it more than three times, then good character demands that one should not abstain from doing so.

The fact is that the Prophet ﷺ hold the best kind of good character and he abided by the rules. No one was granted this gift prior to him nor will anyone be granted it

[1] In other words, he did not have the habit of looking at anyone through the corner of his eyes (which proud people normally do). [2] This means that due to extreme humility he did not lift his head and stare at the other person. This in no way contradicts what we said previously because there it refers to looking with a side glance out of pride, which he abstained from.

in the future. Despite being bound by administrative regulations, displaying good character is a great virtue. It was his habit of following the rules in what he executed himself. As for those who were neglectful in this regard, he did not rebuke them. However, he advised them in a good and soft manner solely for the purpose of reforming them. This is what the followers of the sunnah have to adopt. They should follow the administrative rules and regulations together with good character. At the same time, they should also urge others to do the same. However, they should not criticise the shortcomings of others merely to satisfy their *nafs* or out of anger. If their object is pure reformation and there is a need to display strictness, this will also be good.

5. Sayyidah Ayshah رضى الله عنها narrated that the Prophet ﷺ paused in his speech. Whoever listened to him speak, understood whatever he said.
6. Sayyidah Ayshah رضى الله عنها narrated that from among all evil habits, the Prophet ﷺ abhorred lying the most.
7. Sayyidina Anas ﷺ narrated that from all the different types of clothing, the Prophet ﷺ liked a Yamani shawl the most. It was of several colours.
   Ibn Raslan said that the wisdom behind his preference for this cloth was that it is not a cloth for adorning but was very simple and, also it did not get dirty quickly. Glory be to Allah! What a great status he had! He considered himself to be a traveller in this world. He was not attracted to its beauty nor did he pay any attention to its treasures. O Muslims! You should also adopt this way of life. According to your needs, wear clothes that cover your *awrah*, the portion of the body necessary to be covered which are simple, and which do not become dirty quickly because beauty does not prevent you from turning towards Allah and you do not have to clean them very often as this takes up a lot of time. In certain narrations, he has also praised white clothing.
8. Sayyidah Ayshah رضى الله عنها narrated that the Prophet ﷺ liked worship which could be maintained all the time. In other words, *nafl salah* and other forms of worship should be offered in such a way that one may continue with them. It should not be such that on one day a person does everything and the following day he does nothing. A little worship which can be fulfilled regularly is better than excessive worship which is carried out occasionally, as mentioned in a *Hadith*.
9. Mujahid narrated that the Prophet ﷺ preferd the front portion of the sheep's meat.
10. Sayyidah Ayshah رضى الله عنها narrated that from among all the different drinks, he liked cold and sweet[1] water most. Sayyidina Ibn 'Abbas ﷺ narrated that he liked milk a lot.
11. Sayyidah Ayshah رضى الله عنها narrated that he liked honey water a lot.
12. Sayyidina Ibn 'Abbas ﷺ narrated that from among all the curries, the Prophet ﷺ liked vinegar the most.
13. Sayyidina Anas ﷺ narrated that the Prophet ﷺ perspired a lot. It is mentioned that Sayyidah Umm Sulaym ﷺ collected his perspiration and mixed it with other perfumes because it was very fragrant.
14. Sayyidina Jabir ﷺ narrated that the beard of the Prophet's ﷺ had a lot of hair.
15. Sayyidah Ayshah رضى الله عنها and Abu Hurayrah ﷺ narrated that of all the fruit, he

[1] Here sweet is used to mean "not bitter"

liked fresh dates and musk-melons most.

16. Sayyidina Ibn 'Abbas ﷺ narrated that he prefered shoulder-meat over all other parts.
17. Sayyidina Abu Waqid ﷺ narrated that when the Prophet ﷺ led the people in prayer, he shortened his *salah* but when he offered his *salah* on his own, he used to lengthen it considerably. He shortened his *salah* for the people so that no one is inconvenienced. He lengthened his own *salah* because it was the coolness of his eyes. He experienced peace and tranquillity whenever he offered his *salah*. What can be more peaceful than standing with humility in front of one's true Beloved and seeking refuge in Him? The extent of his shortening and lengthening his *salah* has been mentioned in detail in other *Ahadith*.
18. Sayyidina 'Abdullah Ibn Bishr ﷺ narrated that when the Prophet ﷺ went to anyone's house, he did not stand in front of the door. Instead, he stood on the right-hand side or on the left-hand side and then said "*As salamu 'alaykum*". This is the sunnah method. When you go anywhere, do not stand directly in front of the door. Stand either to the right or the left of the door. In standing this way, there is no fear of glance anyone who observe the veil. However, if the door is closed, there is no harm in standing in front of it. One should inform the house folk of one's arrival by saying "*As salamu 'alaykum*". If they do not hear you the first time, repeat it.
19. Sayyidina 'Ikramah ﷺ narrated that it was the habit of the Prophet ﷺ that when anyone came to him and he perceived happiness on their face, he took their hand into his hand to make them feel comfortable or familiar with him.
20. Ghunbah narrated that when anyone came to the Prophet ﷺ and he had a name which he did not like he changed it for him.
21. Imam Ahmad and others narrate that when anyone brough his *zakah* to the Prophet ﷺ (for distribution), he would say: "O Allah! Have mercy on such-and-such person." We should also adopt this practice that when anyone gives us their *zakah* for distribution or gives us dônation for a cause, we should also make this supplication for him.
22. Sayyidah Ayshah رضی الله عنها narrated that when the Prophet ﷺ experienced happiness, he would said:

    اَلْحَمْدُ لِلّٰهِ الَّذِیْ بِنِعْمَتِهٖ تَتِمُّ الصَّالِحَاتُ.

    When anything displeased him, he said:

    اَلْحَمْدُ لِلّٰهِ عَلٰی كُلِّ حَالٍ.

23. Sayyidina Ibn Mas'ood ﷺ narrated that when any slave men or women came into the share of the Prophet ﷺ (as booty), he divided them among his house folk so that there was no dispute among them. In other words, if all of them did not receive anything, there was a possibility of unpleasantness among them. We should also adopt this practice that when we have to distribute anything, we should not do it in a way which would cause unpleasantness among the people, irrespective of whether one distributes among one's relatives, immediate family, students or disciples.
24. Sayyidah Ayshah رضی الله عنها narrated that when food was brought to the Prophet ﷺ

and there were others with him, he ate that which was in front of him. And when dates were brought to him, he ate from all sides.

25. Sayyidina Anas ﷺ narrated that when the first fruit of the season was brought to the Prophet ﷺ, he touched it with both his eyes and with his lips and then made the following supplication:

اَللّٰهُمَّ كَمَا اَرَيْتَنَا اَوَّلَهُ فَاَرِنَا اٰخِرَهُ.

Then he gave it to the children who were with him at the time.

26. Salim Ibn 'Abdullāh Ibn 'Umar and Qasim Ibn Muhammad narrated that when the utensil containing fragrant oil, etc. was brought to the Prophet ﷺ, he dipped his fingers in that oil and applied it with his fingers wherever he desired.
27. Sayyidah Haisah رضی الله عنها narrated that when the Prophet ﷺ lied down to sleep, he placed his right-hand under his right cheek.
28. Sayyidah Ayshah رضی الله عنها narrated that when the Prophet ﷺ intended to apply oil (to his head), he placed it in his left hand and commenced with his eyebrows. Then, he applied some to his eyes and then to his head. It is related in another *Hadith* that when he intended to apply oil to his beard, he applied to his eyes first and then to his beard.
29. Sayyidina Anas ﷺ and Sayyidina Jabir ﷺ narrated that when the Prophet ﷺ relieved himself, he did not lift his clothes until he was as close as possible to the ground. He did this so that his body was not exposed unnecessarily until the very last moment.
30. Sayyidah Ayshah رضی الله عنها narrated that when the Prophet ﷺ was in a state of sexual defilement and intended to sleep (without having a bath), he make *wudhu* first (and then sleep). If he intended eating or drinking something, he used to merely washed his hands. When a woman completes her menses or *nifas* (lochia), it will also be preferable for her to do the same.
31. 'Abdullah bin Yazid narrated that when the Prophet ﷺ bid farewell to the army, he made the following supplication:

اَسْتَوْدِعُ اللهَ دِيْنَكُمْ وَاَمَانَتَكُمْ وَخَوَاتِيْمَ اَعْمَالِكُمْ.

It would be appropriate to make this supplication when bidding farewell to anyone. This is actually a supplication for the person's success in this world and in the Hereafter.

32. Sayyidina Anas ﷺ narrated, that when the Prophet ﷺ intended wearing a new garment, he wore it first on a Friday.
33. Sayyidina 'Abdullah Ibn Ka'b ﷺ narrated that when the Prophet ﷺ finished brushing his teetch with *miswak*, he gave it to an elderly person. And when he drank water or anything else, he gave the left over to one who was on his right-hand side. He did this on account of generosity and in order that it may be a source of blessing for these persons.
34. 'Uthman Ibn Abu al-'as narrated that when the northerly wind blew, the Prophet ﷺ made the following supplication:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ شَرِّ مَآ اَرْسَلْتَ فِيْهَا.

The reason is that at times such a wind was sent as a punishment against some people. The translation of this supplication is: "O Allah! I seek refuge in you from the evil that You have sent in this wind."

35. Sayyidah Ayshah رضى الله عنها narrated that whenever the Prophet ﷺ was informed that a certain member of his family had spoken a lie even once, he remained displeased with him until he repented. Once the person repented, he pleased with him again. Speaking lies is a major sin in Islam and it is necessary to hate a sinner. Therefore, turned away from such a person. This was his attitude to all sinners.
36. Sayyidina Abu Hurayrah ؓ narrated that when the Prophet ﷺ was distressed, he held his beard in his hand and looked at it.[1]
37. Sayyidah Ayshah رضى الله عنها and Abu Hurayrah ؓ narrated that when the Prophet ﷺ was distressed, he grasped his beard in his hand.
38. Sayyidina 'Uqbah bin 'Amir ؓ narrated that the Prophet ﷺ applied antimony to his eyes an odd number of times. In another narration it is mentioned that he applied it three times in each eye.
39. Sayyidina Anas ؓ narrated that when the Prophet ﷺ completed eating, he licked his three fingers. He did this so that the sustenance of Allah was not wasted.
40. Abu Hurayrah ؓ narrates that when Prophet ﷺ encountered difficulty, he would look up to the heavens and say:

سُبْحَــانَ اللهِ الْعَظِيْمِ.

41. Sayydina Abu Musa Ash'ari ؓ narrated that when the Prophet ﷺ sent anyone for any work, he would say: "Speak to them in a good way and do not create any animosity in them. Make things easy for them and do not impose any burdens on them."[2]
42. Sakhar Ibn Wada'ah narrated that when the Prophet ﷺ intended to despatch an army, he sent it out early in the morning because that is a blessed time. There is a greater possibility of one accomplishing whatever task one has departed for.
43. Sayyidah Ayshah رضى الله عنها narrated that it was the habit of the Prophet ﷺ that when he learnt of any evil practice of a particular person, he would not announce openly by saying: "What is wrong with a certain person that he is doing so-and-so thing and saying so-and-so thing." Instead, he would say: "What is wrong with the people that they are doing so-and-so thing." Glory be to Allah! What beautiful character he possessed and what type of scolding this was that he used to advise in such a way that he used to fulfil his objective, and the person concerned would not feel disgraced nor remorseful. Instead, he will value the advice and practice on it.
44. Sayyidina Abu Sa'eed Khudri ؓ narrated that when the Prophet ﷺ ate in the morning, he did not eat in the evening. And when he ate in the evening, he did not eat in the morning. What this means is that he had only one meal in the day—either in the morning or in the evening.[3]
45. Sayyidah Ayshah رضى الله عنها narrated that when the Prophet ﷺ made *wudhu*, he offered two *raka'at* of *nafl salah*[4] if it was not a *makruh* time. He would then go to

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[1] This was his natural habit. It was not done as a form of worship. [2] You should speak to them of the good of this world and the Hereafter so that they do not begin displaying any animosity toward you. However, the boundaries of *Shari'ah* will have to be respected. Do not inform them of any glad tidings which are contrary to *Shari'ah*. [3] Imam Suyuti in Jami' Al-Saghir. [4] Popularly known as *Tahiyyatul Wudhu*.

the mosque for the fard *salah.*

46. Sayyidina Ibn 'Abbas ﷺ narrated that it was the habit of the Prophet ﷺ that when winter started, he commenced sleeping inside his house on a Thursday night❶. At the approach of summer, he commenced sleeping outside on a Thursday night. When he wore a new garment, he praised Allah, offered two *raka'at nafl salah*, and gave the old garment to a needy person.
47. Hasan Ibn Muhammad Ibn 'Ali narrated that when any wealth came to the Prophet ﷺ in the morning, he did not keep it till the afternoon. If it came to him in the evening, he did not keep it till the night. In other words, he distributed it (or spent it) immediately.❷
48. Walid Murrah narrated that when the Prophet ﷺ had cause to laugh a lot, he covered his mouth with his hand.
Occasionally, he was overtaken by excessive laughter❸ But generally, he only smiled.
49. Sayyidina Abu Umamah ﷺ narrated that when Prophet ﷺ sat in a gathering, engaged in a conversation, and wished to leave, he made *istighfar* about ten to fifteen times.
Another *Hadith* mentions that he made the following *istighfar*:

اَسْتَغْفِرُ اللهَ الْعَظِيْمَ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَالْحَيُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ.

50. Sayyidina 'Abdullah Ibn Salam ﷺ narrated that when the Prophet ﷺ sat and engaged in a conversation, he looked up at the skies excessively.❹
51. Sayyidina Hudhayfah ﷺ narrated that when the Prophet ﷺ encountered any difficulty, he offered two *raka'at nafl salah.* In doing this, one benefits internally, externally, in one's worldly affairs, affairs of the Hereafter, and one's difficulty is also removed.
52. Sa'eed Ibn Hakim narrated that when the Prophet ﷺ learnt of anything beautiful and he feared that his gaze will fall as "an evil eye", he made the following supplication:

اَللّٰهُمَّ بَارِكْ فِيْهِ فَلَا تَضُرُّهُ.

(O Allah, let these be blessings in it and no evil)

Only good can emanate from his gaze and no harm can befall the person who falls under his gaze. Despite this, he did this in order to teach the *'ummah* that this is what it should do.
53. Mujahid narrated that when the Prophet ﷺ proposed to any woman and she refused, he did not mention it again. In other words, he did not insist. If she accepted his proposal, he would get married to her. If not, he did not disgrace himself by insisting or compelling someone. Once he proposed to a woman but she refused. Later, this woman came to him on her own accord and expressed her wish

❶ Thursday night is actually the commencement of Friday in the Islamic calendar. ❷ Azizi V-3, P-112.
❸ What we have said will only be applicable when this *Hadith* has been established, because this *Hadith* in which it was mentioned that he abstained from laughing. We need not try to reconcile the two conflicting *Ahadith*. However, there are other *Ahadith* in which it has been mentioned that he laughed, so the need for reconcilation remains. Hence, we have explained the *Hadith* in this way. ❹ The reason for this is that one sees many strange and marvellous things in the skies and thereby draws a lesson from them.

to marry him. He replied that he had already married another woman and that he did not need to marry at present.

54. Sayyidah Ayshah رضی اللہ عنہا narrated that when the Prophet ﷺ was alone with his wives, portrayed a very soft and endearing nature, and spoke to them in a good, joking manner.
55. Habib Ibn Salih narrated that when the Prophet ﷺ went to relieve himself, he wore sandals and cover his head.
56. Sayyidina Ibn 'Abbas رضی اللہ عنہ narrated that when the Prophet ﷺ visited a sick person, he would say:

لَا بَــأْس طَهُوْرٌ اِنْشَــآءَ اللّٰهُ تَعَالٰى.

Fear not, InshAllah, it is an expiation of sins.

57. Sayyidina Abu Ayyub Ansari رضی اللہ عنہ narrated that when the Prophet ﷺ made supplication, he made it for himself first (and then on behalf of others).
58. Sayyidina Thauban رضی اللہ عنہ narrated that when the Prophet ﷺ had any cause to fear, he made the following supplication:

اللّٰه اللّٰه رَبّی لَا شریک لَه.

Allah, Allah, My Lord! No partner has He!

59. Sayyidina Suhayl رضی اللہ عنہ narrated that when the Prophet ﷺ was happy over a particular deed or word, he kept remain silent.
60. Sayyidah Umm Salamah narrated that when any of his wives' eyes ached, the Prophet ﷺ abstained from sleeping with her until she recovered.
61. Ibn Mubarak and Ibn Sa'd narrated that when the Prophet ﷺ attended a *janazah* (funeral), he remained extremely silent and thought in his heart about death.
Since a funeral is a what from which one can draw a lesson, one should think about one's own death, about the loneliness in the grave, and fear the punishment after death.
62. Sayyidina Abu Hurayrah رضی اللہ عنہ narrated that when Prophet ﷺ sneezed, he covered his face with his hand or a cloth and stifled the sneeze.
63. Sayyidah Ayshah رضی اللہ عنہا narrated that when the Prophet ﷺ commenced with any good act, he persisted with it (regularly).
64. Sayyidina Abu Hurayrah رضی اللہ عنہ narrated that when Prophet ﷺ was overcome by anger while he was standing, he sat down. If this happened while he was sitting, he would lie down. Changing one's posture is a treatment for anger.
65. Sayyidina 'Uthman رضی اللہ عنہ narrated that on the completion of the burial of a person, the Prophet ﷺ remained standing at the grave-side for a while. Those accompanying him would also stand with him. Furthermore, he would say: "Seek forgiveness for your dead brother and make supplication that he remains steadfast because he is being questioned." In other words, it is the time for Munkar and Nakir to question him. Therefore make supplication for him that he remains steadfast and is able to answer the questions correctly and he does not experience any difficulty.
66. Sayyydina Abu Hurayrah narrated that when the Prophet ﷺ wore his kurta (shirt), he commenced wearing it from the right-hand side, inserting the right hand in its sleeve first.

67. Sayyidina Anas ﷺ narrated that it was the habit of the Prophet ﷺ that when any of his companion met him (on the road), he would stop (walking) and the companion also stopped. He would not leave as long as the companion did not leave. When any of his companion met him and wished to shake his hand, he would offer his hand to him and would not leave it as long as the companion did not leave it. Ibn Mubarak has added that the Prophet ﷺ would not turn his face away from the companionas long as the latter did not turn away. When any companion met him and wished to whisper something into his ear, he would lend an ear to the person and would not withdraw it until the person completed what he had to say and withdrew himself from the Prophet ﷺ.
68. Sayyidina Huzayfah ﷺ narrated that when the Prophet ﷺ met any of his companions, he would shake his hands and make supplication for him.
69. Sayyidina Jundub ﷺ narrated that when the Prophet ﷺ met any of his companions he would not shake his hands until he greeted him. In other words, he would greet first, and then shake his hands.
70. Ibn as-Sinni narrated from the slave of an Ansari that when the Prophet ﷺ wished to call a certain person and did not know the latter's name, he would address him as O 'Abdullah! (i.e. O servant of Allah!)
71. Sayyidina Jabir ﷺ narrated that when the Prophet ﷺ walked, he would not look here and there.
72. Abu Dawood narrates from someone from the family of Sayyidah Umm Salamah رضی الله عنها that the bed of the Prophet ﷺ was like a *kafan* (shroud). In other words, the cloth on which he slept on was similar to the cloth that was used as a *kafan*. It was not expensive and extravagant. He slept with his head towards his mosque.
73. In another *Hadith* Sayyidah Hafsah رضی الله عنها narrated that his bed was of sack.
74. Sayyidina Ibn 'Abbas ﷺ narrated that the Prophet ﷺ was above his ankles. In other words, it would be till half his calves—as mentioned in other *Ahadith*. The sleeves of his kurtah used to be in line with his fingers. According to another narration the length of the sleeves was till his wrists.
75. Sayyidah Ayshah رضی الله عنها narrated that the pillow of the Prophet ﷺ was made of leather and filled with the bark of the date tree.
76. Sayyidina Nu'man Ibn Bashir ﷺ said that the Prophet ﷺ did not even have ordinary dates with which he could fill his stomach. All the treasures of the world were at his feet but he adopted abstinence. He regarded the comforts of this world as insignificant and meaningless and chose poverty of this type. He spent a major portion of whatever income he had in charity.
   Dates are considered to be a very basic and ordinary diet of the Arabs because they grow profusely over there.
77. Sayyidina Anas ﷺ narrated that the Prophet ﷺ did not store anything (for himself) for the morrow.
78. Sayyidina Ibn 'Abbas ﷺ narrated that when the Prophet ﷺ walked, he did not move the people out of his way nor did he strike them.
   It is the habit of proud people and rulers to have special servants who move the people out and scold them in order to clear the way ahead of them.
79. Sayyidah Ayshah رضی الله عنها narrated that the Prophet ﷺ did not complete the

recitation of the Qur'an in less than three days.

80. Muhammad Ibn al-Hanafiyyah narrated that it was the habit of the Prophet ﷺ that he did not stop anyone from doing anything[1]. However, if he was asked and he felt that it should be completed (or continued with), he would reply in the affirmative. If he felt that it should not be carried out, he would remain silent.

LIVES OF PIOUS WOMEN

Sayyidah Hawwa عليها السّلام

She was the wife of Sayyidina Aadam عليه السلام and the mother of all mankind. Allah, with His absolute power, created her from the left rib of Sayyidina Aadam عليه السلام. He got her married to him and made them stay in heaven. There was a tree in heaven from which they were prohibited to eat. The devil deluded her into eating it mistakenly. Upon this, Allah commanded them to leave heaven and go to the world. When she came to this world, she cried abundantly on account of her mistake. Allah forgave her and made her stay with Aadam عليه السلام, from whom she had separated prior to this. Numerous children were born to them.

Lesson: O women! See how Sayyidah Hawwa عليها السّلام admitted her mistake and repented. Some women try to defend their actions and do not admit their mistakes. There are many other women who continue sinning throughout their lives without even worrying about giving them up—this is more so when it comes to backbiting and holding on to baseless customs. O women! Abandon this habit. If you err or commit any sin, give it up immediately and repent.

The Mother of Sayyidina Nuh عليه السلام

It is mentioned in the Qur'an that Sayyidina Nuh عليه السلام had made supplication for his mother as well. It is mentioned in the books of tafsir that his parents were also Muslims.

Lesson: The benefit of faith is that the Prophets also make supplication for those who have professed faith. O women! Hold firmly on to your faith.

Sayyidah Sarah عليها السّلام

She was the wife of Sayyadina Ibrahim عليه السلام and the mother of Sayyadina Is'haq عليه السلام. Her speaking to the angels and the angels informing her that she is a source of Allah's mercy and blessings on all families is mentioned in the Qur'an.

A story concerning her piety and acceptance of her supplication has been mentioned in a *Hadith*. When Sayyidina Ibrahim عليه السلام migrated towards Syria, she also accompanied him. On the way they approached the village of an oppressive king. Someone went and informed him that a very beautiful woman has come to your state. He sent for Sayyidina Ibrahim عليه السلام and asked him: "Who is the woman that is accompanying you?" He replied: "My sister in religion." He did not say that she is his wife because if he did so, the king would have killed him. When he returned to Sayyidah Sarah عليها السّلام, he said to her: "Do not deny what I said (to the king) because you are my sister in religion." The king had her brought to him. When she realized that he had evil intentions, she made *wudhu*, offered her *salah*, and made

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[1] As long as it was not against *Shari'ah*.

supplication to Allah saying: "O Allah! If I have brought faith[1] on your Prophet (i.e. Sayyidina Ibrahim ﷺ) and have always protected my respect and honour, then do not allow this disbeliever to gain control over me." The result of this supplication was that the moment he tried to touch her, he was overpowered (by Allah), he choked and began striking the ground with his feet (in agony). He said to her: Pray to Allah for me and I will do you no harm." She thought to herself that if he dies, people will say that she killed him. She therefore made a supplication and he immediately recovered. He tried to touch her again, but she made another supplication (and he was overpowered once again). He repeated his promise, but broke it once more. She therefore made another supplication. In short, this incident took place three times. Eventually he shouted to his servants asking them: "What is this calamity that you have brought to me. Take her away and let her go." Sayyidah Hajirah عليها السلام who was from the Qibti tribe was also wrongfully enslaved by him. Allah had protected her honour as well. He handed her over to Sayyidah Sarah عليها السلام for her service. They both went back to Sayyidina Ibrahim ﷺ with respect and honour.

Lesson: O women! Look what a great thing piety is and how Allah safeguards such people. We also learn that *salah* removes calamities and supplication are accepted. If one experiences any problems and difficulties, one should immediately occupy oneself in optional *salahs* and supplication.

Sayyidah Hajirah عليها السلام

The oppressive king who was mentioned in the above story had enslaved Sayyidah Hajirah عليها السلام. This king handed her over to Sayyidah Sarah عليها السلام who in turn handed her over to Sayyidina Ibrahim ﷺ. Sayyidina Isma'il ﷺ was born to her. Sayyidina Isma'il ﷺ was still being breast-fed when Allah wished to inhabit Makkah with his progeny. At that time, Makkah was not inhabited nor was the *Ka'bah* built. Allah ordered Sayyidina Ibrahim ﷺ to take Sayyidina Isma'il ﷺ and his mother, Sayyidah Hajirah عليها السلام, to Makkah and to leave them there and assured him that he would safeguard them.

Acting on the order of Allah, Sayyidina Ibrahim ﷺ took them and left them at that deserted place which is today known as Makkah. He also left behind a waterskin and a bag of dates. When he left them and began departing, Hajirah عليها السلام rushed behind him and asked him: "Are you leaving us alone and going away?" To this, he did not give any reply[2]. She then asked: "Has Allah commanded you to do this?" He replied: "Yes." She said: "(If He has commanded) there is nothing to worry about. He will take care of us."

She went back to where she was sitting. She began eating the dates, drinking the water, and breastfeeding Sayyidina Isma'il ﷺ. When the water was exhausted, she began worrying over her child who began crying and became angry out of thirst. The mother could not bear seeing her child in such a state. She climbed Mt. Safa[3] and looked all around her in the hope of spotting some water somewhere. However, she could not see any water. She therefore climbed down and went towards the mountain Marwah. In the open field between Safa and Marwah there was a small stretch of land which was slightly lower. As long as she was on the flat open field, she could see Sayydina Isma'il ﷺ. The moment she had to traverse the

[1] In other words, I am definitely a Muslim. So through the blessings of Islam and faith, save me from this calamity. This condition of hers is for emphasis and not based on any doubt. [2] He had a reason for not giving an answer and it is not ill-mannered to not give a response in such a case. [3] Two hillocks by Bayt Allah, name Safa and Marwah.

lower stretch of land, he was out of her range. She therefore ran swiftly across this lower stretch of land and came to the flat open field. Eventually she reached Marwah, climbed it and looked all around her for water. However, she could not spot any water. Out of helplessness she climbed down and ran towards Safa again. In this way she ran seven times between Safa and Marwah and whenever she reached the lower stretch of land, she crossed it very swiftly. Allah liked this action of hers very much and therefore prescribed it as a rite for those who perform *Hajj*. That is, they have to run seven times between these two mountains and also run swiftly once they reach the lower stretch of land. This lower stretch of land has now been flattened.

When she was on Marwah during her last round, she heard a voice. She turned in the direction of the sound and heard it again. However, she could not see anyone. She therefore shouted and said: "I have heard a sound. If anyone can help me, please do so." Immediately, an angel appeared at the place where the well of *zamzam* is presently beaked. The angel struck the ground and water began gushing forth from there. She surrounded the water from all round with sand, filled the water skin, drank some water herself, and gave some to the child as well. The angel then said: "Do not fear anything. The house of Allah (i.e. the Ka'bah) is here. This child will help his father in constructing this house and many people will come and inhabit this place."

Within a few days, everything came to life. A caravan was passing by. When the people saw the water, they stopped over and settled down over there. Sayyidina Isma'il ﷺ got married. Acting under the command of Allah, Sayyidina Ibrahim ﷺ also arrived. The father and son got together and built the Ka'bah. The spring of *zamzam* had also subsided. After some time, a well was built from which the *zamzam* water used to be drawn out.

Lesson: Look at the total trust that Sayidah Hajirah عليها السلام had in Allah. When she learnt that her being left behind alone in this deserted place was the order of Allah, she was confident that nothing will happen to her. Look at all the things with which she was blessed on account of her trust in Allah.

O women! You should also place trust in Allah just like this. Insha Allah, all your tasks and wishes will be fulfilled. Look at her great status that she was actually running in search of water but Allah liked this act of hers to such an extent that He prescribed it as an act of worship for those performing the *Hajj*. His relationship with His accepted slaves is of a different level. O women! Try and fulfil the commands of Allah so that you are also accepted by Him. If you do this, even your worldly matters will be treated as religions.

The Second Wife of Sayyidina Isma'il ﷺ

Prior to building the Ka'bah, Sayyidina Ibrahim ﷺ had come to Makkah on two occasions. However, on both occasions he did not find Sayyidina Isma'il ﷺ at home. Also, he (Sayyidina Ibrahim ﷺ) was not commanded to stay over in Makkah for very long (to be able to meet his son). When he came to Makkah on the first of such occasions, the wife of Sayyidina Isma'il ﷺ was at home. He asked her how she was managing. She replied: "I am in great difficulty." He replied: "When your husband returns, convey my *salam* to him and tell him to change his door-frame." When Sayyidina Isma'il ﷺ returned home and learnt everything, he replied: "That was my father and the door-frame that he was referring to is actually you. He wants me to leave you." He therefore divorced her and married another woman.

When Sayyidina Ibrahim عليه السلام came a second time, he met the second wife of his son. She welcomed him and was very hospitable to him. He also asked her how she was manag-ing. She replied: "Thanks to Allah, I am experiencing a lot of comfort." He made supplication for her and said to her: "When your husband returns home, convey my *salam* to him and tell him to maintain his door-frame." When Sayydina Isma'il عليه السلام returned home, he was informed of what transpired. He remarked: "That was my father. He asked me to keep you with me."

Lesson: See the consequences of being ungrateful. One Prophet became displeased with her, while the other Prophet divorced her. The fruit of gratitude and patience was that one Prophet made supplication for her and she was blessed with the opportunity of staying in the company of another Prophet. O women! Do not ever be ungrateful. You must exercise patience and express gratitude irrespective of the situation in which you are.

The Daughter of Namrud

Namrud was the oppressive king who threw Sayyidina Ibrahim عليه السلام into the fire. His daughter, Ru'dah, was watching the scene from above. She noticed that the fire was having no effect on Sayyidina Ibrahim عليه السلام. She shouted and asked him the reason for this. Sayyidina Ibrahim عليه السلام replied: "Allah has saved me from this calamity through the blessing of faith." She replied: "If you permit me, I will also come into the fire[1]." He replied: "Recite *La'ilaha illAllahu, Ibrahim khalilullah* (Translation: There is none worthy of worship except Allah and Ibrahim is the close friend of Allah). She recited this *kalimah* and immediately dived into the fire. The fire had no effect on her as well. She then came out of the fire and went and rebuked and censured her father. He subjected her to great difficulties but she remained steadfast on her faith.

Lesson: Glory be to Allah! How courageous she was that she did not abandon her faith even when in difficulty! O women! You should also be strong-willed at the time of difficulties and do not act contrary to religion even if it equals a hair's breadth.

The Daughters of Sayyidina Lût عليه السلام

When Allah sent the angels to Sayyidina Lût عليه السلام informing him that He is going to send a punishment to those who did not accept him (i.e. Lût عليه السلام), He also ordered him to leave that place on that very night together with all those who were Muslims. His daughters were also Muslims. They were also saved from that punishment.

Lesson: Look at the blessing of faith that when Allah's punishment descends at a place, faith saves one from that punishment. O women! Strengthen your faith by following all His commands and abstaining from all sins.

The Wife of Sayyidina Ayyub عليه السلام

Her name is Sayyidah Rahmat عليها السّلام. When Sayyidina Ayyub عليه السلام fell ill and his entire body was engulfed with sickness, everyone stayed aloof from him. No one came near him. However, his wife remained in his service and bore all the difficulties in tending to him. One day, she was delayed in coming to him. Out of anger, Sayyidina Ayyub عليه السلام took an oath

[1] This going into the fire was not to kill herself. Instead, after seeing the blessing of faith, she wanted to fill her heart with full conviction. Furthermore, she did this with the permission of a Prophet. Hence, it cannot be called self-destruction or a sin.

that when he recovers he will give her 100 strikes with a stick. When he recovered, he decided to fulfil his oath. Out of His mercy, Allah ordered him to take a broom which has 100 bristles and to strike her once. (In this way he fulfilled his oath).

Lesson: See how patient she was that despite her husband's critical condition she remained in his service. From the oath which he took when he was ill we can deduce that his temperament had become a bit sensitive. However, she overlooked this as well. On account of her service and patience Allah saved her from those 100 strikes. From this we can deduce that she was very much liked by Allah in that He lightened this punishment for her.

This ruling does not apply any longer. If anyone takes such an oath, by his striking with a broom the oath will not be fulfilled. Instead, the person will have to break this oath and pay compensation (*kaffarah*). O women! Be obedient to your husbands and endure their sensitive temperaments, you will also be beloved in the sight of Allah.

Layya, The Aunt of Sayyidina Yusuf ﷺ

It is mentioned in the Qur'an that when Sayyidina Yusuf ﷺ became the king of Egypt and there was a drought, all his brothers came to him asking for food. (At that time they did not know that he was in fact their brother whom they had thrown into the well). He then revealed his true identity to them and gave them his shirt asking them to stroke over eyes of their father, Sayyidina Ya'qub ﷺ. He also told them to return with everyone. When his shirt was stroked over his father's eyes, his eyesight was restored. They then left their country and went to Egypt to meet Sayyidina Yusuf ﷺ. When they came to him, Sayyidina Yusuf ﷺ seated his father and his aunt onto his royal throne. He did this out of respect for them. It was at that time that the two of them and all his brothers fell into prostration before Sayyidina Yusuf ﷺ. In those days, such a prostration in place of *salam* was permissible. This is no longer permissible.

As for the Qur'an mentioning this woman to be his mother—the actual fact is that his mother had died and Sayyidina Ya'qub ﷺ had married this woman. Other scholars have stated that this incident is in regard to his mother whose name was Sayyidah Rahil عليها السّلام. When they prostrated to him, Sayyidina Yusuf ﷺ remarked: "This is the realisation of my childhood dream." He had seen a dream wherein the sun, the moon and 11 stars prostrated to him.

Lesson: How pious this woman must have been for a Prophet to pay his respects to her.

The Mother of Sayyidina Musa ﷺ

Her name is Yukhand. When the priests had informed Pharaoh that a boy will be born from among the Banu Isra'il and will fight against his kingdom, Pharaoh issued an order whereby he instructed that all boys who were born to the tribe of Banu Isra'il should be killed. Thousands of such boys were killed. Sayyidina Musa ﷺ was born in this volatile situation. Allah informed his mother by way of inspiration that she should continue breast-feeding him and that when she feared over his life, she should place him in a box and set him afloat in the river. "And when We decide, We will send him back to you." Eventually, this is what she did and Allah also fulfilled all His promises.

Lesson: O women! Look at the high level of trust and conviction that she had in Allah and how the blessings of this trust manifested themselves.

The Sister of Sayyidina Musa ﷺ

Some scholars have stated that her name is Maryam, while others say that it is Kulthum. When Sayyidina Musa's ﷺ mother placed him in the river, she said to her daughter to keep a watch on him to see the outcome of this. The box floated down the river and landed at the palace of Pharaoh. When it was taken out of the river, they saw a beautiful child in it. Pharaoh wanted to kill this child. However, his wife who was a pious woman and who believed in Allah, saved the child's life. The husband (Pharaoh) and wife decided to adopt the child for themselves. They needed a wet-nurse who would breast-feed Sayyidina Musa ﷺ. However, he refused to drink the milk of all the wet-nurses who offered their services. Everyone was at a loss as to what could be done. It was at this time that Sayyidina Musa's ﷺ sister went there and said: "I will show you a wet-nurse who is very good and kind. Her milk is also very good." Eventually, she directed them to the mother of Sayyidina Musa ﷺ. His mother was called, and he was handed over to her. Allah's promise of returning him to her was thereby fulfilled.

Lesson: Look at how intelligent she was: she found him and risked her life in obedience to her mother without the enemy coming to know about it. O women! Obedience to one's parents, intelligence and prudence are great virtues.

The Wife of Sayyidina Musa ﷺ

Her name was Safura. She was the eldest daughter of Sayyidina Shu'ayb ﷺ. When a disbeliever was unintentionally killed by Sayyidina Musa ﷺ in Egypt, Pharaoh learnt of this. He therefore instructed his ministers that Sayyidina Musa ﷺ should be killed. When Sayyidina Musa ﷺ heard about this plan, he escaped secretly to Madyan. When he reached the boundary of this city, he noticed many shepherds drawing water from a well and giving it to their flock to drink. He also noticed two women sitting aloof from all the shepherds. (Later, the elder of the two was his wife and the other was his sister-in-law). Upon seeing this, he asked them the reason for their not being able to give water to their flock. They replied: "We have no male at home. We therefore have to fulfil this task on our own. Because we are women, we are waiting for all these men to go away. Once they all leave, we draw out the water for our flock." He felt sorry for them, drew the water all by himself and gave it to the sheep. When they went home, they related the entire incident to their old father. He sent his elder daughter to go and call this noble person. She came to Sayyidina Musa ﷺ with full modesty and shyness and informed him that her father called him. He accompanied her and met Sayyidina Shu'ayb ﷺ. The latter consoled him and informed him that he wished to give one of his daughters to him in marriage. However, the condition was that he would have to tend to his sheep for eight or ten years. Sayyidina Musa ﷺ accepted the offer and married the elder sister. After the completion of ten years, he returned home (to Egypt) with her. Because of the cold during the course of their journey, they needed some fire. He spotted a fire on the Mt. Tur so he went towards it. When he reached there, he saw the *nûr* of Allah. It was at this place that he received Prophethood.

Lesson: Look at how hard she worked in order to fulfil her domestic tasks. And when she had to speak to a stranger, how modestly and nervously she spoke. O women! You should also abstain from seeking comfort and abstain from laziness with regard to domestic tasks and duties. Furthermore, consider modesty and bashfulness to be necessary at all times.

The Sister-in-Law of Sayyidina Musa عليه السلام

She has been mentioned above. Her name is Safira. She also used to fulfil the domestic tasks with her sister. She used to obey her father and serve him.

Lesson: O women! You should also serve your parents in this way and fulfil all the domestic tasks just as poor people do. Do not consider these tasks to be below your dignity. It is obvious that your status is not higher than that of the Prophets' daughters.

Sayyidah Asiyah عليها السّلام

She is the wife of Pharaoh, the king of Egypt who had claimed to be god. Look at the power of Allah that the husband was a devil while the wife was so pious that the Qur'an praises her and our Prophet ﷺ has spoken about her in the following terms: "There are many men who have reached stages of excellence. However, from among the women, no one reached a stage of excellence except Maryam[1] and Asiyah. It was Asiyah who had saved the life of Musa from the tyrant, Pharaoh."

As mentioned in the story of Sayyidina Musa's عليه السلام sister, it was already written in her (Asiyah's) favour that she will profess faith on Sayyidina Musa عليه السلام. She had a natural love for him since his infancy. When Sayyidina Musa عليه السلام received prophethood, Pharaoh did not profess faith on him. However, she believed in him. When Pharaoh heard about this, he became extremely harsh to her and imposed many punishments on her. However, she did not relinquish her faith and left the world in this state.

Lesson: Look at how firm she was on her faith. Despite her disbelieving husband imposing severe difficulties on her, she did not succumb to him. Today, when one experiences minor difficulties, one begins uttering words of disbelief. O women! faith is a very great gift. Irrespective of the nature of difficulty, never do anything contrary to religion. If the husband does anything irreligious, do not ever support or join him. In those days, marriage with a disbeliever husband was valid. However, the rule in our *Shari'ah* is that if the husband is a disbeliever, the marriage is not valid. And if he becomes a disbeliever after marriage, the marriage will be annulled.

The Maid of Pharaoh's Daughter

It is mentioned in the book *Raudatus Safa* that Pharaoh's daughter had a maid who was under her command and who used to comb her hair, etc. She had believed in Sayyidina Musa عليه السلام. However, she did not expose her faith out of fear for Pharaoh. Once while she was combing the hair of Pharaoh's daughter, the comb fell from her hand. When she bent down to pick it up, she recited *Bismillah*. The daughter asked her: "What was it that you recited just now? Whose name is that?" She replied: "It is the name of the One Who created your father and also gave him a kingdom." She became astonished and remarked: "Is there anyone greater than my father!" Saying this, she ran out to her father and related the entire incident to her. Pharaoh became extremely angry, called for the maid, and threatened her. However, she unhesitatingly said: "Do whatever you wish, I will not forsake my belief." Nails were fastened to her hands and feet and hot ash and embers were placed on her. When this had no effect on her, a child who was in her lap was taken and thrown into the fire. While the child was in the fire, it said: "Mother! Be patient and do not ever give up your faith." She remained

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[1] This concerns earlier people otherwise Sayyidah Fatimah رضي الله عنها is the chief of women of Paradise. She is not mentioned here because she is of the *ummah* of the Prophet ﷺ which is not discussed here.

steadfast on her belief until she was also thrown into that fire. In *surah al-Buruj*, mention is made of a trench. In that story a similar incident took place between a mother and her child.

Lesson: Look at how firm she remained on her faith. O women! Faith is a very great bounty. Do not let shortcoming or defect mar your belief and religion on account of your desires, motive or difficulty. Do not ever do anything contrary to the commands of Allah and His Messenger ﷺ.

An Old Woman in the Army of Sayyidina Musa عليه السلام

When Pharaoh began persecuting the Banu Isra'il in Egypt, compelling them into labour, beating them and oppressing them, Allah commanded Sayyidina Musa عليه السلام to leave Egypt together with the Banu Isra'il on the night following the command so that they may be saved from the oppression of Pharaoh. Consequently, Sayyidina Musa عليه السلام left with the Banu Isra'il. When they reached the Nile river, they forgot the road. No one could recognize the road. He became surprised and shouted out: "Whoever is acquainted with this area should please come forward and show us the way." Upon this an old woman came forward and said: "When Sayyidina Yusuf عليه السلام was about to leave this world, he made a bequest to his brothers and nephews that if at any time they had to leave Egypt, they should carry his coffin, in which his body will be, to wherever they went. As long as you do not take the coffin, you will not find your way." Sayyidina Musa عليه السلام asked the whereabouts of the coffin. No one knew the place except for that same old woman. When he asked her, she replied: "I will not show you the place until you guarantee me one thing." He asked: "What is that?" She replied: "You must guarantee me that I will die on faith and that I will be wherever you are in Paradise[1] " Sayyidina Musa عليه السلام raised his hands and said: "O Allah! That which she is asking me is not in my power." Upon this he was ordered: "You give the guarantee, I will fulfil it." He therefore gave her the guarantee and she showed him the place where the coffin could be found buried in the centre of the river. The moment the coffin was removed, they found the road.

Lesson: Look at how pious this old woman was in that she did not ask for any of the treasures of the world. Instead, she successfully organized the Hereafter for herself. O women! You also abandon your lust and desire for this world. You will receive (of this world) whatever has been written for you. Instead, put your religion in order.

The Sister of Haysur

In the story of Sayyidina Musa عليه السلام and Sayyidina Khidr عليه السلام it is mentioned that the latter killed a young boy in fulfilment of Allah's command. Sayyidina Musa عليه السلام became alarmed and asked: "What did this innocent child do that you had to kill him?" Sayyidina Khidr عليه السلام replied: "When this child would have grown, he would have been a disbeliever. His parents were Muslims. There was the possibility of their also going astray out of love for him. It was therefore felt that it would be good if he was killed. In place of this boy, Allah will give a daughter to these parents who will be pure from all evil and will be of more benefit to her parents." It is written in other books that this is exactly what happened. This girl married a Prophet and from her progeny 70 Prophets were born. The name of the boy is

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[1] This does not mean that she will receive the same reward and status as him. What it means is that the staying place will be the same. This is also a great bounty. As for reward and status, no one can receive the same reward and status as that of a Prophet.

Haysur and this girl is his sister.

Lesson: When Allah praises a woman by saying that she is pure from all evil and of great benefit to her parents, how great such a woman must be! What a beloved and noble feat it is to be pure from all evil and to provide comfort and peace to one's parents! The result of this is that such a person is praised by Allah. O women! Strive hard in acquiring these qualities.

The Mother of Haysur

Haysur is the same boy who has been mentioned above. You have also read that the Qur'an has mentioned his parents as believers. The person whom Allah refers to as a believer cannot be any ordinary believer who does not have strong faith. It is obvious that such a person must be very strong in his faith. We can therefore deduce that Haysur's mother must have been very pious as well.

Lesson: Look! Having strong faith is such a great thing that Allah praised such persons. O women! Strengthen your faith. This can be only done by following the orders of Allah and abstaining from sins.

The Mother of Sayyidina Sulayman عليه السلام

It is mentioned in the Qur'an that when Sayyidina Sulayman عليه السلام made a supplication to Allah, he also included the following words: "O Allah! You have favoured my mother and father." We learn from this that his mother was also a pious woman because the greatest favour is faith and religion.

Lesson: Faith is such a great thing that it is even mentioned by the Prophets in a good way. O women! Give beauty and elegance to your faith.

Bilqis

She was the queen of Saba. An animal by the name of Hudhud informed Sayyidina Sulayman عليه السلام that he came across a queen who worships the sun. Sayyidina Sulayman عليه السلام wrote a letter and asked Hudhud to hand it over to her. The following was written in the letter: "Accept Islam and come to me." She consulted her ministers and governors and eventually made the following decision: "I will send many rare gifts to him. If he accepts them, I will conclude that he is a worldly king. If he does not accept them, I will conclude that he is a Prophet." When these gifts were given to Sayyidina Sulayman عليه السلام, he returned them and sent a message that if you do not become Muslims, I will come with my army to fight you. When she received this message, she was convinced that he was a Prophet. She left her city with the intention of becoming a Muslim.

After she departed, Sayyidina Sulayman عليه السلام had her valuable royal throne brought to him in a miraculous way. He called for it so that Bilqis might see the miracle. He removed the pearls and other gems that were on it and had them embedded in another way (different from the way they had been originally embedded). When Bilqis reached his place, he decided to test her intelligence. He therefore asked her: "Is it not your throne?" She looked at it carefully and said: "It looks like it. It seems that its appearance has changed slightly." From her answer he deduced that she was very intelligent.

Thereafter, Sayyidina Sulayman عليه السلام wanted to show her that his kingdom that was given by Allah was far better than her worldly kingdom. In order to demonstrate this to her,

he ordered a pond to be filled with water and that a crystal clear glass be placed on top of it in such a way that it cannot be seen. He then went and sat at such a place that if anyone wished to go to him, that pond would be in the way and he would therefore have to walk through the pond. Bilqis was then summoned to him. When Bilqis reached the pond, she did not notice the glass and felt that she would have to paddle through the pond. She began lifting her trousers (that they may not get wet). Sayyidina Sulayman عليه السلام immediately informed her that it had been laid with glass and that she should merely walk on it.

When Bilqis saw the miracle of her throne (being brought there) and this great piece of architecture (i.e. the glass on top of the pond), and that he had royal possessions far better than hers, she immediately recited the *kalimah* and became a Muslim. Some scholars have written that Sayyidina Sulayman عليه السلام married her. Others have written that she married the king of Yemen. Allah knows best.

Lesson: Look at how selfless she was that despite being a queen and very rich, the moment she learnt the truth of religion, she accepted it. She did not display any pride in accepting it nor did she hold on to the beliefs and customs of her forefathers. O women! You should also adopt this attitude. When you hear anything of the religion, do not consider it to be a blemish or something to be ashamed of. Nor should you hold on to the customs of your family. None of this will help you. Only your religion will help you.

A Slave-Woman from the Banu Isra'il

It is mentioned in a Hadith that a woman from the Banu Isra'il was breast-feeding her child when a richly adorned caravan passed by. This woman made a supplication: "O Allah! Make my child (rich) just like this." Upon hearing this, the child left her breast and said: "O Allah! Do not make me like this." Then the child continued to suck her milk. After a little while a group of people passed by taking a slave-woman with them in a disgraceful and oppressive manner. Upon seeing this spectacle, the mother made supplication: "O Allah! Do not make my child like this." Again the child left her breast and said: "O Allah! Make me just like this[1] " The mother asked: "What is this you are saying?" He replied: "The person who was at the head of the caravan was a tyrant. The slave-woman was being accused of being a thief and being immoral when in fact she is pure from all these accusations."

Lesson: The meaning of this is that people value the person at the head of the caravan while in Allah's sight he has no value. The slave-woman had no value in the eyes of the people while in Allah's sight she had great value. One should therefore try to acquire the value of Allah irrespective of what people may think. If a person is of no value in Allah's sight, what benefit is there in having the esteem of the people? Look! It was the miracle of that slave-woman that a breast-fed child began to speak in order to attest to her purity and chastity. O women! It is the habit of some women to despise and look down upon poor people. On the slightest doubt, they take out faults with them and accuse them of stealing. This is an evil practice. It is possible that such poor people are better than you in the sight of Allah.

A Pious and Intelligent Woman from the Banu Isra'il

Muhammad Ibn Ka'b has related that there was a great scholar-cum worshipper in the

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[1] His aim was that he should find approval with Allah, not that he should suffer ignomy in this life, and that we should gain honour in the next. it is not wrong to make such a supplication in this life.

Banu Isra'il. He loved his wife very much. Suddently, she died. This person was so grieved by this that he locked his door and abstained from meeting and conversing with people. A woman from the Banu Isra'il heard about this so she went to him. She informed those who were guarding the entrance to his house that she had to ask him a ruling and that only he could be asked directly. Saying this, she sat down stubbornly by the door. The scholar was informed of that and he eventually permitted her to enter. She said: "I want to ask you a ruling." He replied: "Go ahead." She said: "I have a neighbour from whom I borrowed some jewellery. I am wearing it for quite some time now. Now, she sent someone asking for her jewellery to be returned. The question I want to ask you is that do I have to give it back to her?" The scholar replied: "Yes, you have to give it back to her." The woman replied: "That jewellery was with me for a very long time. How can I give it?" The scholar replied: "In such a case, you should give it even more happily because it was out of her kindness that she allowed you to use it for such a long time." When he said this, the woman remarked: "May Allah have mercy on you? Why, then, are you so sad? Allah had loaned you something and when He wished, He took it back. (Because) it belongs to Him." Upon hearing this, the scholar realised his mistake and benefited tremendously from this conversation.

Lesson: Look at how this woman put some sense into this man who was a great scholar[1] O women! You should also bear this in mind when you have to encounter any difficulty or calamity. You should also explain this to others.

The Mother of Maryam عليها السّلام

Her name was Hannah. Her husband's name was 'Imran who was the father of Maryam. When she fell pregnant, she took a vow if when she gave birth to the child she would keep him free for the service of the mosque. That is, she would not allow him to get involved in any worldly activity. She was under the impression that she would give birth to a boy because only a boy could be of service to the mosque. At that time, vows of this nature were permissible. But when she delivered, it was a girl. Out of sadness she said: "O Allah! I have given birth to a girl." She was informed that this girl would be better than boys and that Allah had accepted her. She kept the name of this child Maryam and made a supplication to Allah that He should protect her and her progeny from the devil. The Prophet said that the devil torments every[2] child that is born. However, he was unable to torment Sayyidah Maryam عليها السّلام and Sayyidina 'Isa ﷺ.

Lesson: Look at the blessing of her pure intention in that Allah blessed her with a pious child and accepted her supplication as well. We learn that Allah favoured her greatly O women! This is the blessing of pure intentions. Keep your intentions pure all the time. If you do any good act, do it for Allah alone. In this way, you will also be valued by Allah.

Sayyidah Maryam[3] عليها السّلام

The story of her birth has been mentioned above. After she was born, her mother took her to Baytul Maqdis in fulfilment of her vow. When she reached the mosque, she informed the pious servants over there to take her because she had vowed this child for the mosque. Because she was from a pious family, all the pious persons who were based in the mosque

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[1] At such times an advice though from an ordinary person becomes very effective and helpful.
[2] It is obvious that the Prophet ﷺ was also excluded from this torment of the devil.
[3] Maryam means a worshipping woman.

wanted to bring her up. Zakariyya عليه السلام was also amongst them. He was the uncle of Sayyidah Maryam عليها السلام. He therefore had a greater right of taking care of her. But because all the others were clamouring to take care of her, they all agreed upon a certain system to determine who will take care of her. Eventually, the lot fell in the name of Zakariyya عليه السلام. He took her and began looking after her. She began growing very quickly—much faster than other children of her age and very soon she appeared to be a grown up. From a young age she was very pious. Allah has referred to her as a wali in the Qur'an. It has also mentioned that she used to miraculously receive different types of fruit when it was not even the season to receive such fruit. Zakariyya عليه السلام asked her[1]: أنّى لَكِ هٰذا "From where are you receiving this?" She used to reply: هُوَ مِنْ عِنْدِ الله "It is from Allah." In short, her entire life was something to marvel about. When she became mature, solely through the power of Allah, she fell pregnant without any man touching her. It was from this pregnancy that Sayyidina 'Isa عليه السلام was born. On seeing that she gave birth without a man, the Jews began accusing her of adultery[2] In order to prove them wrong, Allah gave Sayyidina 'Isa عليه السلام the power to speak while he was still a baby. He spoke of such great things that all those who possessed a just and open mind agreed that this was an example of Allah's power; that he was in fact born without a father and that his mother was pure and innocent. The Prophet ﷺ has mentioned her piety by saying that from among the women, no one reached a stage of excellence except Maryam عليها السلام and Asiyah عليها السلام. We had quoted this *Hadith* in full when mentioning the life of Asiyah عليها السلام.

Lesson: Her mother had devoted her to Allah. She became very pious. She remained obedient to Allah to the extent that she became a wali. The blessing of this was that Allah saved her from the accusations of people. O women! Continue obeying Allah and you will be protected from all calamities. Pay more attention to the religion affairs of your children and do not make them slaves of this world.

The Wife of Zakariyya عليه السلام

Her name was Îsha' She was the sister of Hannah and the aunt of Sayyidah Maryam عليها السلام. Referring to her, Allah says in the Qur'an "We made his (Zakariyya's) wife fit for him." Some of the scholars have interpreted this as We have mended and corrected her ways. Sayyidina Yahya عليه السلام was born to her while she was in her old age. Based on this, Sayyidina 'Isa عليه السلام is the son of the daughter Sayyidina Yahya's عليه السلام aunt. The daughter's son is often referred to as a son. It is for this reason that the Prophet ﷺ has referred to both of them as cousins..

Lesson: Good character is such a great thing that Allah praised her for it. O women! Reform and mend your ways as we have explained in the previous part of *Bahishti Zewar*.

Note: The above 25 stories concerned the women of the previous ummahs. We will now mention the lives of the women of this ummah.

Sayyidah Khadijah رضي الله عنها

She was the first wife of the Prophet ﷺ. Great feats have been attributed to her. Once the Prophet ﷺ informed her that Jibreel عليه السلام has conveyed the *salams* of Allah to her. The Prophet ﷺ also said that the following four women are the best in the world: Sayyidah

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[1] Al Imran, 3:37. [2] This should not be surprising because Allah created Aadam عليه السلام without both father and mother. Allah is able to do all things but the Jews were foolish and mischievous.

Maryam, Sayyidah Asiyah (the wife of Pharaoh), Sayyidah Khadijah رضى الله عنها, and Sayyidah Fatimah.

Whenever the Prophet ﷺ he encountered any difficultiy from the disbelivers, he came and informed Sayyidah Khadijah رضى الله عنها. She consoled him in such a way that all his worries vanished. After her demise, he thought about her very much and when he would slaughter a sheep, he would also send some of its meat to her friends. Prior to marrying the Prophet ﷺ, she had married another person by the name of Abu Halah Tamimi.

Lesson: The high level of value and appreciation that Allah and His Messenger ﷺ had for her was because of her faith and obedience. O women! You should also endeavour in this direction. We also learn from this that it is considered to be a noble characteristic for the wife to console her husband when he is under emotional stress. Some women damage the temperament of their husbands by putting them under great emotional stress. They do this by making demands on them or by nagging them all the time. They should give up this habit..

Sayyidah Saudah رضى الله عنها

She also was the wife of the Prophet ﷺ. She had given her day which he used to spend with her to Sayyidah Ayshah رضى الله عنها. Sayyidah Ayshah رضى الله عنها said: "I never desired to be like any woman except Saudah. Whenever I saw her, I desired to be like her." The name of her first husband was Sukran bin 'Amr.

Lesson: Look at her magnanimity that she gave her turn to her co-wife. These days, a woman unnecessarily fights with the co-wife and is jealous of her. Look at the justice of Sayyidah Ayshah رضى الله عنها that she praised her co-wife. Today, they intentionally look for faults in the co-wife. O women! You should also adopt magnanimity and justice of this nature.

Sayyidah Ayshah رضى الله عنها

She was a very beloved wife of the Prophet ﷺ. He married her while she was still a virgin. She was so learned that great *Sahabah* ﷺ asked her questions. Once a *Sahabi* asked the Prophet ﷺ: "Whom do you like the most?" He replied: "Ayshah." This *Sahabi* then asked: "And from among the men?" He replied: "Her father." That is, Sayyidina 'Abu Bakr ﷺ. Many other virtues have been mentioned in her favour.

Lesson: Look at her: despite her being a woman, great *'ulama* refered to her when they wanted to know any ruling. Today, let alone not having any knowledge, women do not even have the desire to ask the 'ulama any questions nor do they have the desire to read Islamic books. O women! Acquire knowledge of religion with full endeavour and zeal.

Sayyidah Hafsah رضى الله عنها

She was the wife of the Prophet ﷺ and the daughter of Sayydina 'Umar ﷺ. On one occasion, the Prophet ﷺ had issued one divorce to her. But, upon the instruction of Jibreel ﷺ he revoked this divorce. Jibreel ﷺ had spoken in her favour in the following way: "You should revoke the divorce which you issued to her because she fasts abundantly, engages in a lot of worship at night, and she will be your wife in Paradise." She had made a bequest to her brother Sayyidina 'Abdullah bin 'Umar ﷺ to give a certain amount of her wealth in charity. She had also made a plot of land *waqf* for Allah and had made a bequest in this regard. Her first husband's name was Khunays Ibn Hudhafah.

Lesson: Look at the blessing of piety that Allah defended her and sent Jibreel ﷺ to speak on her behalf in order to have her divorce revoked. Look at her generosity—how she made arrangements for charity in the name of Allah and also made a plot of land waqf for Allah. O women! Adopt piety and remove love and greed for wealth from the heart.

Sayyidah Zaynab Bint Khuzaymah رضی اللہ عنہا

She also was the wife of the Prophet ﷺ. She was so generous that she became known as the "mother of the poor" Her first husband was 'Abdullah Ibn Jahsh.

Lesson: Look at what a great thing it is to be in the service of the poor.

Sayyidah Umme Salamah رضی اللہ عنہا

She too was the wife of the Prophet ﷺ. A woman relates an incident: "Once I was in the company of Umm Salamah. After a little while, many poor persons came to her. There were men and women among them. They all stood there (demanding something). So I said to them: 'Go away from here.' Upon this, Umm Salamah said: 'We have not been commanded this. O girl! Give each of them something even if it means giving them one dry date.'" Her first husband was Sayyidina Abu Salamah رضی اللہ عنہ.

Lesson: She did not become annoyed by the demands of the poor persons. Today, women produce feeble excuses and some of them go to the extent of cursing and abusing beggars. O women! Do not ever do this.

Sayyidah Zaynab Bint Jahsh رضی اللہ عنہا

She also was the wife of the Prophet ﷺ. He had adopted a *Sahabi*, Sayyidina Zayd رضی اللہ عنہ. Initially, it was allowed[1] to adopt a son. When he became mature, the Prophet ﷺ decided to get him married. So he sent a proposal to her brother on behalf of Sayyidina Zayd رضی اللہ عنہ. This brother and sister (i.e. Zaynab) did not consider Zayd to be equal to them in status and lineage. They were therefore hesitant in the beginning. However, Allah revealed a verse wherein He mentions that once the Prophet decides on something, a Muslim should not make any excuses. They therefore accepted the proposal and the marriage was contracted. However, the husband and wife could not live together in amicably. The situation reached a stage whereby Sayyidina Zayd رضی اللہ عنہ decided to divorce her. He came to consult the Prophet ﷺ but he stopped him and tried to make him understand. However, he also gauged that these two would be unable to live together and that they were definitely heading for a divorce. He began thinking to himself that right from the beginning, the brother and sister were not happy about entering into this marriage, but they had accepted because he had told them to do so. If the divorce took place, the brother's and sister's burden will be lessened but they would be broken-hearted. What could he do in order to console them? Eventually he came to the conclusion that if he married her, she would be greatly consoled and relieved. Apart from this, he could find no solution. At the same time, he also realised that the disbelievers would accuse him of marrying his son's wife. Although an adopted son does not become one's real son, who can stop people from thinking and speaking in this way? He was still thinking and pondering over all this when Sayyidina Zayd رضی اللہ عنہ divorced her. On the expiry of her *'iddah*, the Prophet ﷺ was inclined towards proposing to her. Eventually, he sent his proposal. She

[1] In other words, in the beginning it was permissible to attribute the adopted son to the person who had adopted him.

replied that she will ask her Creator and that she was not going to make up her own mind in this regard. If He sanctions it, He will make the way easy. Upon saying this, she performed her ablution and offered *salah*. After the *salah*, she made a fervent supplication to Allah, Who revealed a verse to the Prophet ﷺ mentioning that He had made his *nikah* with her. He then went to her and recited the verse to her. Sayyidah Zaynab رضى الله عنها used to mention this to her co-wives by saying: "Your *nikah* was sanctioned by your parents while my *nikah* was sanctioned by Allah."❶

The first orders concerning *hijab* were revealed during her *nikah*. She was very generous. She used to practice handicrafts and give in charity from the income that she received from these handicrafts. Once, all the wives got together and asked the Prophet ﷺ: "Who will join you first after your demise?" He replied: "The one whose hands are the longest." This is an Arabic mode of expression to show generosity. However, this did not cross the minds of his wives. They were under the impression that it referred to actual length. They therefore took a stick and began measuring their hands. Sayyidah Saudah's رضى الله عنها hands turned out to be the longest. However, the first to leave this world after him was Sayyidah Zaynab bint Jahsh رضى الله عنها. It was only then that they all realised that it referred to generosity. In short, her generosity was also appreciated by Allah and His Messenger ﷺ.

Sayyidah Ayshah رضى الله عنها says: "I have not come across any woman better than Zaynab. She was perfect in her religion, feared Allah a lot, very honest in her speech, very kind and cordial to her relatives, very charitable, and she worked very hard with her handicrafts so that she could give more in charity." Speaking about her, the Prophet ﷺ said: "She was very humble-hearted and used to beseech Allah abundantly."

Lesson: O women! You have read about the greatness of generosity, the benefits of handicrafts and referring to Allah for all your needs. Do not ever consider it disgraceful to do any work with your own hands. Do not look down upon any craft or occupation (provided it is acceptable in Shari'ah).

Sayyidah Umme Habibah رضى الله عنها

She also was the wife of the Prophet ﷺ. When the disbelivers of Makkah began oppressing the Muslims profusely, and the latter had not yet been ordered to go to Madinah, many Muslims went to Abyssinia. The king of Abyssinia who was known as Najashi was a Christian. However, after the arrival of Muslims, he became a Muslim. Sayyidah Umm Habibah رضى الله عنها was also among the Muslims who had come to Abyssinia. Najashi sent a person, Abrahah to her with a proposal to her on behalf of the Prophet ﷺ. She accepted the proposal. Najashi had also sent some gifts with Abrahah, which comprised of two silver bracelets and a few rings. Her first husband was 'Ubaydullah Ibn Jahsh.

Lesson: How pious she must have been for her to leave her home solely to protect and safeguard her religion. In return for this effort of hers, Allah gave her great comfort and honour in that she married the Prophet ﷺ and the king made all the necessary arrangements. O women! When the situation requires you to choose religion, do not give preference to worldly comfort, name and fame, wealth or your house and family. Everything should be sacrificed for religion.

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❶ This was not said out of pride or boastfulness. Instead, it was said as a way of mentioning the favours of Allah on her. This is considered to be an act of worship.

Sayyidah Juwayriyah[1] رضی اللہ عنہا

She also was the wife of the Prophet ﷺ. She was brought as a prisoner after a war with the disbelivers in a battle popularly know as Bani Mustaliq. She had fallen in the share of a *Sahabi*, Sayyidina Thabit bin Qays ﷺ or his cousin. She said to her master: "I will give you a certain amount of money and you must free me." He agreed to this so she went to the Prophet ﷺ and asked him to help her with some money. He felt sorry for her after seeing her piety and poverty. He said to her: "If you agree, I will pay for your entire freedom and take you into my marriage." She readily accepted this offer and the *nikah* took place. There were many captives in the hands of the Muslims from her tribe, so when the people heard about this marriage, Muslims freed these captives saying that since that they had a relationship with the Prophet ﷺ because of this marriage, it was disrespectful to keep them as slaves. Sayyidah Ayshah رضی اللہ عنہا is reported to have said: "We do not know of any woman who has been of so much benefit to her tribe (or family)." Her previous husband's name was Musafi' Ibn Safwan.

Lesson: Piety is a great virtue. Despite her being a slave-girl, she was able to enter into the marriage of the Prophet ﷺ. O women! There is not anyone more honourable than the Prophet ﷺ. If he did not consider it to be a blemish to marry a slave-girl, do not consider it disgraceful or undignified on the part of one who marries a person of a lower social standing. Look at how the companions honoured her in that they did not even allow themselves to disgrace her relatives and fellow tribes-men. How ignorant we are today in that we do not honour such a woman irrespective of how pious and religious-minded she may be. As for honouring her family, there is no hope whatsoever in this regard.

Sayyidah Maymunah رضی اللہ عنہا

She also was the wife of the Prophet ﷺ. A great scholar of *Hadith* relates that her *nikah* with the Prophet ﷺ took place in the following manner: She came to him and said: "I am gifting my life to you." In other words, I am prepared to enter into a marriage with you without even any mahr. He accepted this. Marrying in this manner (i.e. without any mahr) was permissible only for the Prophet ﷺ. A great exegete relates that the verse which mentions a marriage of this nature was first revealed for this woman. Her first husband's name was Huwaytib.

Lesson: Look at how much love she had for religion that she considered serving the Prophet ﷺ as an act of worship and was therefore prepared to forfeit her right to receive any *mahr*. This she did at a time when women used to receive the *mahr* promptly in cash, i.e. without any delay. It was unlike today where the mahr is delayed until "*qiyamah*" or death[2]. O women! Consider religion to be the actual thing of value. Do not have too much love for the world to the extent that you waste your time thinking about it all the time. Twenty four hours of the day are spent immersed in these thoughts: If one attains one's objective one is overjoyed, mindless of whether it would fetch a reward or a sin. If one does not attain the objective it grieves him, he complains, and becomes jealous of those who possess it, and nurses evil intentions.

Sayyidah Safiyyah رضی اللہ عنہا

She also was the wife of the Prophet ﷺ A battle took place between the Muslims and

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[1] Sayyidah Juwayriyah رضی اللہ عنہا was the daughter of Al-Harith, the chief of Banu Al-Mustalaq.

[2] This practice of delaying the *mahr* is predominantly found in India.

the Jews at a place called Khaybar. She was brought as a prisoner after this battle. She fell in the booty of one of the *Sahabah*. The Prophet ﷺ paid for her freedom and married her. She was from the progeny of Sayyidina Haroon عليه السلام. She possessed many forbearing and intelligent qualities. Her forbearance can be gauged from an incident: her slave-girl concocted two lies and informed Sayyidina 'Umar رضي الله عنه of them. One of these lies was that she (Safiyyah) still had a special attachment for Saturday. This day is a very sacred day of the week for the Jews. In other words, despite her accepting Islam, traces of her previous religion were still found in her. If this had to be looked at from another angle, she was not a complete Muslim. The second lie was that she gave and took a lot from the Jews. When Sayyidina 'Umar رضي الله عنه went and asked her about this, she replied: "The first thing that she said is absolutely false. Ever since I accepted Islam and Allah has blessed me with Friday, my heart has become totally detached from Saturday. The second thing which she said is true. The reason for this is that they (the Jews) are my relatives and it is not against *Shari'ah* for one to maintain good relations with one's relatives." She then asked the slave-girl: "Who asked you to concoct lies?" She replied: "The devil." Upon this, she replied: "You can go now, I have freed you." Her first husband's name was Kananah Ibn Abil Haqiq.

Lesson: O women! This is what is known as forbearance. You should also overlook and forgive your domestic servants and your maids if they make any mistake. Taking revenge or compensation from them on trivial matters is a sign of lack of courage[1]. Look at how honest Sayyidah Safiyyah رضى الله عنها was. She clearly spelt out the quality that was found in her and did not try to cover it up. It is the habit of some people that they do not like to admit anything. They try to save themselves from accusation by disguising and concealing anything that they may have done. It is also an evil practice to concoct stories.

Sayyidah Zaynab رضى الله عنها

She was the daughter of the Prophet ﷺ. He loved her very much. She was married to Sayyidina 'Abu al-'As bin ar-Rabi'[2] رضي الله عنه. When she accepted Islam and her husband refused to do so, she severed relations with him and migrated to Madinah. A few days later, her husband also followed her to Madinah and accepted Islam. The Prophet ﷺ performed their *nikah* again. for he also liked her a lot. When she had left Makkah for Madinah, an incident took place on the way: two disbelievers encountered her on the way. One of them pushed her and she fell on a rock. He had a desire for her but that ceased. Due to her being an expected mother, she was badly hurt from this fall to the extent that she never fully recovered till her death.

Lesson: Look at her courage and her piety that she was prepared to leave her birth-place and her husband for the sake of religion. Furthermore, she bore the difficulties imposed upon her by the disbelievers to the extent that she died. Yet she remained steadfast on religion. O women! You should be prepared to leave everything for the sake of religion. If you experience any difficultiy, endure them. If your husband leaves the religion, do not side with him.

Sayyidah Ruqayyah رضى الله عنها

She was another daughter of the Prophet ﷺ. Her first marriage was with 'Utbah, the son

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[1] We have read earlier that the Prophet ﷺ never took revenge for personal affront and this is praiseworthy conduct though one is allowed to seek revenge equal to affront. [2] Marriage of a Muslim woman to a non-Muslim man was permitted.

of the disbeliever Abu Lahab. Abu Lahab has been mentioned in the Qur'an in *surah al-Masad* (the 111th *surah* of the Qur'an). The father and son did not accept Islam and the former therefore ordered his son to leave her. Upon this, the Prophet ﷺ performed her *nikah* with Sayyidina 'Uthman رضي الله عنه. When the Prophet ﷺ prepared to leave for the battle of Badr, she was sick at that time. Because of this, he asked Sayyidina 'Uthman رضي الله عنه to remain behind and tend to her and informed him that he will receive the same reward as those engaged in jihad and that he will also receive a share of the booty. She passed away on the very day the Muslims vanquished the disbelievers and returned to Madinah.

Lesson: Look at her greatness that tending to her was considered to be equal to waging jihad against the disbelievers. Her eminence was on account of her piety. O women! Always try to strengthen your religion. Do not allow yourselves to commit any sin as this is a cause of weakness in religion.

Sayyidah Umme Kulthum رضي الله عنها

She was another daughter of the Prophet ﷺ. Her first marriage was with 'Utaybah who was also a son of Abu Lahab. Before she could even go and live with her husband, the Prophet received prophethood. The father and son had not accepted Islam and the former ordered his son to leave her as well. When her sister, Ruqayyah رضي الله عنها, died, she married Sayyidina 'Uthman When Ruqayyah رضي الله عنها had passed away, Hafsah رضي الله عنها had also become a widow. Sayyidina 'Umar رضي الله عنه (the father of Hafsah) wanted to get her married to Sayyidina 'Uthman رضي الله عنه. However, the latter did not show any interest. When the Prophet ﷺ heard of this, he said to 'Umar رضي الله عنه: "I will show you a husband for Hafsah who is better than 'Uthman, and for 'Uthman a wife that is better than Hafsah." Based on this, the Prophet ﷺ married Hafsah, and got 'Uthman رضي الله عنه married to 'Umm Kulthum رضي الله عنها.

Lesson: The Prophet ﷺ spoke good of her. When he speaks good of anyone, it is based on that person's faith. O women! You should also put your faith in order.

Sayyidah Fatimah رضي الله عنها

She is the youngest of all the sisters but the highest in status and the most beloved to the Prophet ﷺ. He has referred to her as the piece of his flesh and the leader of all women. He had also stated that if anything caused her sorrow, it caused him sorrow as well. When he fell ill, he whispered into her ear and informed her of the approach of his death. Upon hearing this, she began to cry. He again whispered into her ear and informed her that she should not grieve because she would be the first to join him and she would be the leader of all women in Paradise. Upon hearing this, she smiled. Although all his wives begged her to tell them what he had told her, she did not do so until after his demise[1] She married Sayyidina 'Ali رضي الله عنه. Many other virtues concerning her have been mentioned in the *Hadith*.

Observation One: The reason for the Prophet ﷺ loving her most and was specially attached to her is that she was the most pious, the most patient and the most grateful. O women! Adopt religion, patience and gratefulness. You will also be loved by Allah and His Prophet ﷺ.

Observation Two: When we had first mentioned the life of the Prophet ﷺ, we also listed all the names of his wives and daughters.

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[1] She did not inform them while he was alive because it was to be a secret and he therefore whispered it into her ear. She informed them after his demise because there was no reason to conceal it any longer.

Observation Three: O women! There is one more point which you have to ponder over. You have read about the Prophet's ﷺ eleven wives and four daughters. You must have realized for yourselves that out of the eleven wives, apart from Sayyidah Ayshah رضى الله عنها, all the others had been married previously. From his daughters, apart from Sayyidah Zaynab رضى الله عنها and Sayyidah Fatimah رضى الله عنها, the other two were married prior to marrying Sayyidina 'Uthman ﷺ. No woman in the world is equal to these twelve women (the ten wives and two daughters who had been married previously) in honour and status. If entering into a second marriage was blameworthy or a blemish, would these women have ever done something that is considered to be a blemish? It is extremely sad that some ignorant people consider a second marriage to be a blemish. If one begins to consider something that occurred in the family of the Prophet ﷺ to be a blemish or to be immoral, how can one still have faith? What type of Muslims are they that they find fault with the lifestyle of the Prophet ﷺ and consider the lifestyle of the disbelievers to be honourable? We are saying this because keeping a widow at home without allowing her to get married again is actually the custom of the Hindus of India.[1]

We have something else to add to this. There is a big difference between you and the widows of the past. They may have been ignorant, but they took great precautions in safeguarding their honour and chastity. They suppresed their *nafs* and did not allow it to fall into sin. Today however, widows surpass married women in trying to beautify themselves. Many incidents occur which are not suitable to mention. Hence, it is most certainly not permissible these days particulars to refuse widows to many again. This is because women have any shame and bashfulness of the past, men do not have any sense of honour, and do not widows do not know how to live a life of widowhood and to undertake the necessary means for their food and clothing. Time are such that one should not even mistakenly refuse a widow from getting married again. May Allah give us understanding and success. *Aameen*!

Note: After mentioning the lives of the women of the previous nations, we mentioned the lives of the 11 wives and 4 daughters of the Prophet ﷺ—fifteen women in all. We will now mention the lives of women who were present during the lifetime of the Prophet ﷺ and with some of whom ther were prominent.

Sayyidah Halimah Sa'diyyah رضى الله عنها

This woman breast-fed the Prophet ﷺ. When he waged a *jihad* against the city of Ta'if, she came to him together with her husband and son. He treated her with great respect, laid down his shawl and made her sit on it. All of them accepted Islam.

Lesson: Despite her having a special relationship with the Prophet ﷺ she knew that this would not give her salvation in any way if she did not profess belief. She therefore accepted Islam. O women! You should not be under the assumption that you are from the progeny of a certain pious man or that a certain son or grandson of yours is a scholar or a *hafiz* and that they will grant you salvation. Remember that if you are religions yourself, these persons can ask Allah for something on your behalf. But if you do not have any religion, they will be of no help to you.

Sayyidah Umme Ayman رضى الله عنها

The Prophet ﷺ used to go and visited her occasionally. Once he went to visit her and

[1] This is the norm in some western societies as well.

she offered him something to drink. He refused either because he did not feel like drinking anything or because he was fasting. Because of the fact that she had brought him up she insisted that he should drink it. The Prophet ﷺ said often "After my real mother, she is my mother." After his demise, Sayyidina Abu Bakr ؓ and Sayyidina 'Umar ؓ also visited her occasionally. Upon seeing them she would think of the Prophet ﷺ and wept, they also wept.

Lesson: What an honour it was to have the Prophet ﷺ and these two great companions visit her. Her greatness is on account of her serving the Prophet ﷺ and being perfect in her religion. O women! Serving the Prophet ﷺ means that you must serve his religion, direct women towards good deeds, teach them the religion, teach your children piety, and you yourself should remain steadfast on it. *Insha' Allah*, you will also receive a part of greatness.

Do not think that she must have metall these visitors without *hijab*. To go and sit by someone and to speak or listen to good talks even though it may be behind a screen or curtain is sufficient to be called a *ziyarah* (visit).

Sayyidah Umm Sulaym رضی اللہ عنہا

She was a *Sahabiyah* of the Prophet ﷺ, the wife of Sayyidina Abu Talha ؓ, and the mother of Sayyidina Anas ؓ, who was the attendant of the Prophet ﷺ. She was also an aunt of his. One of her brothers who was a *Sahabi*, was martyred while participating in a battle with him. On account of all this, he used to have a lot of time for her. He visited her occasionally. He is also reported to have seen her in Paradise.

A strange incident occurred to her. She had a small child who fell ill and died during the day. Look at her patience: when night approached, she thought to herself that if she were to inform her husband about his death, he will be distressed the entire night and will abstain from eating as well. She decided to remain silent about it. When her husband came home and asked about the child's health, she replied that he was at peace. This was not a lie because what can be more peaceful for a Muslim than returning to his original place of abode? However, the husband did not grasp this. She presented the meal to him which he ate. Then, he desired her and she did not even present any excuses. When everything was over, she asked her husband: "If anyone loans you anything and then asks for it, does the person who borrowed it have any right to refuse?" He replied: "No." So she said: "Exercise patience over the (death of the) child." He became angry and asked her why she did not inform him prior to all this. The following morning he went and narrated the entire incident to the Prophet ﷺ. He made supplication for her, and through the power of Allah, she fell pregnant on that very night. She gave birth to a child who was named 'Abdullah. He became a great scholar and many great 'ulama were born from his progeny.

Lesson: O women! Learn patience from her and learn the lesson of providing comfort to the husband from her. The example of asking back a loaned item which she mentioned is a beautiful and appropriate example. If a person can comprehend this example, he will not become impatient at any time. Through the blessing of her patience, Allah granted her a child soon thereafter in whose progeny many *'ulama* were born.

Sayyidah Umm Haram رضی اللہ عنہا

She also was a *Sahabiyah* and the sister of Sayyidah Umm Sulaym رضی اللہ عنہا, whose story has been mentioned above. She was an aunt of the Prophet ﷺ. He visited her as well. Once he went to her house, had a meal and fell asleep. He then woke up smiling. She asked

him the reason for his smiling. He replied: "I had a dream and saw people of my ummah going on jihad on a ship. Their possessions and clothing appeared to be that of the rich and the royalty." She said: "O Messenger of Allah! Make supplication that I be from among them." He made supplication for her and fell asleep again. He woke up smiling for a second time, related the same dream, and that he saw more of the same type of people. She said: "O Messenger of Allah! Make supplication that I also be one of them." He replied: "You are already included in the first group of people." It so happened, that her husband, 'Ubadah, went out for jihad on a ship and she also accompanied him. Once they landed, she began climbing onto an animal. This animal became hysterical and she fell down and died.

Lesson: The Prophet's ﷺ supplication was accepted because as long as the person does not return home, that journey is considered to be a jihad. And once a person passes away while embarking on a journey for jihad, he receives the reward of a martyr irrespective of how he dies. Look at how pious she was that she did not even worry about her life in order to attain reward. She asked him to make a supplication so that she be blessed with this. O women! You should also bear this in mind. If you experience any difficulty in fulfilling religious duties, do not become agitated or excited. Eventually, it is you who will be rewarded.

Sayyidah Umm Abdullah رضی اللہ عنہا

She was the mother of a very illustrious companion Sayyidina 'Abdullah Ibn Mas'ood ؓ. She had such a great influence in the domestic affairs of the Prophet ﷺ that outsiders thought that she was part of his household.

Lesson: This great contact that she had with the household of the Prophet ﷺ was only on account of her religion. O women! If you safeguard your religion, you will also gain proximity to the Prophet ﷺ.

The Mother of Sayyidina Abu Zar Ghifari رضی اللہ عنہا

Sayyidina Abu Zar Ghifari ؓ was a companion. When the news of the Prophet's ﷺ prophethood spread, he left his hometown and came to Makkah in order to establish the truth. After observing the situation in Makkah, he became a Muslim. When he returned home, his mother heard his entire story. She replied: "I have no objection to your religion. I am also becoming a Muslim."

Lesson: This is what is known as purity in nature and temperament. Once she heard the truth, she did not worry about the religion of her forefathers. O women! Even when you hear anything about Shari'ah, do not try to contradict it by substantiating your family customs and rituals. You should readily accept the matter of religion and act accordingly.

The Mother of Sayyidina Abu Hurayrah رضی اللہ عنہا

Sayyidina Abu Hurayrah ؓ was a companion. He used to explain the religion to his mother so that she may accept Islam. One day, she uttered something against the Din (religion) which disturbed him greatly. He went crying to the Prophet ﷺ and said to him: "O Messenger of Allah! Make supplication on behalf of my mother that Allah blesses her with faith." He therefore made the following faith: "O Allah! Guide the mother of Abu Hurayrah." He returned home happily but found the door to the house locked. He heard the dripping of water as if someone was having a bath. When his mother heard the sound of his approach,

she asked him to wait. After completing her bath, she opened the door and recited the *kalimah*:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ.

He was so overjoyed that he began crying out of happiness. In this very state, he rushed to the Prophet ﷺ and related the entire incident to him. Upon hearing this, he expressed his gratitude to Allah. Sayyidina Abu Hurayrah رضي الله عنه then said: "O Messenger of Allah! Make supplication that we, mother and son, have love for the Muslims and that the Muslims have love for us as well." He made this supplication as well.

Lesson: Look at the great benefit of having pious children. O women! Teach your children the knowledge of religion. In doing so, your religion will also be safeguarded.

Sayyidah Asma' Bint 'Umays رضی اللہ عنہا

She was a *Sahabiyah*. When the disbelievers of Makkah persecuted the Muslims, many of them migrated to Abyssinia. She was also among them. Later, when the Prophet ﷺ migrated to Madinah, all those who were in Abyssinia also joined him. She also went to Madinah. The Prophet ﷺ gave her the glad tidings by informing her that because she undertook two *hijrahs*, she will be greatly rewarded.

Lesson: Look at how she changed from one who had a home to a homeless person, and this was done solely for religion. O women! If you have to bear any burden for the sake of religion, do not display any laziness.

The Mother of Sayyidina Huzayfah رضی اللہ عنہا

Sayyidina Huzayfah رضي الله عنه was a Companion. He said: "Once my mother asked me: 'How many days have passed since you visited the Prophet ﷺ?' I told her the number of days. Upon hearing this she rebuked me. So I told her: 'I am going this very moment and I will offer the *Maghrib salah* with him. Then, I will ask him to make supplication for salvation on your behalf and my behalf.' I went to him, offered the *Maghrib* and the *Isha' salah* with him. After the *Isha' salah* he began leaving, so I followed him. Upon hearing a sound behind him, he asked: 'Is that Huzayfah?' I replied: 'Yes.' He asked: 'What do you want? May Allah forgive you and your mother.

Lesson: Look at what a good mother she was that she even asked her children whether they had visited the Prophet ﷺ or not. O women! You should also emphasise on your children to go and visit pious persons, learn matters of the religion from them, and acquire the blessing of good company.

Sayyidah Fatimah Bint Khattab رضی اللہ عنہا

She was the sister of Sayyidina 'Umar رضي الله عنه. She had accepted Islam before her brother. Her husband, Sayyidina Sa'eed bin Zayd رضي الله عنه, had also become a Muslim. Sayyidina 'Umar رضي الله عنه had not become a Muslim and both of them kept their Islam a secret out of fear for him. Once, 'Umar رضي الله عنه heard her recite the Qur'an and he became very angry with them. Let alone his brother-in-law who was a man, even his sister informed him clearly and unhesitatingly that they had become Muslims and were indeed reciting the Qur'an. If he wished, he could hit them or leave them (it would not change their minds in any way). Sayyidina 'Umar رضي الله عنه replied: "Let me see the Qur'an as well." The moment he saw it and heard it, the light of faith

entered his heart, he went straight to the Prophet ﷺ and became a Muslim.

Lesson: O women! You should also be firm in matters of religion and *Shari'ah*. Do not say anything against *Shariah* in exchange for monetary gain nor follow customs that are contrary to *Shari'ah* merely to please your family. If anything is contrary to *Shari'ah*, do not even go near it.

An Ansari Woman

Ibn Is'haq narrates that the husband, father and brother of an Ansari woman were all martyred in the battle of 'Uhud, in which they had participated with the Prophet ﷺ. When she was informed about this, she replied: "First tell me, how is the Prophet?" They replied that he was well and alive. She replied: "If he is safe and sound, there is nothing to be sorrowful about."

Lesson: Glory be to Allah! What great love she had for the Prophet ﷺ! O women! If you wish to have love for him, follow his Shari'ah in totality. In this way, you will develop a love for him, and on account of this love, you will gain an elevation near him.

Sayyidah Umm Fadl Lubabah Bint Harith رضی اللہ عنہا

She was the aunt of the Prophet ﷺ, the wife of Sayyidina 'Abbas ؓ, and the mother of 'Abdullah Ibn 'Abbas ؓ. It is mentioned in the Qur'an that if Muslims live among the disbelievers and are unable to render worship of Allah, they should leave that place and settle down in a safer area. If they do not do this, they will be committing a major sin. However, women and children who do not know the way nor do they have anyone to accompany them, or are unable to undertake the journey are excluded from this rule. 'Abdullah Ibn 'Abbas ؓ said: "My mother was from among such persons who were unable to undertake the journey. She was a woman and I was a child."[1]

Lesson: Look at the beauty of her intention. In her heart, she did not wish to live among the disbelievers. However, she was forced to do so. Allah therefore had mercy on her and saved her from sinning. O women! You should also make a firm intention in your heart that you will act according to religion. Then, there will be hope of you being forgiven in those matters in which you have no alternative. The person who does not make an intention to act according to religion cannot save himself from sinning.

Sayyidah Umm Sulayt رضی اللہ عنہا

Once Sayyidina 'Umar ؓ was distributing some sheets of cloth among the women of Madinah. Eventually, he was left with only one piece. So he asked the people as to whom he should give it. They replied: "Give it to the daughter of Sayyidina 'Ali' ؓ, Umm Kulthum, who is also your wife." He replied: "No. Umme Sulayt deserves to receive it." This woman was from the Ansar and had also given the *bay'ah* to the Prophet ﷺ. 'Umar ؓ said: "This woman was such that during the battle of Uhud she carried water skins and went round giving the Muslims water to drink. There was also another woman by the name of Khawlah who fought in the battle with a sword."

Lesson: Look at her courage in fulfilling the work of Allah. It is for this reason that Sayyidina 'Umar ؓ valued her so much. Now the level of our courage is such that we cannot even offer our five times *salah* properly.

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[1] In other words, we fulfilled both conditions in order to be exempted from this ruling. (Translator).

Sayyidah Halah Bint Khuwaylid رضی اللہ عنہا

She was the sister-in-law of the Prophet ﷺ being the sister of Sayyidah Khadijah رضی اللہ عنہا. Once she came to visit the Prophet ﷺ. She stood outside and asked for permission to enter. Because her voice was similar to her sister's, the Prophet ﷺ thought of Sayyidah Khadijah رضی اللہ عنہا and was startled. Upon seeing her, he exclaimed: "O Allah! This is Halah!"

Lesson: From this exclamation we learn that he loved her. He loved her not only because she was his sister-in-law but also because of her piety. O women! You also become pious and Allah and His Prophet ﷺ will love you.

Sayyidah Hind Bint 'Utbah رضی اللہ عنہا

She was the mother of Mu'awiyah رضی اللہ عنہ, who in turn was the brother-in-law of the Prophet ﷺ. Once she said to him: "Before I because a Muslim, I did not desire that anyone should be disgraced more than you. Now that I have become a Muslim, I do not desire that anyone should be honoured more than you." He replied: "It is the same in with me."

Lesson: One of the things we learn about her is that she was honest. The other thing that we learn is that she loved the Prophet ﷺ and he also loved her. O women! You should also speak the truth. Love the Prophet ﷺ and carry out acts which will cause him to love you as well.

Sayyidah Umm Khalid رضی اللہ عنہا

She was one of those who migrated to Abyssinia. She was than a child. When she returned from there to Madinah, her father went to meet the Prophet ﷺ. She also accompanied her father. She was wearing a yellow dress. The Prophet ﷺ had a small embroidered shawl. He made her wear it and said to her that she was looking very nice. Then he made the following supplication: "May it get worn out and old." This is a form of expression the meaning of which is that may you live long! Many people have narrated that they had not seen any woman as old as her, i.e. she lived for very long. The people refered to her and said that a certain woman had reached very old age. Once, when she was a child, she began playing with the seal of prophethood which was on the Prophet's ﷺ back. Upon seeing this, her father scolded her. The Prophet ﷺ told him to leave her alone as there was nothing wrong in what she was doing.

Lesson: She was very fortunate. O women! The shawl of religion is actually the shawl of the Prophet ﷺ, just as the Qur'an has referred to piety as clothing. If you wish to acquire this fortune, adopt religion and piety.

Sayyidah Safiyyah رضی اللہ عنہا

She was the aunt of the Prophet ﷺ. When his uncle, Sayyidina Hamzah رضی اللہ عنہ was martyred in Uhud, he said: "I am thinking of the suffering of Safiyyah, or else I would have not buried Hamzah. I would have left him for the wild animals to eat of him and on the day of judgement he will arise from their stomachs."

Lesson: O women! The Prophet ﷺ took her into consideration on account of her piety. You also become pious so that you can be eligible for the pleasure of the Prophet ﷺ.

The Wife of Sayyidina Abul Haytham رضى الله عنها

She was a Sahabiyah. She felt very sorry for the Prophet ﷺ. Once there was no food in his house. When he could not bear hunger any longer, he went to her house. Her husband was gone out to bring drinking water. She was very hospitable to him. In the meantime, her husband also arrived. He was extremely pleased to have the Prophet ﷺ as his guest and made the arrangements for a meal for him.

Lesson: If the Prophet ﷺ was not satisfied with her sincerity and devotion, he would have returned after seeing that her husband was not at home. He knew that she was a very good woman. It is not insignificant that the Prophet ﷺ was pleased with someone and considered her to be good. O women! When the Prophet ﷺ went to her house, he was a guest at that time. You should also be pleased when guests come to your house. Do not display any niggardliness or meanness.

Sayyidah Asma' Bint Abu Bakr رضى الله عنها

She was the sister-in-law of the Prophet ﷺ and the sister of Sayyidah Ayshah رضى الله عنها. When the Prophet ﷺ was migrating to Madinah, he had a bag of food. However, he did not have anything to tie this bag with. She immediately tore a piece of cloth from her girdle with which he tied the bag and the remainder of the cloth was used as her girdle.

Lesson: This type of love is found in a pious person who is prepared to tear something that she needs and give it away. O women! This is what love for religion demands. That is, in order to safeguard religion, the person does not worry about losing anything.

Sayyidah Umm Rûmman رضى الله عنها

She was the mother-in-law of the Prophet ﷺ and the mother of Sayyidah Ayshah رضى الله عنها. A hypocrite had accused Sayyidah Ayshah رضى الله عنها of committing adultery. Some naive Muslims had been taken in by this man. The Prophet ﷺ remained silent over the entire matter. Allah revealed a few verses of the Qur'an absolving her and mentioning her chastity. The Prophet ﷺ recited these verses to his house folk. At that time, Umm Rûmman ordered Sayyidah Ayshah رضى الله عنها to get up and express her gratitude to the Prophet ﷺ. Although she was greatly grieved over her daughter prior to this, she did not utter a single word of complaint against the Prophet ﷺ.

Lesson: Such forbearance and restraint on the part of a woman is extremely surprising because on occasions like this they generally blurt out something wrong. For example, she could have said: "How unfortunate that my daughter has been accused without any valid reason, more so now that her chastity has been established." At such a time, in most cases, one becomes very angry and annoyed and rebukes the person for having doubts on such a pure and chaste woman. At times of grief and wrangling, do not side with your daughter nor fight with her in-laws.

Another woman has also been mentioned in this entire incident. Her son, due to ignorance and naivety, also joined those who accused Sayyidah Ayshah رضى الله عنها. This woman reprimanded her son and sided with Sayyidah Ayshah رضى الله عنها. Her name was Umm Mistah. This is what you call standing for the truth. That she did not side with her son, she sided with the truth and even reprimanded her son.

Sayyidah Umm 'Atiyyah رضى الله عنها

She was a *Sahabiyah* and participated in six battles with the Prophet ﷺ. She tended the

sick and wounded, bandaged them, etc. She loved the Prophet ﷺ so much that whenever she mentioned his name, she said: "May my father and mother be sacrificed for you."

Lesson: O women! Strive in religious matters and love the Prophet ﷺ just as this woman loved him.

Sayyidah Barirah رضی اللہ عنہا

She was someone's slave-girl. Sayyidah Ayshah رضی اللہ عنہا purchased her and set her free. She lived with her and was in her and the service of the Prophet ﷺ. Once, some meat came for her. The Prophet ﷺ asked for it and ate some of it.

Lesson: What a blessed opportunity it is to be in the service of the Prophet ﷺ. He had full conviction in her love for him. It was because of this that he asked her for something that belonged to her and ate it and understood that she will be very happy to give it to him. O women! Serving religion entails serving the Prophet ﷺ. And this is the sign of love for him.

Sayyidah Fatimah Bint Abi Hubaysh رضی اللہ عنہا, Sayyidah Hamnah Bint Abi Jahsh رضی اللہ عنہا, and Sayyidah Zaynab رضی اللہ عنہا, The Wife of 'Abdullah Ibn Mas'ood رضی اللہ عنہ

It is mentioned in the *Hadith* that these three women came to the Prophet ﷺ to ask him a religious question. We have therefore mentioned them together. Furthermore, their circumstances are quite similar. The first woman came to ask about *istihadah*. The second woman was the sister-in-law of the Prophet ﷺ and the sister of Sayyidah Zaynab bint Jahsh رضی اللہ عنہا. She had also asked him the ruling concerning *istihadah*. The third woman had asked him a ruling concerning charity. She was the wife of 'Abdullah Ibn Mas'ood رضی اللہ عنہ, a great companion.

Lesson: O women! This is what is known as desire for religion. If you do not know any ruling, you should make it a duty to ask a pious scholar. If you are shy to ask a particular question, pose the question to the scholar's wife and she will ask her husband about it.

Note: After mentioning the stories of the Prophet's ﷺ the wives and daughters of the Prophet ﷺ, we mentioned the lives of twenty five women who were present in his time. There are many other women, whose lives have been mentioned in different books. We have not mentioned them out of fear that this book will get too lengthy. We will now mention those women who lived after the Prophet ﷺ.

The Female Teachers of Imam Hafiz Ibn Asakir

He was a great scholar of Hadith. Out of all the teachers from whom he acquired this knowledge of Hadith, more than 80 of them were females.

Lesson: How sad it is that a time has come when women do not even attain the status of being students in acquiring the knowledge of religion.

Hafiz Ibn Zahr At-Tabib's Sister and Niece

This was a famous doctor. His sister and niece also possessed great knowledge in this field. There was a great caliph by the name of Mansur. These two women were appointed to treat all those who were in his household.

Lesson: This branch of knowledge has completely disappeared from women. If a

woman wishes to take up this profession, has a good intention, does not engage in any cheating, does not prescribe any unlawful medicine, and is not neglectful in fulfilling her religions obligation then there is great reward in this and extremely beneficial to humanity at large. These days, many ignorant "doctors" have deluded many women. If they had knowledge, this degeneration would not have taken place. If those women whose father, brother or husband are doctors make an effort to learn this branch of knowledge, they would be able to do so very easily.

The Slave-Girl of Imam Yazid Ibn Haroon

He was a great *Imam* of *Hadith*. Towards the latter part of his life his eye sight became weak and he was unable to read any books. This slave-girl helped him. She read the book, learn the Hadith and mention it to him.

Lesson: Glory be to Allah! In those days slave-girls were scholars. Today, the majority of free women are ignorant. For the sake of Allah, try to erase this black spot (from our society).

The Slave-Girl of Ibn Simak

This person was a great scholar of his time. Once he asked his slave-girl: "How is my lecture?" She replied: "It is good, but you repeat the same thing over and over again." He replied: "I repeat it again and again so that those who are not intelligent will understand it." She replied: "By the time the less intelligent understand it, the intelligent will have become agitated and perplexed."

Lesson: To comprehend such an intricate matter from a scholar's lecture, can only be accomplished by a scholar. From this we can gauge that this slave-girl was a scholar. O women! Do not become lower than slave-girls. Endeavour to acquire knowledge. If there is any scholar in your house, try and learn Arabic as well because complete enjoyment in knowledge is in learning Arabic. It is easier for you than for boys since the responsibility of earning (a livelihood) is not upon you. You should occupy yourself in acquiring knowledge with confidence. As for sewing and other related crafts, you can learn those in a few weeks. Why should you waste your entire life in that?

The Aunt of Ibn Jawzi

This person was a very great scholar. When he was young, his aunt used to take him to the great places of learning. Whatever he heard while he was young were so grasped by him that by the time he reached ten years of age, he began delivering lectures like a scholar.

Lesson: Look at the concern that she had in order to impart religious knowledge to her children. She must have been very old at that time and yet she herself took him. The minimum that you can do is that as long as your child does not acquire relgious knowledge, do not sink him into western education. Stop him from bad company and warn him against it. Stress upon him the importance of going to madrasah. Today the situation is such that mothers do not even have any desire to educate their children. If they have any desire, it is for western education with the hope that their children will become a tax-collector or an officer, etc. even if he may go to hell and takes his parents with. Remember, that the most important thing is religious knowledge. If a child does not have that, he does not have anything.

The Mother of Imam Rabi'atur Ra'y

He also was a very great *'alim*. Imam Malik ﷺ and Hasan Basri ﷺ, who are very well known, were his students. His father's name is Faruq. His father was employed as a soldier during the caliphate of the Banu Umayyah. He was sent out to fight in many battles. His wife was expecting Rabi'atur Ra'y while the father was away in battle. The father was away for 27 years. In the meantime, the son was born and became a great 'alim. When the father was departing to go into battle, he gave his wife 30,000 gold coins. This courageous mother spent all this money in the child's education. When the father returned after 27 years, he asked her about the gold coins. She replied that all are kept safely. In the meantime, Rabi'atur Ra'y was busy teaching *Hadith* in the mosque. When the father went to the mosque, he noticed the scene before him and saw that his son has developed a massive following. He could not control himself out of extreme happiness. When he returned home, his wife asked him: "Tell me what is better. The 30,000 gold coins or this great bounty (referring to their son, Rabi'atur Ra'y)? Of what value are those gold coins?" When she informed him that she used ali that money for her son's education, he was over-joyed and said: "I swear by Allah that you have not wasted those gold coins."

Lesson: Have you seen what type of women there were! How they valued religious knowledge that this woman spent 30,000 gold coins for her son's religious education. O women! You too should not worry about how much you spend (on your children's religious education). In whatever way you can, make sure that they acquire religious knowledge.

The Mother and Sister of Imam Bukhari

There is no one who can equal Imam Bukhari رحمة الله عليه when it comes to the knowledge of *Hadith*. He was fourteen years old when he began travelling in order to seek knowledge. His mother and sister undertook the responsibility of paying for all his studies, travels and other expenses.

Lesson: A mother sometimes pays for her child's expenses. But as for a sister who has no responsibility whatsoever in this regard, why should she pay? From this we can deduce that when the women of that time merely heard about religious knowledge, they were prepared to sacrifice their wealth and possessions. O women! You should also be like this.

The Sister of Qadi Zadah Roomi

He was a great scholar. After acquiring knowledge from the *ulama* of Room, he had a desire to go abroad in order to further his studies. He began making preparations for the journey secretly. His sister came to know about his plans so she took out a considerable amount of her jewellery and concealed it with her brother's goods and did not inform him about it.

Lesson: How great this woman was. She had no desire for name and fame. All she wanted was that knowledge should exist. O women! There is great reward in helping to ensure that knowledge exists. Help the different *madaris* (plural of *madrasah*) in whatever way you can.

Note: After mentioning the lives of the women during the time of the Prophet ﷺ we mentioned the lives of those who came after him and displayed great zeal for religion knowledge. We will now mention the lives of those women who were inclined towards *sufism*.

Mu'azah 'Adawiyyah

She had a strange condition. At the approach of day, she would say: "Perhaps this is the day in which I will die", and she abstain from sleeping till the evening so that at the time of death she may not be unmindful of the remembrance of Allah. At the approach of night, she again abstained from sleeping. When she felt sleepy, she used to run around the house and say to her self: "The time to sleep is still to come." Meaning that once I die, I will be able to sleep right until *qiyamah*. She used to offer 600 *rak'ats* of *nafl salah* in a day. She never ever raised her eyes to the skies. Ever since her husband died, she never lied down on her bed. She met Sayyidah Ayshah رضی اللہ عنہا and heard *Ahadith* from her.

Lesson: O women! This is what you call love and remembrance of Allah. Open your eyes (and take heed)!

Rabi'ah 'Adawiyyah

She wept profusely. When she heared about hell, she fainted. When anyone offered her anything, she refused it and say: "I do not want the world❶." When she turned 80, her condition was such that when she walked she was about to fall. She kept her kafan with her all the time. Her place of prostration would get wet with her tears. All her extraordinary and astonishing ways are quite well known. She is also known as Rabi'ah Basriyyah.

Lesson: O women! You should also develop some fear of Allah and remembrance of death, after all she was also a woman (so it's not impossible for you to do the same).

Majidah Qurashiyyah

She would say: "When I take a step, I think that death is going to be next." She also said: "It is very strange the people of the world have been informed of the departure (to the Hereafter) but they are so unmindful as if they have not even heard about this departure and that they will live here forever." She also said: "No bounty of Paradise and no pleasure of Allah can be attained without any effort."

Lesson: O women! How beneficial these advices are. Let them sink into your hearts and practice on them.

Ayshah Bint Ja'far Sadiq

She had an eminent status. She used to say: "If I am put into hell, I will inform everyone that though I always regarded Allah as One yet I am being punished." She died in 145AH and her grave is in Bab Qirana, Egypt.

Lesson: O women!❷ Very few persons are blessed with such a status. Those who are blessed with it are done so on account of their total obedience. Adopt this obedience and remember that regarding Allah to be One means: you should not worship anyone else, you should not hope from anyone else, you should not fear anyone else, you should not think of pleasing anyone else, you should not worry about displeasing anyone else, if anyone praises you, do not feel happy, if anyone insults you, do not feel sad, and if anyone troubles you, do not worry about him. You should merely think that Allah wished it to be so. I am a servant—I should be pleased under all circumstances. The person who regards Allah to be One in this way will not have to worry about hell in any way. This is what this woman meant—it is as if

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❶ There is no harm in returning a gift because of a religious expediency. ❷ It is great to hope for the favours of Allah according to *sunnah* without relying on, or mentioning, one deeds.

she was explaining the blessing and greatness of regarding Allah as One in the manner that has been explained.

The Wife of Rabah Qaysi

She spent the entire night in worship. When one eighth of the night pass, she would say to her husband: "Wake up." If he did not wake up, she would awaken him after some time. Eventually, towards the latter part of the night would say: "O Rabah! Wake up. The night is passing by and you are still sleeping." At times she picked up a blade of grass and say: "I swear by Allah, in my eyes this world is more valueless than this blade of grass." After offering her *salah*, she would adorn herself with beautiful clothes and ask her husband if he had any desire. If he replied in the negative, she would take out the clothes and occupy herself in *nafl salah* till the following morning.

Lesson: O women! Have you seen how she used to engage in the worship of Allah and at the same time fulfil the rights of her husband and even urge him towards religion. You should try and put all these things into practice.

Fatimah Naysapuri

There was a very pious scholar by the name of Zun Noon Misri. He said that he benefited tremendously from this woman. She would say: "The person who does not remember Allah goes and falls into every type of sin, and blurts out what ever came on his tongue. As for the person who remembers Allah all the time, he becomes dumb to vain talks and begins to have shame and respect for Allah." Abu Yazid said: "I have not come across a woman like Fatimah." From wherever any news came, she had knowledge of it before hand. She passed away in the year 223 A. H. in Makkah while going for *'umrah*.

Lesson: Look at the great advice that she has given. If one acts on this, one will be saved from all sins. We also learn that this woman used to get *kashf*, although this does not necessarily imply great status. However, if a good person experiences this, it is considered to be good.

Rayi'ah or Rabi'ah Shamiyah Bint Isma'il

She would spend her night in worship and fast all the time. She said: "When I hear the *azan*, I think of the angel who will call out on the day of qiyamah. When I look at the heat (hot weather), I think of the heat of qiyamah." Her husband was also a very pious personality by the name of Ibn Abu al-Hiwari. She would say to him: "I love you just as one loves one's brother." What she meant was that her nafs did not have any desire. She would say: "When a person occupies himself in the worship of Allah, then He makes the person aware of his faults and shortcomings. Once a person becomes aware of his shortcomings, he has no time to look at the faults and shortcomings of others." She also said: "I can see the jinns moving around, and I can also see the *hūrs*."

Lesson: O women! This is what you call worship. See what a good cure she showed for the treatment of this sickness which you have, i.e. looking and searching for the faults of others. Look at your own faults and you will never see anyone else's faults. We learn that she also used to get *kashf*. We have already mentioned this above.

Umm Haroon

She had great fear for Allah, used to engage in a lot of worship, and always used to eat

dry bread. She would say: "At the approach of night, my heart becomes very happy. But when day comes, I get very sad. I stay awake the entire night." She did not apply any oil to her hair for thirty years. However, when she would open her hair, it was always clean and shining. Once she came out of her house and heard a person telling another person: "Catch (seize)!" (Upon hearing this) the day of *qiyamah* came to mind and she fell down unconscious. Once while she was in the forest, a lion confronted her. She said to it: "If I am your sustenance, eat me." This lion turned around and went away.

Lesson: Glory be to Allah! How intoxicated she was in His remembrance and how much she feared Him! As regards the incident with the lion, that could be considered to be her karamat. O women! You should also create this remembrance and fear of Allah in your hearts. *Qiyamah* is bound to come, so make some preparations for it.

'Umrah, the Wife of Habib 'Ajami

She spent the entire night in worship. Towards the latter part of the night she would say to her husband: "The caravan has moved on and you are still sleeping." Once her eyes ached. Someone came to ask her about it, so she replied: "My heart is in greater pain."

Lesson: O women! Develop this type of pain of the love for Allah that all other types of pains are insignificant compared to this one.

'Amatul Jalil

She was a great worshipper and an ascetic. Once, several pious persons were discussing the characteristics of a *wali*. Eventually they all decided to go and ask 'Amatul Jalil. When they posed this question to her, she replied: "No minute of a *wali* passes without his being occupied with anything other than that which is connected to Allah. If anyone shows him something else to do (and he does it), he is an imposter."

Lesson: How great she must have been for other male *sufis* to go and ask her such questions. What a good means of recognition she showed them! O women! You should also have an urge for this. Give preference to the remembrance of Allah over all your other pre-occupations.

'Ubaydah Bint Kilab

Malik Ibn Dinar was a very great *sufi*. This woman used to come and see to his needs. Some *sufis* consider her to be greater in status than Rabi'ah Basriyyah. Once she heard a person saying: "A person can only be a complete *muttaqi* (God fearing) when he considers going to Allah the most beloved of all things." Upon hearing this, she fainted.

Lesson: What a great desire and yearning she had to go to Allah that the moment His name was mentioned, she fainted. Today the situation is such that a person does not even like to hear about death. The only reason for this is that love for the world has entered the heart and the person does not even feel like going. Remove this from the heart, only then will you have a desire to go to Allah.

'Afirah 'Abidah

One day, many pious persons went to her and asked her to make supplication for them. She replied: "I am such a great sinner that if a person becomes dumb on account of sinning, I will not be able to speak," (that is, I will become dumb). However, it is *sunnah* to make

supplication, therefore I will make supplication." Then she made supplication for all of them.

Lesson: Despite her being a great worshipper and *sufi*, she humbled herself and considered herself to be a sinner. Today the situation is such that a person reads a few *tasbihs* (rosaries) and considers himself to be a saint. Allah does not like haughtiness. You should therefore consider yourself to be low and think to yourself that thousands of shortcomings continue to be filled into you. When you make any worship, think of these things as well and you will not consider yourself to be great anymore.

Sha'wanah

She wept profusely and would say: "I want to cry to such an extent that I have no tears left. Then, I must cry blood to such an extent that I have no blood left in my body." Her servant says: "Ever since I set eyes on her, I benefited to such an extent that I never had any desire for the world nor did I look down upon any Muslim." Fudayl Ibn 'Iyad is a very great and well known saint. He would go to her and ask her to make supplication.

Lesson: Being able to cry out of Allah's love or His fear is a very valuable gift. If you are unable to cry, at least adopt the expression of a crying person and Allah will have mercy on such humbleness. Look at the great benefit in sitting in the company of the pious—as mentioned by her servant. You should also seek pious company and keep away from evil persons.

'Aminah Ramliyyah

There was a *sufi* by the name of Bishr Ibn Harith who visited her often. Once Bishr fell ill, so she visited him. Imam 'Ahmad bin Hanbal also came to visit him. He heard that this 'Aminah came from Ramlah to visit Bishr, so he said to Bishr: "Tell her to make supplication for me." Bishr asked her to do so. She made the following supplication: "O Allah! Bishr and 'Ahmad are seeking refuge from Hell. You grant refuge to both of them." Imam 'Ahmad said that in the night, a piece of paper fell from above. On it, *Bismillah* was written then followed by these words: "We have accepted the supplication and We have many other bounties in stock.

Lesson: Glory be to Allah! How her supplication got accepted! O women! All these blessings are on account of obedience. The person who fulfills the commands of Allah, Allah fulfills his supplications. Therefore try to fulfil all His commands.

Manfusah Bint Zayd Abi Al-Fawaris

Whenever any child of hers died, she took it into her lap and said: "Your going away before me is better than your staying after me." What she meant was that by the child passing away before her, he will be able to intercede on her behalf and he himself will gain salvation. If he lived after her, it is possible that he may commit thousands of sins and Allah knows best whether he will be eligible to intercede or not. She also said: "My patience is better than restlessness. Although there is remorse over your separation from me, there is more happiness over the reward."

Lesson: O women! If you console yourself in this way when anyone passes away, Insha' Allah, it will be sufficient for you.

Sayyidah Nafisah Bint Hasan Bin Zayd Bin Hasan Bin 'Ali

She was from the ancestry of the Prophet ﷺ because she was the granddaughter of Zayd who was the grandson of Sayyidina 'Ali. She was born in Makkah in the year 145 A. H. She was brought up in worship. When Imam Shafi'i went to Egypt, he used to visited her regularly.

Lesson: O women! Her knowledge and piety was the reason for such a great Imam to visit her. You should also acquire knowledge of the religion, practice upon it, and thereby attain piety and greatness.

Maymunah Sauda'

A *sufi* by the name of 'Abdul Wahid Ibn Zaydan said: "I made the following supplication: 'O Allah! Show me the person who is going to be my companion in Paradise.' I was given a reply that my companion will be Maymunah Sauda'. I asked: 'Where is she?' I was given a reply that she is in Kufah and belongs to a certain tribe. So I went there and inquired about her. The people replied that she is mad and that she tends to the sheep. I went into the jungle and saw her offering *salah* while the sheep and wolves were on one side. When she finished her *salah*, she turned to me and said: 'O 'Abdul Wahid! Go! The time to meet is in Paradise (and not now).' I was very surprised that she knew my name? She replied: 'Do you not know that when the souls have already met over there (referring to the *'alam arwah*), they become attached to each other and recognize each other?' I asked her: 'I see all the sheep and wolves together in one place. How did this happen?' She replied: 'Go and mind your own business. I have put my relationship with Allah in order, and He made the relationship between the sheep and wolves in order (both of them are living in harmony without the wolves attacking the sheep).'"

Lesson: This woman was given the power of *kashf* and karamat as well. All this blessing was on account of total obedience to Allah. O women! Prepare yourselves for the obedience of Allah.

Rayhanah Majnunah

A *sufi* by the name of Abu ar-Rabi' said: "Muhammad Ibn al-Munkadir, Thabit Banani[1], and I were guests at the house of Rayhanah. Before the expiry of half the night she woke up and said: 'The lover goes to his beloved, and the heart is filled with such joy that it seems that it would burst any moment. When half the night passed, she said: "One should not attach one's heart to such things which if you set your eyes on them, you perceive a difference (i.e. a decrease) in your remembrance of Allah. At night, one should strive very hard in worship, only then can one become His friend.' When the entire night passed, she screamed and said: 'Oh! It has been destroyed!' I asked her: 'What happened?' She replied: 'The night is gone in which one can concentrate fully in Allah.'"

Lesson: Look at how she valued the night. The person who experiences the sweetness of worship, will value the night greatly. O women! You should also set aside a certain portion of the night for your worship. Look at how well she explained the harm of directing your attention towards anything that distracts you from the remembrance of Allah. You too should not worry too much about money, possessions, clothes, jewellery, children, properties, utensils, houses, etc.

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[1] These two persons were also great *sufis*.

A Female *Murid* of Suri Saqti

One of the *murids* (disciples) of this *shaykh* said: "My *shaykh* had a female *murid*. She had a son who was studying in a *madrasah*. His teacher sent him somewhere on an errand. He fell into some water and drowned. When the teacher heard about this, he went to Hazrat Suri and informed him. Hazrat Suri got up and went to this female *murid's* house. He then began speaking to her about patience, so she said: 'Why are you speaking on this subject to me?' He replied: 'Your son drowned and died.' She was very surprised and said: 'Are you sure it was my son?' He replied: 'Yes, your son.' She replied: 'It is impossible. My son did not drown.' Saying this, she went to the place where they claimed that he drowned. Upon reaching there, she called out: 'O Zar!' Her son replied: 'Yes mother' and came out of the water alive. Hazrat Suri went to Hazrat Junayd and asked him to explain this incident to him. He replied: 'This woman has a special status and rank in that whatever calamity is to befall her, she comes to know of it before hand. She did not know of this drowning and therefore said that it did not happen.'"

Lesson: Each *wali* receives a different status and a different ranking. One should not think that this *wali* is higher than that wali who does not know what is going to happen to him before hand. Allah has the choice to deal with whomsoever He wishes in whichever way He wishes. Be that as it may, it is still a great *karamah*. All this is through the blessing of obedience to Allah and the Prophet ﷺ. One should endeavour in this direction and if Allah wishes, He will grant such a person a status like this, or one even greater than this.

Tuhfah

Hazrat Suri Saqti said: "Once I went to a clinic. I saw a young girl tied in chains. She was crying and reciting love poems. I asked the guard about her. He informed me that she is mad. Upon hearing this, she cried out even louder and said: 'I am not mad, I am an 'ashiq (lover).' I asked her: 'Whose lover are you?' She replied: 'I love the One Who has given us all these bounties and Who is present with us all the time.' That is, Allah. In the meantime her master came and asked: 'Where is Tuhfah?' The guard replied: 'She is inside and Hazrat Suri is with her.' He entered and showed me great respect. I said to him: 'This girl is worthy of more respect than me. Why have you reduced her to such a state?' He replied: 'All my wealth has been spent on her. I purchased her for 20,000 dirhams thinking that I will be able to sell her at a big profit. But she does not eat anything, does not drink anything; the only thing that she does is weep all day.' I said to him: 'Sell her to me.' He replied: 'You are a poor person, how will you pay for her?' I went home and made an earnest supplication to Allah. After a little while, a person knocked on my door. When I opened the door, I saw a person standing there with many purses of money in his hand. I asked him: 'Who are you?' He replied: 'I am 'Ahmad Ibn al-Muthanna. In a dream I was ordered to come and give you this money.' The following morning I went to the clinic. I saw the master weeping. I told him not to be sad because I have brought the money. Even if he asks for double the amount, I will give it to him. He replied: 'Even if I get the entire world I will not sell her. I am freeing her for the sake of Allah.' I asked him: 'What is this all about?' He replied: 'I saw in a dream that Allah is displeased with me. You be a witness that I have left all my wealth in the path of Allah.' When I turned, I saw 'Ahmad Ibn al-Muthanna crying as well. I asked him: 'What's the matter with you?' He replied: 'I am also giving all my wealth as charity in the path of Allah.' I said: 'Glory be to Allah! It is the blessing of Tuhfah that these persons have been guided.' Tuhfah

got up crying from there and went out. We followed her but after a little while lost track of her. We all went towards Makkah. 'Ahmad Ibn al-Muthanna died on the way. The master and I reached Makkah. While making tawaf, I heard a fearful sound. I went near the person and asked: 'Who are you?' The person replied: 'Glory be to Allah! Have you forgotten? I am Tuhfah.' I asked her: 'What did you receive?' She replied: 'I have attached my heart to myself and separated it from others.' I said to her: 'Ahmad Ibn al-Muthanna has died.' She replied: 'He has received high stages.' I said to her: 'Your master is also with me.' She said something silently and when I looked carefully, I saw that she was dead. When the master saw this condition of hers, he fell down powerless. When I shook him, I saw that he was also dead. I enshrouded both of them and buried them."

Lesson: Glory be to Allah! How intense her love for Allah was! O women! You should also have this desire. My *shaykh*, Haji Imdadullah Sahib Muhajir Makki, has written this incident in his book *Tuhfatul 'Ushshaq* in greater detail.

Juwayriyah

She was the slave-girl of a king. He freed her. Upon seeing the great worship of the sufi 'Abu 'Abdullah Turabi, she married him and used to engage in worship as well. Once she saw beautiful tents in her dream. She asked for who these were. A reply came that they are for those who recite the Qur'an in *Tahajjud*. After seeing this dream, she abandoned sleeping at night. She used to awaken her husband and tell him that the caravan is moving on.

Lesson: O women! You should engage in worship yourself and urge your husband as well.

The Daughter of Shah Ibn Shuja' Kirmani

This pious servant of Allah abandoned his kingship and adopted *sufism*. He had a daughter. Another ruler proposed to her but the father refused. Upon seeing a poor, pious young man offering *salah* in a beautiful manner, he married her to him. When she left her parents' home and came to her husband's home she saw a piece of dry bread which was hidden in a water-pot. Upon seeing this, she asked: "What is this?" The boy replied: "This is the left-over of last night. I have left it so that I may open my fast with it." Upon hearing this, she turned to go. The boy said: "I knew from the very outset that a king's daughter will not be happy with my poverty." She replied: "The king's daughter is not displeased with your poverty, instead, she is displeased that you do not have any trust in Allah. I am surprised at my father who told me that you are a virtuous young man. How can a person who does not place his trust in Allah be virtuous and pious?" This boy apologised. She said: "I do not want to hear any apologies. Either I remain in this house or this bread remains here." The boy immediately gave this bread in charity and she remained with him.

Lesson: O women! This girl was also a woman. You should also learn some patience and reduce your desire for wealth and possessions.

A Young Daughter of Sayyidina Hatim

He was a great sufi. Once a rich man was on his way when he felt thirsty. Sayyidina Hatim's house was on the way. He came and asked for water. After drinking the water, he threw some money and continued on his journey. His house folk were all very poor, so they became very happy when this money was given to them. He had a young daughter who began

to weep. When the house folk asked her the reason for her weeping, she replied: "An insignificant person saw our condition and we became rich. How sad it is that Allah is aware of our condition all the time but our hearts are not happy."

Lesson: How intelligent this girl was! It is extremely sad that now even elderly women do not have the intelligence to have their trust in Allah. Instead, they depend on His creation by thinking that a certain person will benefit them or a certain person will help them. For the sake of Allah put your hearts in order.

Satt Al-Muluk

She was from Arabia. All the *'awliya'* and *'ulama'* of her time honoured her. Once she went to visit Baytul Maqdis. At that time, a sufi by the name of 'Ali Ibn 'Albas Yamani was present there. He said: "I was in the mosque when I saw a thread filled with *nûr* extending from the sky to the dome of the mosque. When I went to look, I saw this woman offering *salah* under the dome and the thread was attached to her."

Lesson: This *nûr* was the *nûr* of piety. It is formed in the heart of all pious persons. At times, Allah displays this *nûr* outside as well. But the actual place of this *nûr* is the heart. O women! Adopt piety, do good deeds and stay away from that which is prohibited.

The Slave-Girl of 'Abu 'Amir Wa'iz

He said: "I saw a slave-girl being sold at a very cheap price. She was pale in colour and her stomach and back were almost joined (describing how thin and skinny she was). Her hair had become stuck together due to the dirt that was on it. I felt sorry for her and purchased her. I said to her: 'Go to the market and purchase some goods for Ramadhan.' She replied: 'All thanks is due to Allah that the entire year is equal in my eyes.' She fasted during the day and engaged in worship at night. When *Eid* approached, I intended purchasing something for her. She said: You are very attached to the world.' She then commenced offering *salah*. She recited a verse which made mention of hell. Upon reading this verse, she sneezed and fell down dead."

Lesson: This is what you call fear of Allah. Be that as it may, it is beyond us to adopt such fear. However, the minimum you can do is that you should abstain from sins irrespective of whether they be connected with the limbs, with the heart or with the tongue.

Note: We have now mentioned the lives of 100 women: 25 from the previous *ummahs*, 15 that were of the family of the Prophet ﷺ, 25 that were present in his time, 10 that came after him and who had great love for religious knowledge, and 25 that were inclined to *sufism*. There are many other stories, but these will be sufficient in order to learn a lesson from them.

The Distinguishing Characteristics of Women from the Qur'an and *Hadith*

Up to now, we have mentioned the stories of 100 women. The purpose of these stories was to show their good characteristics. We felt it would be suitable to quote Qur'anic verses and *Ahadith* which mention the characteristics of pious women, their praiseworthy

mannerisms, and their status. When women read these and realize that Allah and His Messenger ﷺ has specifically mentioned them, their hearts will be filled with joy and they will have a greater desire for good deeds and good characteristics, and even difficult matters will become easy for them.

Qur'anic Verses

Allah has said that those women who are Muslims[1], who put their faith in order[2], who are obedient[3], who give in charity, who fast, who protect their honour and chastity[4], who remember Allah abundantly[5]—Allah has set aside forgiveness and a great reward for them.

Allah has said that pious women have the following qualities: they are obedient, and they protect their honour even if the husband is not at home. Allah has further stated that such women are good women, who are steadfast on *Shari'ah*, whose beliefs are in order, who are obedient, if they commit any act that is contrary to *Shari'ah* they repent immediately, who occupy themselves in the worship of Allah, and who fast.

Ahadith

1. The Prophet ﷺ said: "Allah's mercy descends on a woman who wakes up for *Tahajjud* and awakens her husband as well."
2. The Prophet ﷺ said: "The woman who passes away in her virginity, while delivering a child or while in her *nifas* (post child birth bleeding) shall receive the status of a martyr."
3. The Prophet ﷺ said: "The woman who loses three of her children and exercises patience considering it to be an act of reward, will be admitted into Paradise." A woman asked: "What if she only loses two children in this way?" He replied: "The reward for two is the same." Another narration mentions that a companion asked about one child and he also mentioned a great reward for such a mother.
4. The Prophet ﷺ said: "The woman who miscarries, that child will draw its mother towards Paradise as long as she exercises patience hoping to be rewarded."
5. The Prophet ﷺ said: "The best possession is a pious wife: when the husband looks at her he is pleased with her, when he orders her to do something she obeys, when the husband goes out, she protects her honour and chastity and remains in her home."
6. The Prophet ﷺ said: "Among the Arab women, the women of the Quraysh surpass all other women in two aspects: they are very compassionate to their children and they protect the wealth of their husbands."
   Lesson: We learn from this that women should possess these two characteristics. These days, women spend the wealth of their husbands very lavishly. They should display far more compassion and attention to reforming their habits and

[1] That is, they carry out the work of Muslims, offering *salah* and fasting reqularly, abstaining from sins, and doing good deeds.

[2] They do not give any precedence to their opinions and ways over that of the Qur'an and *Hadith*.

[3] They are not proud and haughty.

[4] They do not appear in front of strangers, they do not raise their voices, they do not wear clothing that is contrary to *Shari'ah*, they do not speak and joke with anyone unnecessarily, and they protect themselves from all other types of immoralities and shameful acts.

[5] They remember Him in their hearts and they also take His name with their tongues.

mannerisms than what they display for their children's food and clothing. If they do not do this, their compassion and tenderness will be incomplete.

7. The Prophet ﷺ said: "Marry virgin women because their relationship with their husbands is soft and tender[1], and they are pleased with the minimum that is spent on them."
   Lesson: We learn from this that modesty, consideration and contentment are good characteristics in a woman. This does not mean that one should not marry widows. Instead, this is actually in praise of virgin women. There are certain *Ahadith* in which the Prophet ﷺ made supplication for a certain companion who married a widow.[2]
8. The Prophet ﷺ said: "When a woman offers her five times *salah*, keeps the fasts of Ramadhan, safeguards her honour, and obeys her husband; she can enter Paradise from whichever door she wishes."
   Lesson: This means that if she is steadfast on the necessary forms of worship, there is no need to engage in other forms of worship which are very taxing. The status and reward that one receives for engaging in the other forms of worship can be obtained by a woman by merely obeying her husband, tending to her children, and fulfilling her domestic tasks.
9. The Prophet ﷺ said: "The woman who died in such a state where her husband is pleased with her will enter Paradise."
10. The Prophet ﷺ said: "The person who has been blessed with four things has in fact been blessed with the treasures of this world and the Hereafter. They are: a grateful heart, a tongue that remembers Allah, a body that exercises patience at the time of calamities and difficulties, a woman who does not cause any taint or blemish with regard to her honour and her husband's wealth."
    Lesson: In other words, she should not lose her honour nor should she spend her husband's wealth without obtaining his pleasure.
11. The Prophet ﷺ said: "A noble and rich woman who is widowed and yet becomes dirty on account of serving and rearing her children to such an extent that they mature and live on their own or die, shall be close to me in Paradise just as the index finger and middle finger are close to each other."
    Lesson: This does not mean that there is more reward for a woman to abstain from remarrying. What this means is that if a woman feels that by her remarrying, her children will go astray and she has no inclination towards beautifying herself and no desires, then this will be her status.
12. A person said to the Prophet ﷺ: "O Messenger of Allah! A certain woman offers plenty of *nafl salah*, fasts abundantly and gives a lot in charity. However she causes much verbal harm to her neighbours." He replied: "She will go into Hell." The same person then said: "A certain woman does not offer many *nafl salah*, does not fast abundantly and does not give a lot in charity; she merely gives pieces of *panir* (a type of cheese) in charity. However she does not cause any harm to her

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[1] On account of modesty and shame, they are not inconsiderate and outspoken.

[2] The purpose of this *Hadith* is that these characteristics which are found in virgin women are good characteristics and should be sought after. If any widow has these characteristics, she will be considered to be on par with a virgin in this regard. And if a virgin does not possess these characteristics, she will also be considered to be bad.

neighbours." He replied: "She will go into Paradise."

13. A woman came to the Prophet ﷺ with two children, one she was carrying and the other she was holding by the hand. Upon seeing this scene, he said: "These women bear the children in their wombs, give birth to them, and display so much of love and compassion for them. Had their relationship with their husbands not been bad, and had they offered their *salah* regularly, they would have went directly into Paradise."

A Selection of *Ahadith* from *Kanzul 'Ummal*

1. The Prophet ﷺ addressed women and said: "Are you not pleased that when a woman is pregnant through her husband and he is happy with her becoming pregnant, she will receive a reward equal to a person fasting in the path of Allah and engaging in worship at night in the path of Allah? When she experiences labour pains, the things which are kept in store for her and which will provide her with comfort are not known to all those in the heavens and the earth. Then when the child is born, for every drop of milk that he drinks and each time that he sucks her breast, one reward will be recorded in her favour. When the mother has to wake up at night on account of the child, she will receive the reward of freeing 70 slaves in the path of Allah. O Salamat![1] Do you know who these women are? They are those who, despite being pious and delicately brought up, are obedient to their husbands and are not ungrateful to them."
2. The Prophet ﷺ said: "When a woman gives anything in charity from her husband's house without destroying[2] it, she will be rewarded on account of her giving. The husband will also be rewarded because it is his hard-earned money. The person who has been entrusted to distribute the charity will also receive a similar reward. No one's reward will decrease on account of the other."
   Lesson: A woman should not be under the misconception that if the income is the husband's she would not receive any reward.
3. The Prophet ﷺ said: "O women! Your *jihad* is performing *Hajj*."
   Lesson: Look at the concession that he has given. That is, by performing *Hajj*, in which they do not have to bear the difficulties of *jihad*, they receive the reward of waging *jihad* which is the most difficult form of worship.
4. The Prophet ﷺ said: "There is no *jihad* on women[3], no *jumu'ah*, and they do not have to accompany the *janazah* (funeral)."
   Lesson: Here again, look at the rewards that they receive by merely staying at home.
5. When the Prophet ﷺ took his wives on *Hajj*, he said to them: "This *Hajj* is sufficient for you. Now you must remain on your mats (i.e. in your homes)."
   Lesson: This means that they should not undertake journey without dire need to do so.
6. The Prophet ﷺ said: "Allah loves the woman who has love and affection for her

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[1] This is the name of the girl who tended to Ibrahim, the son of the Prophet ﷺ. She is the narrator of this *Hadith*.

[2] That is, she spends according to what he has permitted or spends an amount that is not too much (depending on their financial position).

[3] That is, as long as it remains *fard 'alal kifayah*.

husband and safeguards herself from other men."

Lesson: This means that she should not consider it below her dignity to express her love and adulation for her husband as is the habit of certain proud and haughty women.

7. The Prophet ﷺ said: "Women are also parts of men."

   Lesson: It is a well-known fact that Sayyidah Hawwa عليها السلام was created from Sayidina Adam ﷺ. The meaning of this *Hadith* is that rules that are applicable to men are applicable to women as well, except for certain specific rules. Based on this, even if their virtues are not mentioned separately, then too there is nothing to complain about. The virtues for good deeds which are mentioned with regard to men are applicable to women as well.

8. The Prophet ﷺ said: "Allah has prescribed jealousy for women and jihad for men. If a woman exercises patience with faith hoping for reward on account of a certain action which may cause her to be jealous, such as her husband marrying a second wife, then she will receive the reward of a martyr."

   Lesson: Look at the great reward that a woman receives on account of a little self-control and patience as opposed to the man who has to undergo so many difficulties to receive that reward (i.e. the reward of a martyr).

9. The Prophet ﷺ said: "By doing your wife's work you will receive the reward of charity."

   Lesson: Look at how *Shari'ah* has shown you the ways of providing comfort to women. It has promised to reward you in such a way that every Muslim will provide comfort to his wife in the hope for this reward.

10. The Prophet ﷺ said: "The best woman is one who, when her husband looks at her, she pleases him, when he orders her to do something, she obeys him, and she does not displease him by doing anything contrary regarding his wealth and honour."

11. The Prophet ﷺ said: "May Allah have mercy on women who wear *izar*."

    Lesson: On account of *hijab*, wearing the *izar* is something that is natural to women. Despite this, the Prophet ﷺ has made supplication for such women. This is a great form of compassion towards women.

12. The Prophet ﷺ said: "The immorality of one woman is equal to the immorality of 1000 men. The piety of one pious woman is equal to the worship of 70 *'awliya'*."

    Lesson: Look at the immense reward for a mere small act. If this is not in consideration of women then what is it?

13. The Prophet ﷺ said: "The fulfilling of domestic tasks by a woman can cause her to reach the stage of *jihad*—Insha' Allah."

    Lesson: How marvellous! There is no end to the bounties of Allah the Exalted.

14. The Prophet ﷺ said: "The best woman among you is the one who is untainted with regard to her honour and chastity, and who loves her husband."

    Lesson: To love the husband is actually happiness of the heart. Despite this, there is virtue and reward in it.

15. A person said to the Prophet ﷺ: "O Messenger of Allah! I have a wife. When I go to her, she says to me: 'Welcome to my chief and the chief of my household.' When she sees me sad and sorrowful, she says: 'Why are you worrying about the world? Your Hereafter is being made easy for you.'" Upon hearing this, the Prophet ﷺ

said: "Inform her that she is from among all those who are working for Allah (i.e. doing good deeds) and she is receiving half the reward of those waging *jihad*."

Lesson: Look at the immense reward she received for this insignificant gesture of hers (which caused comfort to her husband).

16. 'Asma' bint Yazid Ansariyyah related that she said to the Prophet ﷺ: "O Messenger of Allah! I have been sent as an envoy by other women. They are saying that men have surpassed us on account of their attending the Friday *salah*, congregational *salah*, visiting the sick, attending the funeral, *Hajj*, *Umrah*, and defending the borders of the Islamic state." He replied: "Go back to these women and inform them that for them to beautify themselves for their husbands or fulfil the marital relationships with them, to search for those things which will cause the husband to be pleased with them, and to be obedient to the husband equals all the above actions (which are carried out by men)."
17. The Prophet ﷺ said: "The reward that a woman receives from the time that she is pregnant until she delivers the child and commences breast-feeding is equal to the person who is guarding the borders of the Islamic state and who has to be ever ready to wage *jihad*. If this woman dies in the course of this period, she will receive the reward of a martyr."
18. The Prophet ﷺ said:❶ "When a woman breast-feeds her child, the reward that she receives for every sip is as if she has given life to a dead person. When she commences breast-feeding, an angel taps her on her back (a form of congratulation) and says to her: 'All your past sins are forgiven. Now whatever you do will be recorded from the very beginning.'" That is, the sins that you may commit will be written for the future. Minor sins are referred to in this context. However, having one's minor sins forgiven is no small feat.
19. The Prophet ﷺ said: "O women! Remember that the pious among you will enter Paradise before the pious men. (Later when their husbands will enter Paradise) they (the pious women) will be given a bath, perfumed and then handed over to their husbands on red and yellow conveyances. They will have children with them who will be like scattered pearls."

    Lesson: O women! What greater virtue do you wish to have? You have already reached Paradise before the men. Obviously, the prerequisite is that you should become pious and this is not difficult.
20. The Prophet ﷺ said: "The woman whose husband is not at home, and she safeguards her honour, abandons beautifying herself, remains at home, abandons everything that is considered to be a form of beautification and offers *salah* with steadfastness will rise on the day of judgement as a virgin. If her husband was a true believer, she will be his wife in Paradise. If he was not a true believer, Allah will perform her *nikah* with a martyr."
21. Sayyidina Abu Darda' ﷺ narrated: "My friend, Abul Qasim ﷺ, made me a bequest. He said: 'Continue spending on your house folk according to your ability.'"

    Lesson: Those who act miserly when it comes to spending on their wives despite being able to spend should ponder over this *Hadith*.

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❶ This *Hadith* was mentioned at the very beginning (refer to No. 1). However, there is a slight difference in the reward for breast-feeding.

22. Sayyidina 'Ali ﷺ said: "A person will not become a manager over his house as long as he does not worry about how the house folk clothed themselves or how they extinguished the fire of hunger."
    Lesson: Those men who do not worry about their house folk due to their (men) selfishness should take a lesson from these words of Sayyidina 'Ali ﷺ.

Additional *Ahadith* from Mishkat

23. Sayyidina Abu Hurayrah ﷺ narrated that the Prophet ﷺ said: "Accept my advice of kindness towards women because they have been created from a rib...."
    Lesson: In other words, do not expect to straighten them completely. Exercise patience over their poorer understanding ability. Look at how we have been commanded to take them into consideration and be lenient towards them.
24. Sayyidina Abu Hurayrah ﷺ narrated that a believing man should not despise a believing woman (i.e. his wife) because if he does not like a certain habit or trait of hers, he is bound to like some other habit of hers.
    Lesson: In other words, he should think about this and thereby exercise patience.
25. 'Abdullah Ibn Zam'ah narrates that the Prophet ﷺ said: "Do not strike your wife as you would your slave, and then at the end of the day engage in sexual intercourse with her."
    Lesson: In other words, if you do this, how will she show affection towards you?
26. Hakim Ibn Mu'awiyah narrated from his father that he said: "O Messenger of Allah! What rights do our wives have over us?" He replied: "When you eat, you must also feed them. When you clothe yourself, you should also clothe them. Do not strike them on their faces. If you have any quarrel with her, it should be left in the house." In other words, if you have any quarrel with her, this quarrel should not go out of the house (or should not be mentioned to anyone).
27. Sayyidina Abu Hurayrah ﷺ narrated that the Prophet ﷺ said: "The best among the believers is he whose character is the best. And the best among you is the one who is best with his wife."

Advices from the Qur'an and *Hadith* Concerning Certain Shortcomings of Women

When we mentioned the good characteristics of women, one can deduce that there are certain shortcomings which are also found in them. These shortcomings cause a blemish on their piety and spirituality. We will mention these shortcomings which have been referred to by Allah and His Messenger ﷺ and regarding which they have advised against. In doing this, Insha' Allah, women will adopt a repugnance for these evil habits and thereby attain total piety.

Qur'anic Verses

Allah says that the women regarding whom you know who do not obey you should first be advised. If they do not take heed, abstain from sleeping, sitting, etc. with them. If they still

do not take heed, strike[1] them. If they obey you then, do not search for things in order to cause harm to them.

Lesson: We learn from this that it is a very evil practice to disobey the husband.

Allah says that when you walk, you should not stamp your feet on the ground causing the jewellery to tinkle, whereby strangers may able to deduce (who is walking, the age of the person, etc.).

Lesson: It is not permissible to wear tinkling jewellery at all. This verse is in reference to those that do not tinkle on their own, but do so when they touch other jewellery. One should understand well that if one has to be so cautious with regard to the feet (which constitute just a part of the body), how much more cautious a woman will have to be with regard to her voice and the exposure of her body.

Ahadith

1. The Prophet ﷺ said: "O women! I have seen many of you in Hell." They asked the reason for this. He replied: "You curse too much, you are ungrateful to your husbands, and when they give you anything, you despise it."
2. A woman who was in the presence of the Prophet ﷺ began cursing her fever (that she had contacted). He said: "Do not speak ill of your fever because your sins are forgiven because of this fever."
3. The Prophet ﷺ said: "If a woman who cries loudly in a complaining manner does not repent from this action, she will rise on the day of judgement in such a state that oil will be wrapped around her body just as a dress is wrapped around her body. This oil will be such that it catches fire very quickly and the entire body will be afflicted by scabies. In other words, she will receive two types of punishment—one is that her entire body will be covered with scabies, and the other is that the fire of Hell will devour her."
4. The Prophet ﷺ said: "O women! No neighbour should despise anything that her neighbour sends to her even though it may be the hoof of a sheep."
   Lesson: Many women have this evil habit of despising anything that is sent by their neighbours and cursing them as well.
5. The Prophet ﷺ said: "A woman was punished because of a cat. She had caught this cat and tied it up. She neither fed it nor set it free. It died panting (out of hunger and thirst)."
   Lesson: Similarly, it is punishable for one to domesticate an animal and then be negligent in feeding it and tending to it.[2]
6. The Prophet ﷺ said: "Certain men and women engage in worship of Allah for sixty years. However, at the time of death they make a bequest (*wasiyyah*) that is contrary to *Shari'ah* and thereby become eligible for Hell."
   Lesson: For example, some people are in the habit of saying the following at the time of death: "Do not give my watch to my grandson. Do not give it to my brother. Give much more of that to my younger daughter, while the other daughter should receive the lesser amount." All this is forbidden[3]. The rulings related to bequests

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[1] Striking means that you must strike them lightly as mentioned in a *Hadith* that when a person strikes his wife he should not strike her as he would his slave. One is also prohibited from striking the face. [2] There is no harm in domesticating an animal as long as one takes full care of it. (Translator). [3] In other words, it is forbidden to deprive a certain person of his inheritance and to give it to someone who is not eligible.

and inheritance should be found out from a scholar and acted upon. Never act contrary to that which Shari'ah has prescribed.

7. The Prophet ﷺ said: "A woman should not meet another woman in such a state that she describes her to her husband in such a way as if he is looking at her."
8. Once, two of the Prophet's ﷺ wives were sitting with him. A blind companion was approaching so he asked his wives to observe *hijab*. Out of surprise, both of them remarked: "He is blind!" the Prophet ﷺ replied: "But you are not blind, you can see him."
9. The Prophet ﷺ said: "When any woman causes distress to her husband in this world, the *hūr* of Paradise who has been set aside for this person says: 'May Allah destroy you. He is your guest, very soon he will leave you and come to us.'"
10. The Prophet ﷺ said: "I have not seen such women of Hell[1] who will be wearing clothes but will in fact be naked[2], they will walk in a proud swaying manner, they will tie their hair in such a way that it appears to be plenty—like the hump of the camel—such women will not enter Paradise, in fact they will not even get the fragrance of Paradise."

   Lesson: This means that when the pious women will go into Paradise, these women will not go with them. It is possible for them to enter Paradise later, but only through the blessing of faith.
11. The Prophet ﷺ said: "If a woman wears gold[3] jewellery for show, she will be punished with the same jewellery."
12. Once the Prophet ﷺ was on a journey when he heard the voice of someone cursing. He asked: "Who was that?" The people replied: "A certain woman who is cursing the animal that she is riding."[4] The Prophet ﷺ said: "Remove her from her camel and also remove all her possessions that are on it. If she feels this camel deserves to be cursed then why does she use it?"

   Note: Thus far, we have mentioned 5 Qur'anic verses and 52 *Ahadith*. At the beginning of this part, we mentioned many noble characteristics of the Prophet ﷺ. It is necessary to adopt them all the time. In the previous parts of *Bahishti Zewar* we mentioned various pious acts and words of advice in great detail. Bear all these in mind and practise them. Insha Allah, you will attain great ranks on the day of judgement. If not, you will meet the same fate as that of evil women. If at any time you are able to understand the Qur'an and Hadith, you will read incidents of many irreligious, evilminded, disbelieving, and disobedient women. May Allah guide you and I to live like the pious, die among them, and be raised among them, *Aameen*.

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[1] That is, in my era, as they will be born in the generations after me.

[2] Superficially they will be dressed but their clothes will be so thin and flimsy that their entire body will be discerned.

[3] This rule is not restricted to gold jewellery alone but applies to all other types of jewellery. It also applies to clothing if it is worn with such an intention.

[4] This camel was probably moving slowly or being mischievous. She must have cursed it by saying: "May Allah's destruction come onto you", or other similar words which women are in the habit of uttering. It is narrated by Abu Dawood.

EXEMPLARY ACCOUNTS

The Story of 'Unuq

This woman lived in the era of Sayyidina Adam عليه السلام. She was the first person to commit adultery and thereby disgrace herself. Allah punished her in this world by sending huge snakes as big as elephants, huge scorpions as big as camels, huge vultures as big as donkeys from the unseen. They all came and ate her up together.

Lesson: Look at the consequence of this evil deed. No one should think that it is not possible to be punished in this way anymore. Remember that it is only because of the Prophet ﷺ that we are not punished so severely in this world. However, we will get all the punishments in the Hereafter. When there is no doubt about the approach of the Hereafter, how is it possible for us to be so neglectful? Furthermore, no one should be under the misconception that one is disgraced only because of adultery. In fact, the Prophet ﷺ is reported to have said that the eyes, the ears, the tongue, the hands, the feet and the heart also commit adultery. If a woman peeps at a strange man, the bride-groom or the marriage procession (in which there are men), this will be considered to be the sinning of the eyes. If, without any compelling reason, she freely converses with him, this will be considered to be sinning of the tongue. If she listens to a male's voice in order to satisfy her nafs or listens to him singing songs, this will be the sinning of the ears. If she touches a person with whom she was supposed to be observing *hijab* (veil), or places her hand on his shoulder or head, this will be the sinning of the hands. If she walks in order to go and meet such a person or she walks in front of him so that he may see her, this will be the sinning of the feet. If she thinks about him or tries to remember him all the time, this will be the sinning of the heart. The consequences and sin of adultery will therefore also apply in these cases. One should fear the power and anger of Allah and safeguard oneself from all these evils.

The Story of Wa'ilah

She was the wife of Sayyidina Nûh عليه السلام. However, she did not believe. When the flood commenced and water began gushing out of the ground, Sayyidina Nûh عليه السلام asked the believers to board his ship. He went to his wife and son and asked them to believe and board the ship. However, they did not believe, and so did not board the ship. In fact, they did not even believe that the flood was approaching and mocked at Sayyidina Nûh عليه السلام for holding such a belief. When the flood came, both of them drowned.

Lesson: Mention of this woman has also been made in the Qur'an in the same way that though she was the wife of an accepted slave of Allah, she did not tread the path of religion, her position did not help her in any way and she was sent to Hell. O women! Understand this well and do not depend on the piety of your husband, father, brother or son. As long as your religion are not in order, the piety of any of your relatives will be of no avail.

The Wife of Sayyidina Lût عليه السلام

She was also a disbeliever who helped the disbelivers in their evil ways. When the time

approached for Allah to send His punishment on the kuffar, He sent angels to inform Sayyidina Lût ﷺ. They said to him: "Leave your residence the following morning because the punishment of Allah is about to descend on this village. Take the believers with you and leave this village on this very night. No one should look back at this village." Acting on the orders of Allah, Sayyidina Lût ﷺ left his village. This woman also joined them in order to save her life. When the time came for the punishment of this village, Allah caused stones to rain down on them and there was a great uproar. All the believers lowered their heads out of fear and continued on their way. No one looked around. However, this woman, who had relatives among the disbelivers and whose way of life was just like their's, looked around to see what was happening to those people. The moment she turned around, a stone pelted her and she fell down dead.

Lesson: The story of this woman has been related in the Qur'an in a similar manner to that of the wife of Sayyidina Nûh's ﷺ (whom we have mentioned previously). Tough she was the wife of a Prophet, this did not help her in any way because she herself was not right path. O women! Understand this well. It is only your faith and your religion that will be of benefit to you. Some women spoil their religion on account of their relatives by maintaining close contact with them. Look at this woman! On account of her love for her relatives she was destroyed and she lost her life. Had she believed and abstained from looking back, she would have been saved from all calamities. Remember, you should not maintain any close contact with those who do not follow Allah and His Messenger ﷺ.

The Story of Sadûf

She was a disbelieving woman in the time of Sayyidina Salih ﷺ. Her ways and habits were not good. There was another woman whose ways and habits were similar to her's. She had many goats and other dairy animals in her house. It was the miracle of Prophet Salih ﷺ that through the power of Allah, he took out a camel from a rock. A major portion of the water of that village was obtained from a particular well. All the animals were given water from this well. Ever since the camel was created, acting upon the orders of Allah, the town people specified turns for drawing water in such a way that one day all the animals drank water, and the following day this camel alone drank water from this well, because this camel was very powerful and used to consume a lot of water. If it had to drink on one day, there would be nothing left for the other animals. All the disbelievers did not like this system of distribution. These two women whom we have mentioned above complained to another two men who were of similar character by saying: "We have the most number of animals but they have to remain without water for one full day. You try and sort out this problem and we will be pleased with you and obey you in whatever you say." These two scoundrels rounded up a few friends of theirs, concealed themselves on the path of the camel and awaited its arrival. This camel was on its way to drink water. When it came in line with these scoundrels, they pounced onto it with their swords. They chopped off its legs, causing it to fall to the ground. Once it fell down, they killed it with their swords. The moment this happened, the punishment of Allah descended on these people. On the first day, all their faces turned yellow, on the second day they turned red, and on the third day they turned black. On the fourth day there was a gigantic earthquake and fire began raining down from the skies. Then, Jibreel uttered a piercing scream whereby all their hearts burst open, they all died and their bodies were reduced to ashes on account of the fire.

Lesson: Look! Because of the evil nature of two women, this calamity descended on every one. These two women planned this whole conspiracy because of their love for wealth[1]. O women! Remove the love of wealth and possessions from your hearts. May Allah save you because we do not know from where the evil consequences of this (love) will cause a calamity. As far as possible, you should have hatred for such evil women in your hearts. If you have to converse with them or meet them, do not adopt a soft attitude towards them. If you do so, there is a fear of you also being afflicted if any calamity descends upon them. If you display displeasure and hatred towards them, you will save yourself from sin and the punishment of Allah.

The Story of Arbil

This woman was the wife of an idol-worshipping king during the time of Prophet Ilyas عليه السلام. She herself was an oppressive and merciless woman. She had killed many Prophets. She had a neighbour who was a pious person. He had an orchard on which he was dependent for his living. This orchard was very beautiful and all the people spoke in praise of it but, this woman was very jealous of it and was always planning to appropriate it and kill this pious person. Once, her husband went on a journey and left her behind. It was his habit of leaving her in charge of the affairs of the kingdom. When he embarked on this journey, he handed over the affairs of the kingdom to her. After he left, she rounded up a few persons and instructed them to falsely testify in court that this pious person had spoken against the king. It was the rule of the king that if anyone spoke against him and was proven guilty, he would be killed. This woman had this pious person arrested and brought to court. She said to him: "I have heard that you have spoken against the king." He denied this allegation. She called for those persons whom she had trained before-hand to testify against him. They came and testified that he had spoken against the king. This woman therefore had this innocent person killed and seized his orchard. When the king returned from his journey, Allah revealed to Prophet Ilyas عليه السلام that he should go to the king and inform him that an innocent Muslim had been killed and his orchard been seized. If the king and his wife repent and return the orchard to the person's inheritors, well and good. If not, Allah will destroy them. When Sayyidina Ilyas عليه السلام went and informed the king, he became very angry and instead of repenting, he became an enemy of Sayyidina Ilyas عليه السلام. Eventually, the Prophet left that place after Allah ordered him to do so. A few days later, the king's son fell ill and died. Before he could overcome this grief, another king invaded his kingdom, captured it, and killed him and all the other disbelievers.

Lesson: Look at the consequences of this. O women! It is an act of oppression to commit the following acts: to intend to take away something that belongs to someone else, to say something to someone wrongfully, to hit or harm someone wrongfully, to cause harm to someone by taunting him, or to back bite someone. You have read the consequences and should therefore safeguard yourself from all this.

The Story of Na'ilah

There was a tribe by the name of Jurhum which had settled down in Makkah when Sayyidina Isma'il عليه السلام was still a child. A woman by the name of Na'ilah belonged to this

[1] This is because if their animals do not receive sufficient water, they feared that their numbers would dwindle and their income diminish.

tribe. She had the audacity of committing adultery inside the *Ka'bah.* Allah's punishment descended on her and she and the man who had committed this evil act both turned into stone. The name of this man was Isaf. The people carried them to Safa and Marwah and placed one of them on Safa and the other on Marwah. They did this so that the people might look at them and fear the punishment of Allah. They remained there for a long time. Eventually, a time came when ignorant persons began to worshipping these two statues out of stupidity. It is for this reason that when the Prophet ﷺ came, he had them removed and destroyed.

Lesson: May Allah save us from His anger. This is the consequence of disobeying Him. If a person is saved in this world, how will he save himself in the Hereafter? We learn from this that it is more serious to commit a sin in a holy place. In the same way, it is more serious to commit a sin at a sacred time. Some people do not even give up sinning in Ramadhan and other holy months and days and then the punishment is greater.

The Story of the Wife of Bal'am Ba'ûr

He was a very pious and abstinent person who lived in Syria. When the Muslims who belonged to the tribe of Sayyidina Musa عليه السلام joined Sayyidina Yusha' عليه السلام in order to free Baytul Maqdis from the hands of the kuffar, the people of that place went to Bal'am and asked him to make a supplication against the Muslims so that they may be defeated. However, he refused and said: "It is extremely evil for a person to make supplication against a Prophet and his followers. I will never do it." The people then went to his wife with a lot of wealth and gold and told her to contrive a plan to influence her husband in making the supplication. Greed as she was for wealth, she seduced her husband so that he agreed to make supplication. The moment he decided to make supplication, he became bereft of faith and his tongue drooped up to his chest. When the Muslims gained victory, Bal'am Ba'ûr was also killed.

Lesson: Look at what an evil thing greed is. For the sake of wealth and gold this woman destroyed her religion and her husband as well. O women! Even today, women who are overwhelmed by greed induce their husbands to receive bribes. They are extremely proud to say that they have a lot of jewellery and a lot of money without even thinking for a moment that both husband and wife are preparing themselves for hell.

The Story of the Woman who Killed Prophet Yahya عليه السلام

There was a king who had a wife who had been married previously. This woman had a daughter from her previous marriage. When this woman became old, she felt that her husband (the king) would most probably become attracted to another woman. She therefore decided to get her daughter married to her husband, and got her daughter to agree to this liaison. The daughter devised plans to attract the king towards her, and he became attracted towards her. When Prophet Yahya عليه السلام heard about it, he tried to stop the king from wrong doing. However, all three of them became his enemies and had him captured, brought before them, and beheaded. After this, the king decided to commit the prohibited act with his step-daughter. Prophet Yahya's عليه السلام severed head spoke to them: "O you fool, she is not lawful for you!" But this wicked king paid no heed. Upon this, the blood from the head of Prophet Yahya عليه السلام began to boil and overflow and did not subside. The *'ulama* of that time said that as long as the blood of his killers was not made to flow, this blood would not

subside. There was a king of another neighbouring land. When he heard about this, he invaded this place and killed all the killers of Prophet Yahya ﷺ and 70,000 other disbelievers. Only then did the blood stop flowing.

Lesson: May Allah save us from satanic acts. Can you see the consequences of following one's nafs: a prophet is killed, a sinful act is committed, even then the nafs was not satisfied; soon they were punished for this tyranny and all those people who had remained silent and did not express their displeasure at the actions of the king were also punished. We learn from this that following one's nafs, oppressing someone, and not expressing one's displeasure at seeing actions that are contrary to Shari'ah are actions that are extremely serious. One should safeguard oneself from all this. When the *nafs* prompts you to do something contrary to *Shari'ah*, do not ever obey it and do not ever abandon *Shari'ah*. Do not oppress anyone in any way irrespective of whether it is by causing him psychological harm, disgracing him or causing him financial harm—all this is considered to be oppression. If a person does anything contrary to *Shari'ah*, hate his action in your heart. If he cannot harm you in any way, show your dislike outwardly as well. By your liking such a person and maintaining contact with him, there is a fear that you will also be afflicted when he is punished.

The Story of Shamsûn's Wife

When Sayyidina 'Isa ﷺ was raised to the heavens, there was a man, Shamsûn, a very pious and abstinent person whom. Allah had blessed with a lot of power. There was a disbelieving king who was his enemy. He sent a message to Shamsûn's wife informing her that if she captured Shamsûn and brought him to him, he would take her into his marriage. When Shamsûn fell asleep, this wretched woman fastened his hands and feet and handed him over to the disbeliever. They took him to the king. The king made an announcement that Shamsûn will be suspended on a cross and whoever wished to see him may do so. Thousands of people gathered to watch this spectacle. It was at this time that Shamsûn made a supplication, the king's palace collapsed onto him, and he died. All the people rushed to remove the king's body from underneath the rubble. In the meantime, Shamsûn freed himself and reached safely home. Upon reaching home, he divorced his wife.

Lesson: Greed had completely overpowered this woman to the extent that she was even disloyal to such a good and pious husband. Despite this, she did not get what she had desired and lost her good husband. This is how one is punished for evil deeds. One should protect oneself from greed.

The Story of the Woman who Accused Jurayj

In the time between the era of Prophet 'Isa ﷺ and the Prophet ﷺ, there was a pious person by the name of Jurayj. He occupied himself in worship of Allah at a young age. He distanced himself from society and built a house for his worship in a jungle. Once he was busy offering *nafl salah* when his mother came and called for him. Because he was occupied in his *salah*, he could not reply to her call. However, his mother did not know that he was busy in *salah*. She therefore became angry and said: "O Allah! Make it such that he sees the face of a prostitute." Since parents have a great right over the children, the ruling is that when they call for you while you are engaged in *nafl salah* and they do not know that you are busy in this *nafl salah*, you should break your *salah* and answer their call. However, Jurayj did not

know this rule and therefore did not reply. In this way, he displayed a shortcoming in fulfilling the right of his mother. And it was for this reason that she cursed him. There were some poeple jealous of him. They went to a prostitute and asked her to disgrace Jurayj in some way or the other. She was pregnant through of an illicit relationship with another man but alleged that Jurayj was the father of the child. The people went to his house and completely destroyed it. They harassed Jurayj and informed him that the woman had claimed that he was the father of her child. Jurayj addressed this small breast-fed child saying: "Who is your father?" The child (who had not yet reached the age when he could speak) spoke and gave the name of a certain shepherd. Upon hearing this, all the people became staunch adherents of Jurayj. They began embracing him and told him that they would rebuild his house with gold. He replied: "No, make it with mud, just as it was previously." Eventually, they made him a house as it had been previously.

Lesson: Look at how that woman was disgraced by accusing a pious person and how Allah humiliated her. Do not ever accuse an innocent person. Some women have the habit of accusing another woman of adultery or stealing on the slightest suspicion. These are all sinful acts. We also learn that it is not good to curse the children all the time because we do not know when it will be accepted. Then the children are put into difficulty and on seeing this, the parents are also distressed. We also learn that parents have great rights over their children. These days, many people are neglectful in this regard. O women! Do not ever be neglectful in this regard.

A Merciless Woman from the Banu Isra'il

It is mentioned in *Bukhari* that the Prophet ﷺ mentioned a story from the Banu Isra'il. There was a woman who had caught a cat and kept it enclosed without feeding it, giving it no—thing to drink. She did not allow it to go and catch rats and thereby fend for itself. The cat soon died out of extreme hunger. Allāh admitted the woman into Hell. It is mentioned in another narration that the Prophet ﷺ saw this cat walking on this woman's chest and scratching her with its nails and claws.

Lesson: You have read the consequences of mercilessness. Do not be merciless to man or animal. However, if a dog or cat troubles you a lot, it will be permissible to strike it. But it is a great sin to tease it. Some hard-hearted persons domesticate parrots, mynahs, and other animals—they encage such animals and do not worry about their food and drink. Furthermore, they have no concern over their need to be in the sun or in the shade, nor do they even worry about freeing them. The consequence of teasing an animal in this manner is also disastrous in this world. Such persons are prone to various difficulties and have no peace of mind. As for punishment in the Hereafter, you have already read what happened to this woman. O women! Safeguard yourself from mercilessness.

An Immoral Woman from the Previous Ummahs

Sayyidina 'Uthman ؓ narrated that there was a pious and abstinent person in the previous *ummahs*. An immoral woman desired him, so she sent her slave-girl to him with the following message: "I have engaged in a major financial transaction with someone. I need a witness for this purpose. There is a great reward in becoming a witness for the pleasure of Allah. Please come and make yourself a witness." This person was a simple-minded person. He therefore went to her house. The moment he entered her house, the slave-girl locked all

the doors. When he went further, he saw that immoral woman sitting down with a bottle of alcohol at her side and a small boy next to her. When she saw him she said: "I did not call you to be a witness but to break your piety. Either engage in sexual intercourse with me, drink this alcohol or kill this boy." This poor pious servant was at a total loss, not knowing what to do in order to save his life. After pondering over the matter, he came to the conclusion that drinking the alcohol is the lightest of all the sins. The moment he drank the alcohol, he lost his senses and thereby committed the other two sins as well.

Lesson: Sins have a special relationship in the sense that once a person commits one sin, it leads him to other sins as well. It is for this reason that one should abstain from all sins irrespective of whether they be minor or major. If not, the doors of all other sins are opened. It has been noticed that a woman wishes to marry her children according to the norms and customs of that place or her family thinking that although it is contrary to *Shari'ah*, it is not such a serious thing. She also has the money which she had estimated that it would cost her to have this wedding. After thinking over all these matters, she commenced with the preparations. Upon embarking on the preparations, she encounters so many complications, that many major sins are also committed. At times, the expenses go beyond the actual estimation and she has to take loans on interest. At times, she may mix her money with that of her orphan children and spend it without differentiating between the two. It is unlawful for her to spend their wealth. That very unlawful wealth is used to feed her guests. Look at how one sin led to another. In the same way, all other sins lead to many other sins.

A Deceitful Woman from the Banu Isra'il

Sayyidina Musa عليه السلام filled a well with water and made such supplication that the water had such an effect that if an immoral woman had to drink that water, her face would turn black in colour and she would die immediately. The effect of this water remained even after his demise. Once, a person suspected his wife of adultery. This suspicion of his was true. When the husband began talking about this and mentioned it to the judges of that time, they gave a ruling that she should drink the water from that well and summoned for her. She had another sister who looked very much like her. It was extremely difficult to distinguish the two. This woman induced her sister into going on her behalf. She went and drank the water in the presence of everyone. Since she was pure, nothing happened to her and all the people were surprised. When she went home and met her impure sister, the moment her breath touched her, her entire face turned black. She died there and then, and everyone came to know of her treachery.

Lesson: Treachery and concealing something does not last for long. Allah definitely disgraces the person. O women! You should keep your heart pure in your speech and dealings, and your tongue (speech) true.

The Story of Umme Jamil

She was the wife of the disbeliever Abu Lahab. She is mentioned in the Qur'an in *surah* al-Masad (chapter 111). She bore so much of hatred towards the Prophet ﷺ that she used to go into the jungle, bring thorny twigs and throw them at night on the path which he was expected to take so that they may prick his feet. Once she was walking with the bundle of twigs on her head with the rope of the bundle under her chin so that the bundle did not open up. All of a sudden, the bundle fell backwards and the rope that was under her chin slipped to

her throat. It strangled her and she died.

Lesson: May Allah save us. The consequences of hatred and malice towards religion and pious people are terrible in this world and in the Hereafter as well. Some women are in the habit of rejecting the rulings that are taught by the *'ulama*. They mock at those who act on them. This specifically happens when they act upon the rulings weddings and funerals, or advices in this regard. They do not like this advice and feel insulted. This is also regarded as bearing hatred towards religion. You have already read the consequences of this in this world and in the Hereafter. Repent from such actions and abstain from them in the future.

The Story of the Women who were Killed on the Day that Makkah was Liberated

Makkah was under the control of the disbelievers. The Prophet ﷺ expelled them and took control over Makkah. This incident is known as the conquest of Makkah. There were many women among the disbelievers who sang poems and songs denouncing Islam. The Prophet ﷺ issued an order to have such women killed wherever they were found. Among them, these four women were killed: Qaribah, Fartanah, Arit, and Umme Sa'd.

Lesson: Our Prophet ﷺ was extremely merciful and noble. He also prohibited the Muslims from killing the disbelievers women who participated in the battles. However, these four women were so evil that it Allah ordered that they should be killed, and the Prophet ﷺ did not do anything without the order of Allah. The crime that they committed was that they denounced Islam and combined this with poetry and singing. Even today, some women have this sickness of saying whatever they wish against *Shari'ah*. Some women even sing songs against the *'ulama*. They should fear the consequences of this.

The Story of Zaynab Bint Harith

There was a place by the name of Khaybar which was inhabited by Jews. The Prophet ﷺ had waged a war against them and defeated them, and he stayed behind after the victory. A Jewish woman by the name of Zaynab came to him and gave him some food as a gift. This wretched woman had mixed poison in that food. The Prophet ﷺ and a few of his companion began to eat it but Allah made him he realised that the food was poisoned. He immediately withdrew his hand and ordered his companion to stop eating it. However, one companion died because of this poisoning. The effect of the poison remained with the Prophet ﷺ and was the cause of his death as well. It is mentioned in some books of Hadith that after the companion died, this woman was questioned and she admitted to poisoning the food. She was therefore killed.

Lesson: The enmity of this woman towards Islam led her to this treacherous act. O women! Do not ever have evil thoughts about Islam and *Shari'ah*. You should accept it happily.

The Story of Labid's (a Jew) Daughters

The daughters of Labid all agreed to practice black magic in order to kill Prophet ﷺ. He was saved from being killed but the effect of this was that his memory became weak—not in religious matters but with regard to eating, drinking, sitting, walking, etc. Then, Allah revealed *surah al-Falaq* (chapter 113) and *surah an-Nas* (chapter 114). Through the blessing of these two *surahs*, the effect of this black magic disappeared completely.

Lesson: The enmity of these people towards religion debased them to the extent that they even planned to kill the Prophet ﷺ. Do not ever bear any hatred towards religion and the pious.

The Story of Salma Bint Malik

This woman had become a Muslim in the era of the Prophet ﷺ. He had predicted that she would not remain a Muslim. After the demise of the Prophet ﷺ she became crazed in establishing her own government and turned away from Islam. Many other disbelievers joined her. Eventually, the Muslim armies invaded her place and killed her together with her followers.

Lesson: Just as love for wealth can lead one astray, so can the desire to become a leader. Look at this woman who destroyed her religious and worldly life. O women! Consider yourself to be the lowest and adopt humility. Through this, Allah will bless you with honour in both the worlds.

The Story of Qatamah

There is a heretical group which is known as the Kharijites. Kharijites claim to be Muslims but many of their beliefs are contrary to religion. This group sprung up during the caliphate of Sayyidina 'Ali ؓ. He fought many battles against these Kharijites. They were his great enemies. Once, three members of this group got together in Makkah. At that time, Sayyidina 'Ali ؓ was living in Kufah. They made a plan to kill him and two other companions. One person by the name of 'Abdur Rahman bin Muljim volunteered to kill Sayidina 'Ali ؓ. He went to Kufah for this purpose. On reaching there, he met a wretched woman, Qatamah. After seeing her, he proposed to her. She replied: "If you can pay me my dower, I will accept." He asked: "What do you want as dower?" She replied: "You will have to kill 'Ali." This woman was a Kharijite. Her father, brother, uncle and husband were killed by Sayyidina 'Ali ؓ in battle. They were all Kharijites as well. It was for this reason that she had made this request. This person accepted her request, went to the mosque before the *Fajr salah*, and concealed himself behind the door. When Sayyidina 'Ali ؓ entered the mosque, this person came out, struck him with his sword and escaped. Sayyidina 'Ali ؓ died on account of this wound. Later, this person was caught and killed.

Lesson: If this woman had any love for her religion, she would not have had any animosity towards Sayyidina 'Ali ؓ on account of the irreligiousness of her relatives. However, she herself was irreligious and therefore committed this crime. O women! Create love for religion in your hearts. If not, major sins will be committed out of irreligiousness.

The Story of Ju'dah Bint Ash'ab

She was the wife of Sayyidina Hasan ؓ. She destroyed herself in the following way: Yazid who was an enemy of Sayyidina Hasan ؓ deluded her into poisoning her pious husband. Yazid had deluded this wretched woman by promising to marry her and giving her 100,000 *dirhams*. The strength of the poison cut his intestines and liver in such a way that they were excreted from his anus. He bore this difficulty for forty days at the end of which he died. Then, this woman sent a message to Yazid asking him to fulfil his promise. He sent a clear reply that he was unable to keep her with him. In short, apart from committing the sin, this unfortunate woman was not even able to relise her worldly ambitious.

Lesson: O women! All these evils took place because of love for the world. Whatever one acquires out of greed is always considered to be little (i.e. one is never satisfied). Remove this sickness from the heart and cleanse your heart from the desire of wealth, possessions, jewellery, clothing, etc.

Note: Thus far we have mentioned the stories of 20 evil women. We will now mention the stories of women who were evil in the beginning but reformed their ways later in life.

The Story of Zulaykha

She was first married to the governor of Egypt. The governor had purchased Sayyidina Yusuf and handed him over to her, asking her to rear him as she would her own child. She began having evil thoughts but Allah saved Prophet Yusuf. Then, the governor felt it would be better to imprison Sayyidina Yusuf. Later, when the king of Egypt released him, the latter sent a message to the king asking him to ask the woman about him. When the king asked her, she replied that Sayyidina Yusuf was innocent and that it was she who was at fault. Eventually, when Sayyidina Yusuf became the king and the governor had died by then, he married Zulaykha. Two daughters by the name of Ifra'im and Misha'im were born to them.

Lesson: Look at what a great quality honesty is that when she had falsely accused Prophet Yusuf, her difficulties and problems continued to increase daily. When she spoke the truth, Allah cut off all her difficulties and opened the doors for her success in the following way: her husband passed away, Sayyidina Yusuf became the king, and married her. O women! Always speak the truth. If you make a mistake or commit a wrong, repent immediately. Do not be persistent in the mistake and do not be proud to admit your fault.

The Story of a Woman who was Deluded by Qaroon

In the time of Sayyidina Musa there was a very rich and miserly person by the name of Qaroon. When Sayyidina Musa asked him to pay his *zakah*, he became angry and displayed animosity towards him. The wretched man went to the extent of trying to taint the honour of Sayyidina Musa. He got hold of an immoral woman, gave her a lot of money and jewellery and deluded her into accusing Prophet Musa of committing adultery with her. She agreed to this plan. Once Prophet Musa was delivering a lecture and explained that one is punished in a certain way for a certain sin. Qaroon stood up from his place and shouted: "If you commit such a sin, what will happen?" He replied: "I will receive the same punishment." Upon this he said: "A certain woman accuses you of the same thing." This woman was also present. Sayyidina Musa addressed her saying that she should take an oath and speak the truth. She began fearing Allah and said: "O Prophet of Allah! You are pure and innocent. He had given me so much of money and jewellery and prompted me to accuse you. I repent and become a Muslim now." Sayyidina Musa became very angry at him and made supplication to Allah against Qaroon. Qaroon was devoured by the earth together with his wealth and was despatched to Hell.

Lesson: When Allah guides a person towards *tawbah* and adopting the straight path, the means to fulfil this are provided there and then. The fear of Allah is the root of guidance and repentance. O women! Develop this in your hearts and everything will be made easy for you.

The Story of a Woman who Admitted Her Sin

A woman came to the Prophet ﷺ and said that she was deluded by shaytan into committing adultery. The ruling of *Shari'ah* in this regard is that if a husband or wife commits adultery, he or she should be stoned to death. This woman knew this ruling and also understood that she will lose her life by admitting to this sin. Her fear of the punishment in the Hereafter prompted her to come to the Prophet ﷺ. She related the entire incident to him so that he may mete out the punishment and she may thereby purify herself. Another ruling of *Shari'ah* is that if someone admits to committing a sin, his punishment should be deferred. Based on this, the Prophet ﷺ deferred this woman. However, she was so courageous that she came again and again admitting her sin and asking him to mete out the punishment. This woman was pregnant at that time so she was given a respite until the child was born and weaned. Once the child was weaned, she presented herself to him on her own accord so that he may mete out the punishment. At this stage, the punishment of stoning till death was meted out to her. When she died, someone uttered a few bad words about her. The Prophet ﷺ replied: "Do not utter any evil about her. Her *tawbah* is so great in the sight of Allah that if it were to be distributed among 70 people it would have been sufficient for their salvation. What can be greater than the fact that she gave her life for the sake of Allah the Exalted."

Lesson: The fear of Allah is a very great bounty. Allahu Akbar! What a great burden this woman bore. May Allah also give us the good fortune of abandoning sins and making *tawbah*. Now there are no standard bearers of *Shari'ah*. One should repent over the sins that are committed against Allah. We also learn from this story that we should not look down upon someone who has made *tawbah*, nor should we criticize the person. This is a major sin.

The Story of a Woman who Repented for Stealing

Sayyidah Ayshah رضی اللہ عنہا narrated that "The Prophet ﷺ had chopped off the hand of a woman who had stolen something. Then, this woman used to come to my house. Whenever she wished to say anything to the Prophet ﷺ, she would say it to me and I conveyed her message to him." In other words, she had made a good *tawbah* from the bottom of her heart.

Lesson: Look at how clean-hearted she was that despite bearing such a great difficulty from *Shari'ah* and the Prophet ﷺ, she did not bear any grudge towards him. This is how faith and *tawbah* should be—that one should not have any ill feeling on account of the ruling of *Shari'ah*. When one is afflicted by a calamity on account of a punishment from *Shari'ah*, one should not complain to Allah. Instead, one should remember one's fault and be ashamed of it.

The Story of Sajah

After the demise of the Prophet ﷺ a woman by the name of Sajah concocted the madness of claiming prophethood. Many dim-witted persons joined her. There were many encounters which took place with her. Eventually she was unable to fight the Muslim armies any longer. She became a Muslim and repented.

Lesson: Glory be to Allah! What a great thing *tawbah* is. There is not any sin that is greater than claiming prophethood. But when she repented and accepted Islam, this sin was also forgiven. O women! Do not delay in repenting. We also learn that it is a great evil to consider yourself to be great. It was the desire to become a leader over many people that prompted her to claim prophethood. May Allah save us from this. It is best for one to

consider oneself to be the lowest.

Note: We have now mentioned the stories of five evil women who repented over their sins and thereby completed the stories of 25 women.

A Precautionary Note

The condition of women that has been written in the following article is not applicable to all women but to evil women only. As opposed to these women, we also find women who fulfil the following qualities which Allah has mentioned in regard to them—women who surrender themselves unto Allah, who truly believe, devoutly obey His will, turn (to Him) in repentance (whenever they have sinned), worship (Him) alone, and go on and on (seeking His goodly acceptance)...In the same way you get certain men who are unrivalled in their oppression, hard-heartedness, destroying the rights of others, vagrancy, and shamelessness. Their wives exercise patience with modesty and remain silent (over their husbands' evil ways).

The purpose of quoting this article which has been written by my fellow village person is that if any woman possesses the shortcomings that are mentioned therein, she should take heed and try to reform her ways. Alternatively, the man should try to reform her in a good and favourable manner. This is because the knowledge of the husband is necessary for reformation. And Allah knows best. We will now quote that article.

Points to Remember

I am writing this article in order to inform women on their lack of intelligence which is considerable and regarding which I have some experience. I do not consider it to be appropriate to conceal these shortcomings of theirs at this stage. I am writing this to serve as an example and that they may come to know of these shortcomings.

1. Generally, women of this nature reduce the honour and respect of their husbands in comparison to themselves. They impose themselves over their husbands in such a manner that it is as though the husband is a woman and the wife is a man.
2. Some women make this intention and claim from the very day of their marriage that they will live separately. The moment such a woman comes to the house of her in-laws, she plants the seeds of turmoil with her father-in-law, mother-in-law, sister-in-law, etc. She spends all her time thinking and planning of ways to cause trouble in the house.
3. This woman destroys the numerous hopes and wishes of the poor in-laws who bring a daughter-in-law into their home. She makes them taste the consequences of this marriage very quickly.
4. This daughter-in-law does not have the patience to wait for the ideal opportunity to separate from the in-laws. When the time comes, she will have to separate from them. If one never separated or moved away from his family, we would not have had so many towns and cities. But she does not have enough intelligence to wait for the ideal opportunity. She wants everything to happen immediately.
5. She causes tension to her husband in this way and tells him various stories to the extent that even he cannot escape from being influenced by her. She has arguments with her father-in-law, mother-in-law, sister-in-law, and whoever else may be in the house. She engages in all these quarrels and arguments intentionally so that she

may be able to go and live separately. Eventually, according to her wishes, the separation takes place very because every one likes the disputes tc end.

6. The woman utters such words to her husband that he begins perspiring on account of listening to them. But what can he do apart from remaining silent? If he has to reply verbally, by indication of his eyes or physically with his hands, you must see the conflict that will ensue and see how the entire neighbourhood comes to know of it. The woman will cry out aloud and portray herself to the entire neighbour-hood in such a way as though it is the man's fault.
7. If the woman presents herself according to the pleasure of her husband and obedience to her in-laws from the very day of her marriage, what is wrong with that? But no, she troubles her husband in numerous ways. If the husband feels that the sensible thing to do is to restrain himself and go outside, the stupid wife feels that he went outside because he is afraid of her. Later, she displays even more force.
8. Allah has blessed man with strength, vigour and courage. Why would he be afraid of the woman? He considers it prudent to restrain himself but the woman does not even worry about this. All that she is concerned about is to increase the arguments, quarrels and disputes that she had commenced from day one of her marriage.
9. Such women do not realise that their husbands undergo numerous hardships and difficulties to provide for them and that they do not appreciate it. They do not even ponder over it by mistake.
10. When the husband sees that there is no way of reforming the woman's lack of discernment and her improper manners, he gives up and leaves home. He does not even think of returning home after several years. His heart becomes so hard towards his wife that he takes up a job wherever he finds one, earns a living for himself and uses this as a means to gain internal happiness. The woman remains at home fighting with her in-laws so that they may send her to her husband. But she does not realise that he left because of her. She does not even regret her stupidity.
11. If the woman does everything to please her husband from the very first day and try to obey her in-laws in a way that they do not even realise that their daughter-in-law will go and live separately at some time in the future, she will turn the entire household into her slaves. If the husband or in-laws have certain shortcomings which are contrary to her temperament, she must try to change their ways in a beautiful and appropriate manner with full wisdom and prudence that they do not even realise what she is doing. If she is able to do this, those shortcomings will disappear from them. But if she does this by imposing upon them or acting against their wishes, they will never change. In fact, the husband will become more stubborn. If the woman cannot even maintain the love of her husband towards her, whose fault is it?
12. Some stupid women think that they have come from very rich homes and that they have brought many possessions to this house. It is therefore below their dignity to obey their husbands and in-laws. Some women go to the extent that they do not even speak properly with their husbands serving them is very far-fetched. They will either lie around or sleep the entire day with a frown on their faces.
13. These days, women have innovated a new method of displaying their elegance and

affluence. That is, they complain of being ill and do not even get out of bed. They will complain of a headache and cause discomfort to their husbands and in-laws. They will demand expensive medicines, silver leaves, a special fruit jam and other supplements. In short, even the headache is not given a chance. At times, they complain of being overpowered by a demon.

14. These women make their husbands completely subservient to them in such a way that they lose their intelligence and senses and become absolutely dim-witted men. The husband has no alternative but to agree to whatever she says and has to execute her wishes and commands immediately, otherwise the consequences will be terrible.
15. On account of their short temper, their numerous arguments and their stupidity, such women destroy all the *barakah* of the house. They behave with their husbands as though he is an enemy. These days, some men find comfort only in the absence of their wives. When the husband receives a letter from his wife, the only thing it contains is stories of the quarrels that she had and complaints about the in-laws or she will ask for more money. At times she uses such concocted words that the moment he completes reading the letter, he tears it up immediately so that no one else may see it.
16. The husband earns a few repees and sends it to his wife. But the only thing she knows is to show that she owes a lot of money or send him some concocted calculations and demand for more money. She does not even think for a moment what difficulties he may be undergoing to send that money. She does not realise that he has full concern of running the house, why should she write to him and put him under more stress and tension? She does not even think of the difficulties he may face in far away places and the comforts he has to give up. If the husband was living in comfort, how could he send her the money for her comfortable life?
17. These ungrateful women do not express their gratitude to their husbands even superficially. They do not praise them in the presence of his friends and relatives. But, they will cast thousands of accusations against him and continue complaining about their poverty and lack of resources at home in the presence of his family and outsiders as well. In short, they do not allow the honour of the husband to remain intact. You will not come across a woman whose husband has sent her plenty of money, using it to run the house in a beautiful manner, saving the extra money and handing it over to the husband the moment he returns home.
18. On the contrary, what she will do is that the moment he returns home she will ask him for money to pay her debts, and she will summon her creditors to face her husband. As a result, he will regret having return home.
19. You will find many women demanding more money from their husbands on the pretext that they have many debts when in fact they are saving this money for themselves. They do not even mind having their husbands spending their entire lives in a far away place merely to fill their own bank balances.
20. These days, women have taken to set aside some money for themselves no matter what happens. When they go to their parents' house or relatives house, they secretly entrest them with this money. In short, the husband has no standing though he works in a far away place, an overworked wretch. The woman will not allow him to

live at home in comfort and peace.

21. The husband working far away, does not know what type of clothing, jewellery, money, etc. is there at home. If he comes home for a short visit the wife deposits those things with her brother or someone else so that he may not know of them.
22. When the husband brings anything from overseas for her, she looks at it scornfully and finds hundreds of faults. If she happens to fancy what he has brought, she does not express her happiness or gratitude in the presence of her husband or his relatives. She will immediately keep it away and later do whatever she wishes with it.
23. Women are in the habit of imposing on their husbands at a time when relatives come to the house. They will start an argument over trivial matters and cause great embarrassment to their husbands and in-laws. It is as if they have become enemies at that time.
24. When the husband brings anything from overseas for his brothers, relatives, spiritual guide, etc. the wife does not allow him to give it to them. You must see the consequences of this and how the entire neighbourhood looks at this spectacle. She will punish the husband and the other house folk for several days.
25. When the husband sends any money to the wife with someone, the wife immediately goes to purchase expensive jewellery, clothing, brocades, etc. which are well beyond her status and financial position and which are normally purchased by the very rich. The following day she writes a letter to the husband stating that with the money that he had sent she paid off the creditors and she has no money left to run the house. So, he should send more. In this way, she puts her husband under great stress.
26. These days, women are also in the habit of mentioning everything that transpires at their in-laws' houses to their parents. The woman does not even worry about whether it is true or false. Upon hearing these stories, her mother will mention them to her entire family after having multiplied them several times. When her relatives go to the in-laws' place, the mother sides with the daughter and many arguments follow. This becomes known to the other relatives and at times they result in physical fights as well.
27. Let someone ask if such a woman has any love and affection for her husband definitely not! She is the lord and ruler over her husband. It is not possible for the rule of the woman to vanish or for any of her orders to be disobeyed. Let the man do something out of his own accord and you must see the scene that will follow.
28. The wife will ask the husband about what he is thinking or what's in his heart. The husband, under the assumption that she is his confidant, tells her everything. As a result of this, the woman becomes more daring and courageous and the husband loses all his honour. Everywhere, it is considered to be necessary to gain the upper hand over the husband and to bring him at the feet of the wife.
29. The woman develops a natural dislike for the husband's relatives, brothers, sisters, etc. and continues complaining about them irrespective of whether it is true or false. Her actual purpose of this is that they must not mix with them a lot and that all contact with them must be severed.
30. Such women have turned their husbands into real dim-witted persons; tied a

nose-string in their noses and led them wherever they wish. They, owing to their high ambitions, follow their husbands like tails to foreign lands. All they wish to do is view the attractions of rail travel, to experience the climate of foreign lands, and to experience the various pleasures they have to offer. The greatest objective is to make some arrangements to ensure that whatever the husband earns comes entirely into their possession because they are under the impression that men are living in luxury and that they squander their money. Such women have rendered their husbands worthless. It has become very difficult for men to pursue employment without the womenfolk being around. It seems as though the women themselves are being employed. The women have resorted to such measures of sorcery and *ta'widh* (amulets) that the men have become ensnared in their traps, turning them into their disciples.

31. When there is marriage or funeral in their family, the women get together and begin gossiping about their husbands and speak ill of them. Then they inform their husbands of what transpired. The husbands then go and inform their friends and make a mockery of the whole thing. In short, the women spread stories that did not even occur.
32. These women have amulets and charms made for their husbands. They even request the women who come to their houses to have these amulets made for their husbands. In return for this favour, they give them some flour or peaseeds without the in-laws coming to know of this. I am quite aware of some women who are forever in pursuit of an owl's tongue to feed it to their husbands no matter how obedient the husband is to her.
33. The actual reason for men losing their honour and the women gaining control over them is that they accompany their husbands on journeys and so become bold and courageous and gain full control of them. Once the woman realises this, she has the courage to scold him several times a day. The poor husband listens to everything she has to say. At times, he even laughs and expresses his willingness and happiness.
34. All the above factors are found less among the wives of poor people and those living in the small villages. The reason for this is that they are not so intelligent, their pre-occupation with domestic tasks does not allow them to do this nor are they in the habit of picking a quarrel all the time. They merely do their tasks and pass their time in a good way. As for the woman who is self-opinionated, egotistic, self-centred, who is filled with the love for governing and comfort, and also has all these factors at her disposal will initiate quarrels and arguments. This is because she has no work to do and no responsibilities to look after. If she does not engage in all these arguments, what else can she do?
35. If such a woman is educated, then at times her ways and manners also become evil. These days, some enthusiastic people are clamouring for the education of women to be equal to that of men. It is due to this that all this vagrancy is present today and the evil consequences of this have already been experienced.
36. You will not find a woman (except a few) who advises her husband and informs him that she does not want any income other than that which is lawful. If a woman does this, her husband will never bring any unlawful money that is ill-gotten, bribes

etc. On the contrary, women prompt and demand their husbands to bring home unlawful income. In fact, some of them will go to the extent of telling the husband that he has no proficiency in earning any money. They cite other people who earn as much but he does not have anything while they have everything. In this way, they utter many other things in order to prompt the husband into bringing more money. It is due to the desires of such women that the husband becomes disgraced and might end up in prison.

37. The women possess jewellery and other items on which *zakah* is *wajib*. It does not even cross their minds that they are answerable to Allah and that they should fulfil this obligation that is due to Allah. If the husband decides to pay the *zakah*, the woman does not allow him to do so thinking that all that she has collected will decrease. No matter how much you give them, they always find it little.
38. On account of the husband working far away, the woman is free to do whatever she wishes and becomes so desirous of luxury and comfort that when the husband returns home, she considers it below her dignity to see to his needs or to feed him with freshly cooked food. At times she will also remark that the husband was better off away from home. Why did he have to come home now?
39. How sad that today men have lost their dignity, their honour and their masculinity in the presence of the women and have been rendered absolutely weak.
40. If such a woman is able to read and write and someone has to secretly write a letter to her, will she not reply to that letter? Even if she does not reply to it, she will definitely read the letter with great attention and think over it. Later they will begin corresponding to each other and lead to other factors as well.
41. These days women who are able to read and write obtain novels from the shops and occupy themselves all the time in reading them. They spend all their time thinking of ways of obtaining such novels.

Request: We request the reader to read the beginning of the precautionary note again—the essence of which is that every woman is not evil and every man is not a saint. Therefore, the above factors do not apply to all women but certain women only.

HEALTH MATTERS

Health is what keeps a person's heart to remain satisfied. He is greatly motivated in fulfilling acts of *ibadah* and doing good deeds. The benefit of eating and drinking, prompt him to show gratitude to Allah the Exalted with a strong body, he can to do good work and serve others and give them their rights. Thus to acquire a healthy body with these goals in mind is an act of worship and a religious act, it is more important for women to have knowledge of health because they bring us their children who do not have any knowledge about what benefits them or causes harm to them. When women lack knowledge of health matters, their children succumb to illnesses and it affects, their knowledge adversely. Sickness of children or of the wife places the men under great stress, and they have to spend on doctor's fees and medication. In short, there is nothing but harm. The Prophet ﷺ has

urged us to seek a cure and to take care of our bodies. We therefore write a few necessary facts in this regard.

Air

1. The easterly wind is harmful to injuries and wounds. It causes further weakness and debility to a weak person. One should protect oneself from this wind when one is injured, has any wounds, or is in a purgative situation. One should wear double (or thick) clothing when this wind blows.
2. The southerly wind is generally hot. It loosens or opens the pores. Those who have recovered from a sickness should protect themselves from this wind, else that sickness might return to them.
3. Do not allow dust and mud to accumulate in the house for, it causes the air to become harmful. As far as possible, try and keep the toilet, bathroom and scullery far from the places in which you spend most of your time (the bedroom, lounge, dining-room, etc.). Some women are in the habit of allowing their children to urinate or relieve themselves anywhere and everywhere. If they display any caution, then the most they do is cover that place. This is very uncivil and harmful. The best thing to do would be to set aside a place for this (for example, a toilet). If not, set aside a utensil for this and make sure that it is cleaned immediately after the child has relieved himself.
4. Occasionally light some fragrant substance such as incense sticks, camphor, etc. in the house. During an epidemic, light sulphur or incense in every room of the house. Shut the windows properly so that these fragrances are more effective.[1]
5. Ensure that you switch off the lights before going to bed. Be extra cautious if you have paraffin lamps because the harm of this is much greater. It (paraffin) causes the air to become dry and causes damage to the brains and eyes. In certain cases this has also caused death.[2]
6. Do not ever sit in front of a fire after having closed the house[3]. In some instances this has resulted in the person being left breathless and being unable to open the window, thereby causing his death.
7. Keep away from the cold in winter. If you have to have a bath, ensure that you dry your hair immediately. If a person is "cold" by nature, he should drink tea, or eat some honey and black-seed.
8. Just as it is important to safeguard yourself from the cold winds, it is also necessary to do so from the hot winds. Wear thick coarse clothing at such times. Wash your head with purified sulphur in summer.[4]

Food

1. Always eat less than what satisfies your hunger. This habit saves one from hundreds of sicknesses.
2. Eat less in spring. Try and fast occasionally as well.

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[1] *Neem* leaves are more effective. [2] It is very dangerous to light oil in a closed place.
[3] This refers to a fire that has no outlet for the smoke. Modern-day fireplaces which are built into the homes together with proper outlets do not pose such a serious danger. [4] It is better to keep onion with oneself when hot wind blows because that absorbs its effects.

3. Try and eat more "cold" foods such as cucumbers in summer. If you think it good enough, then obtain some medicine that is "cold" in nature and give it to the old and young according to their needs, eg. waterlily juice, lotus juice, or grape juice. *Faluda* is also very beneficial. By eating it, one is not affected by the "heat" of fresh grain. Popping a few sweet basil flower seeds would also have the same effect. Eat very little "hot" and dry foods such as potatoes, etc.
4. In autumn abstain from foods which cause an increase in black bile. Such foods include: oil, brinjal, beef, etc.
5. If possible, one should eat foods and medicines in winter that give strength so that one may be saved from many sicknesses throughout the year. Such foods include: half-boiled eggs and gajar halwa (a sweet-meat made with carrots). A half-boiled egg is prepared in the following manner: wrap the egg in a thin cloth and dip it 100 times in boiling water. Or, place it in boiling water for three minutes then in cold water for three minutes. Only the yolk of the egg should be eaten. Egg-white does not have much nutritional value.
6. As long as there is no real need, do not be in the habit of taking too many medicines. Try and manage minor sicknesses and ailments by reducing the consumption of food or by changing your diet.
7. These days many changes and lack of caution have crept into the different foods. This has led to many harms. We will therefore list a few beneficial and harmful foods:

   Beneficial Foods: Half-boiled eggs, the meat of young pigeons, the meat of calves, mutton, lamb, quails, partridges, chicken, most wild birds, deer, white antelope, the meat of other hunted animals, fish, wheat bread, grapes, olives, pomegranates, apples, turnips, spinach, parsley, milk, jalebi, head (of animals), trotters. However, it should be noted that head and trotters cause the blood to thicken.

   Harmful Foods: Brinjal, radish, herbs of black-leaved mustard, the beef of an old cow, carrots, dried meat (biltong will also be included in this), the meat of a duck, beans (this refers to thin and long green beans), black pulse (masoor), oil, molasses or treacle, sour foods.

   When we say that such foods are harmful, it does not mean that one should abstain from them totally. If a person is ill, he should abstain from them completely. If he is not sick, he can eat a little depending on his natural inclinations and temperament. There is no harm in eating them if the person is strong and is used to such foods. In certain places it is the habit of giving various types of foods to a woman who is in her confinement, a type of pulse, beef, esculent vegetables which are very heavy on the system. This is a bad habit. One has to be extremely cautious during such times (i.e. while in confinement or while ill, etc.). It is for this reason that we have listed the harmful foods.

   We will now explain the characteristic of each of the above-mentioned harmful foods:

   Brinjal: It has hot and dry properties. It has very little nourishment. It is extremely harmful to people suffering from piles and those who have a melancholic temperament. If a lot of ghee is added to it and it is eaten with vinegar, a balance could be reached.

Radish: It has hot and dry properties. Its leaves have hotter properties. It is harmful to the head, throat and teeth. It takes long to digest. However, other foods are digested through it. It has a certain amount of benefit for those suffering from piles. It has hot properties. However, if a cumin seed marinated in vinegar is added to it, its harms are decreased. It is beneficial to the spleen especially if it has been marinated in vinegar.

Black Leaves of the Mustard Plant: It has hot properties. It is extremely harmful to those who have kidney problems. If it is eaten in pregnancy, there is the possibility of the baby dying.

Water Chestnut: It also has hot properties.

Beef of an Old Cow: It has hot and dry properties. It causes the blood to thicken and results in the formation of weak blood. It causes the formation of black bile. It is harmful to those suffering from scabies, piles, hysteria, spleen problems, and those who have a melancholic temperament. If it is cooked with the peel of musk-melons and black pepper, its harms are reduced. However, it does not cause great harm to those who are very active. In fact, it makes one healthier than what goat meat would do. However, caution is necessary when one is ill.

Duck Meat: It has hot and dry properties and takes long to digest. However, its harms are reduced when mint is added to it. Aquatic ducks are not as harmful as domesticated ducks.

Carrots: It has hot and wet properties and takes long to digest. However, it prevents a light fever and provides cheerfulness. It is for this reason that some people say that it has cold properties. By cooking it in meat its harms are reduced. Its jam is very beneficial. It gives strength to the womb. Pregnant women should be extremely cautious in eating it because it causes bleeding.

Beans: They have hot and wet properties. They take very long to digest thereby causing one to have bad dreams. By having them with vinegar and cinnamon, their harms are reduced. However, pregnant women should never eat them.

Black Pulse (*Masoor*): It has dry properties. It is harmful to those who suffer from piles, those who have weak stomachs, and those who have a melancholic temperament. Its harms are reduced by adding extra ghee to it or by mixing it with vinegar.

Oil: It has hot properties. It causes an increase in black bile. It is harmful to those who have a melancholic temperament. Its harms are reduced when it is mixed with esculent vegetables that have cold properties.

Molasses: It has hot properties. It causes an increase in black bile.

Sour Foods: Eating excessive sour foods[1] causes harm to the sinews and tendons. They speed up the process of old age. Women should be extremely cautious. This is especially so during pregnancy, confinement and the common cold. If anything sweet is added to sour foods, the harms are decreased.

8. Certain foods are such that if they are eaten individually, there is no harm in them. However, when they are eaten with other foods, they are harmful. In other words,

[1] Sour foods are very harmful to the mind and memory. They are also very harmful to men.

as long as there is only one type of food in the stomach, it will not be harmful. The *hakeems* (doctors specialising in herbal medicines) say that it is sufficient to allow a gap of three hours (between one food and another). They also say that anything sour or acidic should not be eaten with milk. Similarly, betel leaves should not be eaten after drinking milk. If one does this, the water that is present in the milk separates itself from the milk in the stomach. Milk and fish should not be consumed together as there is the fear of being stricken by paralysis and leprosy. Do not consume milk and rice together with sattoo (finely crushed wheat or barley dish). Water should not be drunk with oily or fatty substances[1]. Do not keep oil or ghee in a non-tinplated utensil. Do not eat food that has been cooked in a bell-metal utensil (aluminium utensils are also not recommended). Food that has been cooked in clay pots is the best. Do not drink water after having eaten guavas, cucumbers, musk-melons, water-melons and other green fruit. Do not eat head and trotters with grapes.

9. Do not eat food that is very hot. Drinking cold water after having eaten hot food is very harmful to the teeth.
10. Unsifted flour is better than sifted white flour. Food should be thoroughly chewed. At the same time, one should eat quickly. Eating very slowly causes harm to the process of digestion.
11. Do not sleep while you are very hungry. At the same time, do not sleep immediately after eating. Allow at least two hours between eating and sleeping.[2]
12. As long as the food is not digested, do not eat again. If at least two hours pass and you find that you are feeling a bit "light", there will be no harm in eating after this.

Points to Remember:

(i) If you are constipated at any time, make sure that you treat it. The simplest treatment is that you should not eat any bread. Instead, eat some soup that has been prepared with meat fat. If this does not work, you will have to obtain some medication.

(ii) If you pass stool that is softer than usual, make sure that you treat this as well. Reduce the consumption of meat fat (and other fatty foods) and eat grilled meat. However, if you experience diarrhoea or severe constipation, make sure that you visit the doctor.

(iii) Do not go to pass stool immediately after eating. But if there is an urgent need to do so, there will be no harm in this.

(iv) Do not ever hold yourself when there is a need to relieve yourself. Holding back oneself at such times results in various sicknesses.

Water

1. Do not drink water[3] immediately after waking up from your sleep, nor should you

[1] There is the fear of this causing a cough, sore throat and chest pains.

[2] In the same way, do not engage i any emntal work immediately after eating. One should do this about two hours after eating. If not, there is a danger of causing harm to the stomach. There is a strong relationship between the stomach and the brain. When the brain is occupied, it is difficult for the stomach to fulfil its function effectively. This affects the digestion process and thereby affects one's work.

[3] This is especially so in winter. If you wish to drink cold water, drink as mentioned above. If not, you will catch a cold.

go outside into the open immediately after waking up. If you are very thirsty, then the best way to drink would be by holding your nose. Take one sip at a time and once you have finished drinking, continue holding your nose for a little while and do not breathe in through your nose. In the same way, do not drink water immediately after having walked in the heat. This is more so for the person who has suffered a heat stroke. If he drinks a lot of water, he can die immediately. In the same way, water should not be drunk on an empty stomach, nor should one drink water immediately after having passed stool.

2. Do not drink salty or hot water. Rain water is the best. However, the person who has a cough or suffers from asthma should not drink rain water. At times you may notice that certain water has been mixed with some oily substance. Such water is extremely harmful. If you wish to improve the purity of harmful water, boil it till three quarters of the total is left, allow it to cool, strain it (or filter it) and then drink it.
3. Always cover the utensil which is used to store water. In fact, try and cover the tumbler with a fine cloth so that whenever you drink from it, you will be drinking strained water.[1]
4. Ice is harmful to the kidney. Women should be particularly cautious in this regard and try not to make a habit of eating ice. Water that has been cooled in saltpetre is much better.
5. Do not ever laugh while eating and drinking. At times this can cause death.[2]

Work and Relaxation

1. Do not relax so much that you begin to gain weight, and laziness overtakes you. You should not be found in bed most of the time, leaving your domestic tasks to others. Too much relaxation leaves domestic tasks unaccomplished and also causes sickness. Also do not overwork so much that you fall ill. Instead, you should use your hands, feet, and the rest of your body in a moderate way. You should do all your work quickly, fighting laziness. Adopt the habit of walking in the house for a little while. If there is no fear of anyone seeing you outside, walk around outside. Or if you live in a double-storey house, go upstairs and come down a few times. Also try to use the spinning wheel and millstone or grinding stone[3] We do not say that you should use that to earn money but there is nothing wrong with that. However, it is necessary for you to take care of your health, and such manual tasks, keep one healthy. Look at those women who perform hard manual tasks, how strong and healthy they are! But those who relax all the time, are constantly under medication. Such work is also known as exercise. Do not engage in any exercise for about three hours after a meal. When you commence exercising, continue until you begin perspiring or you begin gasping for breath. Once this happens, stop exercising.
2. Swinging small children on a swing is a good form of exercise for them.

[1] These precautions are more applicable in places where water is obtained from rivers, lakes, wells, boreholes, etc. Normal municipal water is generally free from impurities and harmful substances.

[2] Aerated water, if drunk must be taken in sips.

[3] This refers to certain instruments which are used to grind wheat, dry herbs, spices, etc. With the advent of electrical appliances, these manual instruments are very rarely used, especially in western countries.

3. Make it a habit of waking up early in the morning. In fact, you should try and offer the *Tahajjud salah* daily. In doing so, one remains very healthy.
4. Do not sleep unnecessarily in the afternoon. However, if you feel tired or sleepy, there is no harm in this.
5. It is also necessary to engage in some sort of mental work. If one does not take any work from one's brain, this causes an increase in moisture in the brain and one becomes dim-witted. And the person who over taxes his brain and is always in deep thought, causes dryness to his brain which leads to weakness. It is therefore preferable to estimate the amount of work prior to undertaking it. Be in the habit of reading and teaching. Recite the Qur'an daily and read some book. Always think over matters. Do not become very angry and lose control over yourself but also do not be so tolerant as to be unable to exercise discipline. Do not become so happy and feel that you do not need Allah, and forget His power. If He wishes, He can destroy all your happiness in a single moment. But also do not forget his mercy. If anything afflicts you, turn your attention to something and occupy yourself in some task[1] For, these things might cause sicknesses, if not death. If you have to convey good tidings to a weak-hearted person, then do not inform him all at once. First prepare him for the news tell him that there is hope of his wish being fulfilled. Then inform him that his task has been achieved. In the same way, do not give any sad news all at once. If you have to inform anyone of the death of a certain person, commence by saying that so-and-so person was ill, his condition was quite critical and death will approach everyone at some time or the other and that he died through the decree of Allah.

   Note: When a woman is ill, or the baby in her womb is given life, it is harmful for her to have relations with her husband.

Medical Treatment and *Tawakkul*

Allah the Exalted, has created a cure for every sickness. It is through Him that medicine has an effect. If He wishes, the medicine will be beneficial and if He does not then it will not help in any way. Thousands of different medicines may be used but they will not help (if Allah does not wish so). Therefore, one should not have this belief that a certain medicine cures and another does not. It is Allah who cures. If He wishes you to be cured immediately, He will place the cure in that medicine. If not, the medicine will not help. We have been ordered to seek the cure. We do this by placing full trust in Him. It is for this reason that we make supplication to Him alone. As for that person who has complete trust in Allah and does not seek any medical treatment, no evil thoughts will enter his mind. He will express gratitude to Allah all the time. It is permissible for such a person not to seek any medical treatment. However, the Prophet ﷺ had sought medical treatment and also told us of the benefits of medicines. It is therefore preferable to seek medical treatment but the sick should also exercise patience and express gratitude to Allah. Furthermore, he should believe firmly that Allah loves us more than our own mothers love us. Whatever He does is solely for our benefit. When we are afflicted by any sickness, our sins are wiped out. When we exercise patience, our ranks are increased and calamities are withheld from us. Whatever pride and arrogance that we may have is decreased and we realise our dependence on Allah. A person

[1] Women are weak hearted and worry much.

may have been very independent but when he falls ill, he realises his dependence on others for very little things. When he was healthy and strong he may have not valued his health. Once he falls ill, he realises the importance of health, appreciates it and later expresses his gratitude. In short, illness is a source of mercy for us Muslims. In fact, it is a great bounty from Allah. It is also a trial from Him. We have to exercise patience, express our gratitude and consider everything to be the decree of Allah. We should not utter evil words against Him and whatever He has decreed for they may cause us to become devoid of faith. A man may have borne many difficulties and qualified for reward but his evil words may have allowed the rewards to be snatched from him. and he lost his faith, lost the world, and lost his religion. And, if he does not repent before dying he loses his life earnings of faith. May Allah save us from this.

On the other hand, if we muster courage and are prepared to lose our life and we do not utter a single word in the sickness submitting to Allah's will and we die in this condition. then great rewards await us from that Being who gave us so much without asking. How much more He will reward us (on account of our patience)! And if we recover, we would regain our health, keep the rewards that we received (for exercising patience) and also have our ranks raised. And we will still have our religion and the world with us.

When we feel perplexed, why should we not make supplication to Allah? He is the One Who will inspire the doctor to be attentive towards us. He is the One Who will cause the medicine to be effective. And if He wishes, He is the One Who can cure us without any medication whatsoever. In short, sickness is a bounty from Allah. but, because it is a trial and there is the fear of our losing faith on account of it, we are not allowed to make supplication for a sickness to afflict us.

Factors to be Taken into Consideration When Seeking Medical Treatment

1. Medication should not be taken for trivial sicknesses. Such sicknesses could be treated by changing one's diet, walking about, change in environment, etc. For example, if you have a headache on account of being in hot air, sit in a place where there is a cool breeze. If your stomach is feeling heavy on account of eating, skip one or two meals. If your head aches from lack of sleep, then sleep. If you are feeling lazy on account of excessive sleep, then sleep less. If you engaged in excessive mental work and this resulted in dryness in your brain, reduce your work load and give the brain a rest. When such measures do not help, opt for medication.
2. Do not be distraught irrespective of how serious the sickness may be. By becoming distraught, the entire treatment is affected. Treatment should be sought with great tranquillity and peace of mind.
3. Do not get into the habit of taking laxatives, vomiting, and in cupping the blood. In other words, do not get into the habit of doing these things every year without any real need to do so. If you are in the habit of taking laxatives, try stopping this habit in the following way: when the time of taking the laxatives approaches, reduce your food intake and engage in more exercises. Take some medication that would loosen your stool slightly (provided it is not a laxative). Even if you do not feel good during the days when you normally take the laxatives, do not worry about it and delay in taking the laxative. In this way, you will abandon this habit.

4. Do not take very strong medication without any real need to do so. The disadvantage of such medicines is that if they are not suited to you, they will cause great harm as well. Do not take unlawful and impure medicines, nor should you apply them to your body.
5. If you have to take a particular medicine over a period of time, then occasionally try and skip taking it for one or two days. Or, change it for some other medicine. This is because once you get into the habit of taking a particular medicine, it will no longer have any effect on you.[1]
6. As long as a certain type of food is sufficient, do not opt for any medication.[2]
7. Be extremely cautious when taking any medicine. Ensure that you take it exactly as it has been prescribed. Do not increase or decrease the dose on your own.
8. If you purchase any medicine, show it to the doctor first. If he says that it would be harmful for you, exchange it.
9. When it comes to medication for the heart, kidneys, brain, lungs, eyes, and other delicate organs, do not use medicines that are very strong, that have cold properties, which are assimilated very quickly, or which are poisonous. However, if there is a dire need to use such medicines, there is no alternative but to use them.
10. When seeking treatment, ensure that you go to a doctor[3] who is knowledgeable, experienced, makes a thorough examination, and does not prescribe any medicine without pondering and thinking over the matter. Furthermore, he does not rush into prescribing laxatives. Do not be deluded into going to a particular doctor merely because he is very famous.[4]
11. When ill, consider prevention to be better than medication. However, if you are absolutely healthy, do not be abstinent. Eat whatever you wish in accordance with the season. However, do not eat more than you can. If your stomach feels "heavy", skip a few meals.
12. Seeking medical treatment is necessary for every sickness. However, there are certain sicknesses which need special care. This is specifically so with children. Such sicknesses are: colds, coughs, pain in the eyes, pleurisy, indigestion, diarrhoea, colic pains, hernia, a lack or increase of menstruation, a fever that is continuous or which is experienced after a meal, being bitten by an animal or human, consuming a poisonous substance, palpitation of the heart, dizziness, palpitation of the body in different places, paralysis or numbness of the entire body, feeling extremely hungry very often, not feeling any hunger at all, feeling very sleepy very often, insomnia, perspiring profusely, not perspiring at all, or the occurrence of any other thing which is contrary to one's normal life. When this

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[1] In medical terms, this is known as developing a tolerance for a medicine.

[2] In our times, people are inclined to take multi-vitamins and other supplements when these can be easily obtained from normal foods, meats, fruit, vegetables, etc. This is especially so with our owmen-folk when they fall pregnant or are breast-feeding.

[3] A good doctor will be one who thoroughly understands your temperament. You should also inform the doctor of your temperament, of the things which benefit you and those which generally harm you. In doing this, he will be able to understand you better and help you accordingly. It is preferable for the doctor and patient to be living in the same place so that if any problems arise, the patient can seek his assistance immediately.

[4] If a doctor is very famous, you should first try and check whether may sick people go to him or not. Secondly, check whether the benefit is greater or the harms caused by him are greater.

happens, one should immediately understand that some sickness or the other is approaching. He should therefore go to the doctor and seek the necessary treatment. He should not allow any disorder in his diet.

13. When getting your pulse checked, ensure that your stomach is not too full nor too empty. When the stomach is empty, one feels restless (thereby causing a change in the pulse rate). Furthermore, one should not be very sad nor very happy. One should not check one's pulse immediately after waking up from one's sleep, after being awake for a very long period, after engaging in physical work or after having walked a long distance. Have your pulse checked while being in any of the following postures: in the squatting position, while lying down, sitting on a stool, or sitting on the edge of a bed with your legs dangling. Do not sit in such a position whereby you put a strain on a certain part of your body. Do not support yourself on any of your hands, nor should you place a pillow under you. Do not hold anything with the hand that you have offered to be checked. Do not extend that hand completely, nor fold it completely. Instead, the hand should touch your ribs and be slightly loose (not stiff). Do not hold your breath. Do not fear the doctor as this causes a difference in the pulse rate. If you wish to have your pulse checked while lying down, do not lie on your side. Instead, lie flat on your back.
14. When having your urine tested, bear the following factors in mind: it must be tested when you have slept and awoken according to your norm and that you have not eaten or drunk anything as yet. By eating green esculent vegetables, one's urine becomes greenish. By eating saffron, it becomes yellowish. By applying henna, it becomes reddish. It becomes yellowish or reddish due to the following factors: fasting, lack of sleep, exhaustion, extreme hunger and holding back one's urine. At times it turns white on account of remaining awake for long hours. By drinking excessive water, it becomes light in colour. A urine test is of no use after having taken purgatives or laxatives. A urine test will be most effective if it is taken twelve hours after a meal. If the urine is to be tested in the morning, do not eat to your stomach's full the previous night. The urine test of a woman who has recently given birth is of no use. If a person has passed urine several times at night, a urine test the following morning is of no use. If a person urinates and keeps that urine for more than six hours before it can be tested, it will be of no use. At times, such urine is rendered useless even before six hours. In other words, once you notice a change in its colour or smell, there is no use in having it checked.[1]
15. Do not change doctors unnecessarily. Keep the doctor happy by carrying out whatever he orders. If you do not gain any benefit from him, do not accuse him. If you give him anything in return for his treatment (either in cash or kind), do not consider yourself to have done him a great favour.
16. Do not be too strict on the sick person. Accommodate his harshness and hot temper. Do not mention things that would cause him to lose hope irrespective of how serious his condition may be. Continue consoling him.[2]

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[1] The utensil in which the urine is stored should be absolutely clean and sealed. [2] When a patient is strong-hearted, he develops a lot of endurance. But if he is weak-hearted, his consition deteriorates day-by-day. In order to make him strong-hearted, portray his sickness in a very light and insignificant manner. You should convince him daily that his condition is better than the previous day. Narrate to him the stories of persons who, despite being in a very serious condition, recovered completely. All this is also a great cure.

The Islamic Responsibility of the Sick and Those Tending to the Sick

Some people say that it is not necessary to find out what is allowed and what is prohibited when seeking medical treatment. It is as if the sick person is not answerable for any of his actions. They also say that the doctor also has liberty to do as he pleases. This is incorrect. These people should know that a sick person does not go out of the boundaries of Allah's power. Allah has the right of possession over every person's life and wealth. It is in this light that Allah has said:

وَلَوْ اَنَّا كَتَبْنَا عَلَيْهِمْ اَنِ اقْتُلُوْا اَنْفُسَكُمْ اَوِ اخْرُجُوْا مِنْ دِيَارِكُمْ مَّا فَعَلُوْهُ اِلَّا قَلِيْلٌ مِّنْهُمْ وَلَوْ اَنَّهُمْ فَعَلُوْا مَا يُوْعَظُوْنَ بِهٖ لَكَانَ خَيْرًا لَّهُمْ

"If We were to ordain for them: 'Lay down your lives', or, 'forsake your homelands', only a very few of them would do it—although if they did what they are admonished to do, it would indeed be for their own good." (*Surah an-Nisa'*, verse 66)

We learn from this that Allah also has the right to order us to intentionally kill ourselves (i.e. commit suicide). It is the kindness of Allah, that he did not ask us to bear such difficulties. At the same time, He did not leave us completely free. Instead, He laid down certain rules and regulations when seeking medical treatment. These rules and regulations are such that if we had to ponder over them with an open mind, we will find that there are certain concessions and leeways. They are not as restrictive as the laws of a government. As a form of appreciation for this kindness on the part of Allah, man should be prepared to sacrifice his wealth and life in order to safeguard himself from sins. He should never ever seek illegal and prohibited forms of medical treatment. When a person is sick, he should never ever act contrary to the legal verdicts of the *ulama*. A sick person is in need of this more than a normal healthy person because the latter has some hope of being granted a respite, whereas sickness is the stepping stone to death. Outwardly too, one can see that death is approaching. What sort of intelligence is it that a person should die a sinner (by seeking prohibited forms of medical treatment)? Some slaves of Allah were such that wven while they were in the throes of death and undergoing severe difficulties, they did not neglect the *mustahabb*. When they were told that in difficulty, *mustahabb* acts may be dropped off they replied: "The difficulty is for a little while more. What is the need to lose the reward of a *mustahabb* act at the time of death?" A sick person experiences many difficulties and is in the hands of others. It is therefore necessary for all those who are taking care of him to take due consideration of his *salah* and all the other necessary aspects of religion. Even if the sick person presents excuses, they should give him confidence and save him from sins. If the person caring for the sick is religiously minded and prepared (to do everything according to the Shariah for the sick person) there is great hope for the sick person to be in control of himself at the time of death (and to die a believer). If this is not the case, the sin will not be borne on the sick person alone but those who were taking care of him will also be sinning. In fact, greater punishment will be inflicted on those caring for him because the sick person was under their control. It is therefore necessary for everyone—the sick and those caring for the sick—to find out the necessary rulings with regard to medical treatment just as they find out the other rulings on *salah*, fasting, *zakah*, etc. If they have any doubt, they should consult the *ulama*.

Substances that are Used for Medical Treatment

It should be known that substances which are used for medical treatment fall under four categories:

(1) Inorganic bodies,
(2) Plants,
(3) Animals,
(4) Compounds of the first three categories.

There are two ways of using these things and the Shar'ee ruling concerning each is different. The two ways are either external or internal. Internal usage refers to substances that go down the throat and reach the stomach through eating and drinking. All other forms of usage are regarded as external. So much so, all the following forms of medication are also considered to be external: sniffing some liquid into the nostrils, instilling medicine into the nostrils (for example, by means of a dropper), drawing medicine into the nostrils, rubbing the teeth with tooth-powder (or brushing with a toothpaste), smelling a solid or liquid medicine, taking in snuff, chewing, rinsing the mouth. All this is on the condition that the medicine does not reach the throat. In fact, apart from smelling, there is a great danger in all the above-mentioned forms of consumption that the medicine will reach the throat. In fact, in most cases the medicine reaches the throat and goes down into the stomach. Therefore, all these forms of consumption should also be considered to be internal. Caution is necessary in that substances which cannot be consumed internally should also be refrained from when adopting any of the above-mentioned external methods of usage. Even if an iota of unlawful substance goes down the throat, one will be committing the sin of consuming *haram*.

The Rule Concerning Internal and External Usage

If anything is impure in itself, such as excreta, urine, alcohol, an animal that has died a natural death, pork, etc. then it is not allowed to use such items internally or externally. As for things which have become impure on account of their being mixed with other impure substances, the ruling is that they cannot be used internally. However, it is allowed to use them externally. Such substances are: impure water (pure water which became impure on account of an impure substance falling into it), liquid of the bladder that is added in antimony (as long as this liquid is not more than the other ingredients), medicines that contain alcohol as long as the alcohol content is less than the other substances. However, it should be borne in mind that it is necessary to wash off these substances and purify oneself prior to offering *salah*. Although it is allowed to use such substances externally, it is preferable to abstain from using them because when a man is very sick he is not very mindful and such substances may fall on his clothing. Besides if he did not wash his hands after applying such substances, and his hands come into contact with water in a utensil, then the utensil and the water will be rendered impure. In this way, this impurity will affect the entire house and many persons' *salah* will be ruined.

When we say that a substance becomes impure on account of it being mixed with an impure substance, we mean that the impure substance is not more than the other substance. If it is more, it would be considered as if the entire mixture comprises of the impure substance. For example, if a handful of water is poured into a large utensil containing urine, we cannot say that this is water. By the water being mixed with the urine, it has now become impure. In

fact, this entire mixture will be considered to be urine (and the rules that normally apply to urine will apply over here as well). But if the opposite takes place (i.e. if a handful of urine is poured into a large utensil containing water), then the opposite ruling will also be given (i.e. the entire mixture will be considered to be water — although the water itself will be regarded as impure). It should be also known that in *Shariah*, prohibition in using a particular thing or substance is based on four reasons: (i) on account of the thing being *najis* (impure), e.g. urine, excreta, etc. (ii) on account of the thing being harmful, e.g. poisonous substances, (iii) on the basis of *istikhbath*, i.e. things that are abhorred and disliked by a normal person possessing a sound mind, e.g. worms, certain insects, etc., (iv) on account of the thing causing intoxication.

Inorganic Bodies

Inorganic bodies refers to things that are other than plant life, animals, droppings of animals, parts of animals, etc. Inorganic bodies include the following: sand, gold, silver, sulphurate of arsenic, copper, bezoar, agate, etc. All inorganic bodies are pure and lawful unless they are harmful or intoxicating. The quality of *istikhbath* is not found in any of the inorganic bodies. If the harm in an inorganic body is removed, or if the quality of intoxication is no longer found in an inorganic body, then the prohibition of using such a thing is also removed (and it is allowed). From this we can deduce the ruling with regard to eating sand, adding limestone in betel leaves, eating Armenian bole, red chalk, agate, etc.— i.e. if they are harmful, they will be prohibited and if they are not harmful, they will be allowed. For example, if excessive limestone is added to betel leaves to the extent that it causes harm to one's teeth or causes some other harm, it will not be permissible. But if it is used according to one's need and it proves to be beneficial, it will be permissible. Another harm of excessive limestone is that it forms a crust on one's teeth thereby preventing water from reaching the gums when having bath. If this happens, the bath will not be complete[1]. We can also deduce the ruling with regard to poisonous substances—i.e. one cannot use them without the prescription of a qualified and reliable doctor. If such a doctor prescribes such substances, it will be allowed for you to use them because he will not prescribe them unnecessarily.

Although external usage is permissible on all the parts of the body except for the throat and stomach, it should be borne in mind that there is a difference in status among the different parts. Some of the parts are more sacred than the others and have more right in that no impure or detestable thing should touch them. The more sacred or more honourable parts of the body are those that are above the neck, especially inside the mouth. As far as possible one should therefore not gargle one's mouth with anything that has an evil smell or with anything that is detestable by nature. There will be no harm in resorting to such substances if there is no alternative. The sanctity of the parts above the neck has been mentioned in a *Hadith* wherein it is stated that the angels take an active part in the formation of the entire foetus except for the head, which is created by Allah the Exalted, with His own hands. The

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[1] The ruling in this regard is that if such a crust or layer forms on the teeth and it can be remvoed easily, then the bath will not be completed as long s this crust is not removed. However, if it cannot be easily removed or there is fear of harm or damage, then it is not necessary to remove it. As for the question if it is allowed or not, it is allowed to women but not men who may apply only to strengthen their teeth but at night, not during the day.

sanctity of the head can also be gauged from a Hadith wherein we are prohibited from striking anyone on his face. Furthermore, the Prophet ﷺ said: "Cleanse your mouths because it is through them that you recite the Qur'an."

It is a common belief of the masses that it is forbidden to eat sand. This is incorrect. If there is no harm in eating it, it will be permissible. But if it proves to be harmful, it will be prohibited. For example, some pregnant women like to eat sand and they have no other alternative in fulfilling this craving of theirs. In such a case they may eat, but not to the extent that it causes them harm. Many people have certain beliefs with regard to the ash that becomes attached to bread or with regards to bread that are burnt. They go to great pains in removing this ash or the slightly burnt off sections of the bread. This is not necessary. A little bit of ash is not harmful. In fact, if a bread is not completely burnt and has only become slightly black, it is not allowed to throw it away. This is because it is still regarded as bread (which is food and therefore should not be thrown).

Rulings

1. Gold and silver are also inorganic bodies but they should not be compared to other inorganic bodies. Other inorganic bodies are mostly used as sources of medication while gold and silver are also used as items of luxury and beautification. *Shariah* has prohibited us from wearing gold and silver except in the form of jewellery. It is obvious that jewellery is for women. It is therefore permissible for them to use gold and silver jewellery but not permissible for men. However, it is not permissible to soak medicine in a gold or silver container, or to keep any sort of ointment or medicine in a gold or silver container. This prohibition is applicable to both men and women. Based on this, it is not permissible to wear spectacles that have gold or silver frames, to wear watches that have gold or silver bands, to keep watches that have gold or silver chains, to use mirrors that have been framed in gold or silver. It is for this reason that it is prohibited to wear an arsi (a thumb ring with a mirror set in gold or silver). Wearing this ring as a form of jewellery is permissible but to look into it's mirror is not allowed.
2. It is permissible to eat gold and silver foil[❶], to add this into antimony, to soak pieces of silver in a medicine (this is done to strengthen the heart) and to disinfect medicine containing steel. It is allowed to fasten the teeth with gold or silver when necessary. This is because if any other metal is used, it causes swelling of the gums. Based on this, it is permissible to make a gold nose or to use gold to make any tube in any other part of the body. This is because no metal besides gold can fulfil this purpose. The same rule applies to silk. The only exception is that women can wear silk at all times while men cannot use it as a form of dressing. Men can use silk if it is not as dress (e.g. they can use it for medical reasons).
3. It is permissible for men to use silk if it forms the hem of a garment as long as the silk is not more than approximately six centimetres in width.
4. If there are any sores on the body and silk is worn as a form of treatment, it will be permissible to do so. It is also permissible to wear silk when in war because a sword cannot cut through silk.

❶ This refers to an extremely thin edible foil.

Question: If any medication contains gold or silver, will it be allowed to engage in transactions (such as buying and selling) of such medication? Similarly, if any prescription contains the name of a medicine which has gold or silver in it, will it be permissible to have such a prescription made out, purchased, etc.? Similarly, if an antimony contains such foil which has become completely mixed into it to the extent that it cannot be separated, will it be permissible to engage in transactions of such antimony? If this is not permissible, then what is the difference between this and jewellery that is gold or silver plated because it is extremely difficult to separate the pure gold or silver from that which is not pure. In fact, it is even more difficult to separate gold and silver which is found in medicines and surmah. Similarly, is it permissible to sell sweetmeats and meat which are covered by gold or silver foil on credit? Is *zakah* wajib on such medicines and antimony which contain gold and silver?

Answer[1]: If gold or silver is added in medicines in such a way that these metals become completely assimilated with the medicines, then in such a case they will be similar to gold or silver-plated jewellery and therefore not even considered (for *zakah* and other associated questions that are mentioned above). If these metals are not completely assimilated into the medicines, they will be similar to clothing which has a gold or silver hem. In other words, these medicines are not called gold or silver medicines. Instead, they are named according to the major ingredients that are found in them. If any medicine contains more gold or silver, such as gold or silver being added in pure honey, then such a medicine will be known as gold honey or silver honey. The normal rules in dealing with gold and silver will apply and *zakah* will also become *wajib*. As for the previous two examples, the normal rules when dealing with gold and silver will not apply, nor will *zakah* be *wajib*. As regards gold and silver foil that is used to cover sweetmeats and meat, the ruling with regard to gold or silver hems in clothing will be applicable here as well. The difference is that in this instance it is not necessary for the gold or silver to be equal to or less than approximately six centimetres in width. This is because this limit of six centimetres is only applicable to clothing.

Intoxicants

The rule concerning intoxicants is that if they are dry, they are considered to be pure. In extreme situations and at the time of dire need, for example, on the advice of a pious, reliable and qualified doctor, it will be permissible to consume such dry intoxicants as long as the amount is such that it does not cause any intoxication whatsoever. It is definitely not permissible to consume an amount that would cause intoxication. Despite all this, as far as possible, it is preferable to abstain from such intoxicants and to exercise extreme caution. The reason for this is that in most cases one's consumption definitely increases and very soon one is unable to differentiate between a dire need and no need. It is for this reason that Allamah Shami رحمه الله عليه said: "If dry intoxicants are taken in very small quantities (i.e. an amount that does not cause intoxication) merely for pleasure (i.e. without any valid medical reason), then such consumption will be absolutely unlawful." Here, dry intoxicants includes those that are pure (unadulterated) and also those that are mixed with some other substance or added into some other substance. Based on this, dry intoxicants include the following: opium, hemp leaves (a herbaceous plant from which cannabis is produced), dagga, marijuana, etc. Such intoxicants will be permissible only if one has a valid medical reason

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[1] Shami V-4, PP-368, 369, 372.

and provided that the amount is such that it does not cause any intoxication. If they are consumed without any valid reason and merely for pleasure, they will be absolutely unlawful (irrespective of whether they cause intoxication or not). It is permissible to use opium as an ointment, to inhale hemp leaves in the form of steam or vapour, and to take hemp leaves in the form of tablets. It is permissible to eat opium in order to prevent oneself from catching a cold on condition that the amount consumed does not lead to intoxication. It is also permissible to consume hemp leaves in order to delay emission (provided that the intercourse is lawful, i.e. with one's legal wife), but on the condition that the amount consumed does not lead to intoxication.

As regards intoxicants that are in a liquid form, which we commonly refer to as alcohol, it is a well known fact among all Muslims that alcohol, pork, dead animals, interest, etc. are things which Islam is totally against. *Shariah* does not even consider such things to be wealth or items of value. If a Muslim possesses such items and someone else destroys them, the latter does not have to pay any compensation. Transactions which comprise these things are not even considered to be valid. This is not the place to go into great details because these things require very lengthy explanations. At the same time, we do not wish to close off this topic completely. We will therefore try to suffice with what is necessary.

It should be known that there are four types of drinks which are considered to be impure and unlawful according to all the *ulama*. These four are:

(1) Grape juice which is left in its crude form until fermentation takes place—popularly known as alcohol.

(2) Grape juice which has been burnt until slightly less than two thirds of it evaporates.

(3) Juice that is obtained from raisins that have been soaked in water.

(4) Juice that is obtained from dates that have been soaked in water. The rule concerning these four is that it is not permissible to drink even a single drop. One cannot even keep them in one's house (or anywhere else). One cannot use them in any way. One cannot even buy or sell them (nor can one engage in any transactions which involve any of them).

As regards all other drinks, there are many details concerning them. This is not the place to go into details. However, we will explain the ruling concerning another drink which, in our times, has become extremely difficult to avoid. This refers to spirit (which is largely used for industrial purposes). This substance is used in practically all modern day medicines. Apart from medicines, it is also used in various other items such as pens, inks, colourants, carpets, chairs, duvets, mattresses, etc. It has some usage or the other in almost all items that need colourants, polishing, or the actual item itself. It is a well known fact that according to one *Hadith*, this is also impure and forbidden. According to another Hadith it is pure and could be used for medical purposes internally as well, provided that the amount consumed does not cause any intoxication. However, one cannot overlook the fact that the temperament of a normal Muslim cannot accept such a substance in which there is difference of opinion concerning its purity and permissibility. This is similar to a utensil in which there is water. Someone informs you that the utensil contains water while another person comes and informs you that it is not water but urine. Upon hearing this, any normal Muslim will definitely have an aversion to it. However, when it becomes extremely difficult to avoid a particular thing, then in such circumstances, we get a certain amount of leeway or concession

from the fatwa (legal) point of view. Therefore, one should not be too strict in such matters and those who can, should exercise caution. From this principle, we can deduce the ruling concerning modern day medicines, particularly tinctures. Spirit has a definite influence in most modern day medicines. As regards tinctures, the process of this is that the medicine is soaked in spirit and thereby cleansed. In doing so, the medicine is very quickly absorbed. The following is mentioned in the malfoozat (sayings) of Mawlana Thanawi رحمة الله عليه: "In my opinion, it is not good to write the name of Allah or Muhammad ﷺ with red powder. This is because there is the possibility of this red powder containing spirit. Although certain types of spirits are pure according to Imam Abu Hanifah رحمة الله عليه and Imam Yusuf رحمة الله عليه, they are definitely not pure according to Imam Muhammad رحمة الله عليه. And we know that as far as possible it is preferable to abstain from those things in which there is difference of opinion. This is more so when the *fatwa* of the majority of the *ulama* is based on the opinion of Imam Muhammad رحمة الله عليه." In another place, Mawlana Thanawi رحمة الله عليه has the following to say: "Every spirit[❶] is not made from the above-mentioned four intoxicants (which are absolutely forbidden according to all the *ulama*). Spirit that is not made from these four intoxicants is permissible according to Imam Abu Hanifah رحمة الله عليه and Imam Yusuf رحمة الله عليه. However, the fatwa is based on the opinion of Imam Muhammad رحمة الله عليه so that the masses do not develop any lack of caution in this regard. Since this fatwa has been issued as a precaution, at the time of extreme necessity we can make a concession. However, the pious should abstain from using tinctures and they should not adopt any strictness on the masses who have no alternative. If spirit is added in vinegar and it changes its form thereafter, it will now be considered to be vinegar. The substance in which it has been mixed and the spirit together will now be permissible."

The following question and its answer appears in *Imdadul Fatawa*:

Question: Modern day medicines generally contain spirit. This spirit is the highest quality of alcohol. In fact, it could be referred to as the essence of alcohol. Since this is an accepted and well known fact, is it permissible to take such medicines or not?

Answer: "If the spirit is not made from grapes, raisins, dry or fresh dates, a concession in its permissibility can be given (because of the difference of opinion). If it is made from these fruit, it will not be permissible because all ulama are unanimous in this regard."

Medical books state that spirit is a very strong form of alcohol which is prepared by further distillation of alcohol. It is also stated that low quality alcohol is manufactured by using potatoes, jujube, barley, wheat, etc. High quality alcohol which generally comes from Europe is manufactured by using grapes, apples, pomegranates, raisins, etc. Spirit is of three types: methylated spirits, proof spirits, and rectified spirits. That which is used in medicines

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❶ Spirit is actually alcohol that is very strong. We could say that it is unadulterated alcohol. On account of it being so strong, no one can drink it undiluted. At times of severe need, a few drops are added in water and consumed. In such a case, it has the same effect as alcohol. Spirits can be manufactured from all things that have viscosity. Such things include the following: fruit of the jujube tree, potatoes, mahwa (a tree bearing sweet flowers from which spirituous liquor is distilled), barley, wheat, etc. Spirit is manufactured from grapes, dates and raisins as well. If spirit is made from the latter three fruits, it will be considered to be made from the above-mentioned four intoxicants. It will therefore be impure and forbidden. It will not be permissible to use even a single drop. If it is manufactured from any fruit other than these three, then according to one *Hadith*, it could be used as a form of medication. Spirit that is used for burning purposes, as colorants and other similar purposes is in most cases not made from the above-mentioned four intoxicants because it (spirit) is obtainable at a very low price. The intoxicant that is found in spirit is removed through chemical means and thereafter called alcohol.

is of the higher quality and is known as rectified spirits. It is much more expensive than the other spirits. Since the majority of alcohol that comes from Europe is of a high quality, it is therefore highly possible that the spirit that comes from Europe is also made from grapes, raisins, or dates. If this is the case, it would be considered to be impure and forbidden. The medicines in which it is used will also be considered to be impure and unlawful. Despite this, we cannot issue a fatwa with regard to the impermissibility of all medicines. However, what we can definitely say is that it is preferable not to use such medicines except when really necessary. From this we can also deduce the ruling concerning homeopathic medicines. That is, they should not be used except when really necessary because the intrinsic ingredient of these medicines is spirit and all other ingredients are incidental or cousequential.

Ruling

It is permissible to administer chloroform to a patient as an anaesthetic in order to operate on him.[1]

Plant life

All plants are pure and lawful unless they are harmful or intoxicating. We have already explained the ruling concerning intoxicants. The prohibition with regard to harmful plants is based only on their harm. Once the harm is removed, there will be nothing wrong in using them. For example, based on the opinion of doctors it is permissible to eat purgative and vomic nuts.

Animal Life

Animals, man, parts of animals, offal of animals, and other things that are connected to animals will all be explained in this chapter.

All the parts of man are sacred irrespective of whether he is a Muslim or a disbeliver. Based on this, all the following acts are not permissible: burning a person irrespective of whether he is dead or alive, buying and selling of a corpse, keeping the skeleton of a human for medical (or other) reasons, removing an infant from the womb of a woman as long as it is alive, the drinking of breast milk[2] for anyone other than the child during the period of breastfeeding, using breast milk externally such as in the eyes or ears. It is permissible to have forms of the human body made with wax or rubber for explanatory purposes provided that each limb is separate so that it does not fall within the confines of being a picture. It is permissible to look at the internal organs of a living person through x-rays.

Ruling

1. It is not permissible to burn an animal that is alive. It is also not permissible to cause it unnecessary harm. For example, it is not permissible to burn a live animal by immersing it in hot oil or to fill a utensil with worms and boil them with water or any other substance in order to produce oil from them. One could kill the worms first and then place them in the oil. This would make no difference in the oil. Some people are in the habit of keeping scarlet flies in a glass container for a few days so

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[1] Shami V-5, P-457. [2] Breast milk is pure but it is not permissible for anyone other than the child to drink it provided the child drinks it during the period of breast-feeding. Once the child passes the age of breast-feeding, this milk will not be permissible for it as well.

that they may die. This is also considered to be cruel. If there is any other method of killing them immediately, that should be adopted. For example, one could place them in oil. But if there is no alternative, it will be permissible to kill them through the above-mentioned methods just as the jurists have permitted the killing of silkworms[1] by placing them in the sun because there is no other way of killing them. Live earthworms threaded onto a fish-hook for catching fish is also considered cruel. The bait should be killed and then used for fishing.

2. Any part of a live animal which has the sense of perception cannot be cut and used for any purpose. In other words, that part which has been severed from a live animal is considered to be a *maytah* (dead). For example, severing the ear of a live goat or the hard fat that is found near the knees of a horse and using such parts. (This is not permissible). If the part of a live animal has no sense of perception, and is cut off, it is regarded as pure. Such parts include the tusks of an elephant and the hair of a goat. If such a part is obtained from a lawful animal, it will be permissible to eat that part as well. But if such a part is obtained from an animal that is not eaten, it will only be permissibe to use that part externally.[2]
3. Apart from pigs, the buying and selling of all animals is permissible if it is for some benefit[3] This is irrespective of whether they are marine animals or land animals, large animals or small animals. Such transactions are even permissible with regard to dogs, cheetahs, snakes, etc. Transactions with regard to dead animals are permissible on condition that they are considered to be pure, e.g. animals of the sea, worms and insects that do not have flowing blood, or animals that have flowing blood but have been slaughtered in the Islamic way. This is because all animals are considered to be pure once they have been slaughtered, except for pigs. Transactions with the meat and other parts of such animals (except pigs) will therefore be permissible if it is for external usage.
4. All marine animals are pure irrespective of whether they are large or small and irrespective of whether they have been slaughtered or not. However, according to the Hanafi school of thought, it is not permissible to eat any of the marine animals except fish. External usage of all marine animals and the products thereof will be permissible. But it should be borne in mind that it is makruh to kill frogs. However, if a frog is found dead, it will be permissible to use it externally. This refers to frogs that live in water. As for those that live on land, they have flowing blood and are therefore considered to be *najis* (impure). Therefore, if a land frog is found dead, it will fall under the category of *maytah* (dead). If a land frog is slaughtered, it will be considered to be pure. If it is very tiny, it will not be considered to possess flowing blood. Water frogs have webbed feet similar to that of ducks. According to the Shafi'ee School of Thought[4], all marine animals except the following are lawful: shells, crabs, frogs, alligators, snakes, and turtles. According to the Maliki school of thought all sea animals are lawful. Crabs retain their medicinal value even after they are burnt to ashes. Therefore, homoeopathic doctors wishing to use crabs

[1] Silkworms are killed by placing them in direct sunlight. This is permissible according to the jurists.

[2] For example, the fangs of snakes could be added to antimony irrespective of whether the teeth were obtained from a live or dead snake. However, it will not be permissible to consume their fangs internally (in whatever from they may be) because they belong to an animal that is not eaten.

[3] Shami V-4, P-172, Durr Mukhtar P-172.

[4] Hayat ul-Hayawan V-2, P-27.

in their medicines should use burnt crabs (or crab ash). Dried testicles of an otter (used as a drug) cannot be used internally according to all the schools of thought. The Hanafis say that it is not permissible because of two reasons: first of all it is the part of a marine animal. The second reason is that it is actually the testicles of the animal. The Hadith clearly prohibits the consumption of testicles. The other schools of thought prohibit it on account of the latter reason. Therefore, it could be used externally because it is pure according to them. It is permissible to add it in perfumes.

5. Since there is no need to slaughter a fish, it is therefore permissible to eat a fish that has been caught by a disbeliver. The same applies to locusts.
6. Worms and insects[1] and all other land animals that do not have flowing blood are considered to be pure, e.g. most of the insects such as scorpions, butterflies, small lizards which do not have flowing blood, small snakes that do not have flowing blood, etc.[2] All such animals could be used externally in whichever way one wishes but it is unlawful to use them internally[3] Only locusts can be consumed internally. It is not permissible for patients afflicted with small-pox to eat flies. It is not permissible to eat earthworms for the purposes of sexual potency. In order to gain benefit from such things, one should rather feed them to small chicks and thereafter eat these very chicks.
7. If substances are produced from the saliva of insects that do not have the quality of istiqzar (natural dislike) in them, then such substances will be unlawful. Such substances include: silk cocoons, etc. This is based on the permissibility of honey (which is also the product of the saliva of bees).
8. It is not allowed to eat insects that are found inside wild figs. Similarly, it is not permissible to consume vinegar or any other mixture together with any insects that may have fallen into it. Sweetmeats that contain flies cannot be eaten together with the flies[4] Once the flies (and other insects) are removed, they may be consumed. While filtering honey, if any young of the bees which are not born as yet, become mixed with the honey, there will be no harm in eating such honey because they (the young unborn bees) are not regarded as maytah (animals that have died a natural death), nor are they considered to be animals as yet. The same will apply to web-like substances that form in flour which have not developed into live insects as yet. Such flour together with these web-like substances can be eaten. When filtering vinegar, one should not have any doubt or misgiving that some insect or the other may have got mixed into it and become completely absorbed by it. (In other words, there is no harm in consuming such vinegar).
9. The buying and selling of *maytah* (dead) is invalid. Maytah is considered to be *najis* (impure). It is therefore not permissible to use it internally or externally. Leeches, earthworms, and all other insects that do not have flowing blood are not regarded as *najis* (impure) even after they die. Engaging in transactions with them is therefore valid and it is also permissible to use them externally.
10. Apart from pigs, all animals that have flowing blood become purified once they are slaughtered in the Islamic way[5] This is irrespective of whether these animals are normally lawful or not. In other words, all parts of such animals that are slaughtered

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[1] Shami V-5, P-301. [2] Qadi Khan. [3] Hayat ul-Hayawan. [4] Shami V-5, P-199. [5] Durr Mukhtar.

in the Islamic way are pure. Such parts include: the meat, fat, intestines, tripe, gizzard, bladder, nerves, etc. All these parts except for the flowing blood will be pure. Based on this, these parts can be used externally, e.g. bandaging a particular part around the head. Obviously, it will not be permissible to eat such animals except those that are permitted to be eaten. The doctors can benefit tremendously from this rulling. The intestines, tripe, gizzard and bladder will have to be thoroughly washed from external impurity.[1]

11. A *maytah* (dead) is *najis* (impure) except for the following parts: hair, bones which have no meat or stickiness whatsoever on them, and the skin once it is tanned. Certain parts also fall under the purview of the skin and can therefore be purified through tanning. Such parts are: the bladder, the stomach, the gall bladder, the rind, the gizzard, the intestines and the membrane in which the foetus is enveloped. All these parts can be purified through tanning[2] Nerves and tendons that have been tanned, nails, hooves, horns, feathers, and the parts of a *maytah* (dead) which (according to our view) can be purified; means that *salah* with such parts is valid, one can engage in transactions with them (buying and selling), and one can use them externally. However, it is not permissible to eat any part of a *maytah* (dead) irrespective of whether such an animal is lawful to eat (such as goats, bulls, camels, etc.) or whether such an animal is not halal to eat (such as lions, dogs, etc.). As regards pigs, even all the above-mentioned parts are najis. Some jurists have stated that it is permissible to use the hair of pigs for stitching. This permissibility was based on the need of that time and no longer applies. Tanning in the above context refers to protecting those parts from decomposing and offensive odour.
12. Ivory is pure irrespective of whether it was obtained from a dead elephant or a live one. However, it is not permissible to use it internally. It can be used externally.
13. The milk of the animals whose meat is unlawful is also *najis* (impure) and unlawful. And the milk of the animals whose meat is lawful is also pure and halal. Even if a lawful animal dies, it is permissible to extract the milk from its udders. This milk is also pure and lawful. Drinking the milk of a donkey for treating tuberculosis and ulceration of the lungs is considered to be forbidden medical treatment. The milk of a horse is lawful and pure because a horse is lawful. It is only prohibited because of expediency.
14. The rule concerning the eggs of animals is the same as the meat of that animal. However, there is a difference between eggs and milk (which is still regarded as pure and lawful after the death of the animal) in that if a lawful animal dies and its eggs are removed from within, the stickiness and wetness that is found on the eggs will have to be removed.
15. Although the meat and other parts of a forbidden animal become pure after it has been slaughtered, the eggs do not become pure.[3]
16. When the rotten egg of a lawful animal turns to blood, that egg will be considered to be *najis* (impure) and *haram* (unlawful). But once the blood forms into an

[1] The hide of lion etc. (except pig) become pure on slaughtering. [2] However, it should be borne in mind that it is still necessary to purify them from external impurity. [3] The reason for this is that life or death does not affect the eggs in any way. Therefore, even if forbidden animal becomes pure due to slaughtering it, its eggs do not become pure.

offspring, the latter is regarded as lawful and pure. If the offspring has already formed but life has not entered it as yet, then even in such a case it will be considered to be pure and it will be permissible to eat it because it has now formed into meat. The egg of a forbidden animal is unlawful and *najis* (impure) in the first and third cases (mentioned above). In the second case if the offspring has life, it will be pure but unlawful.[1]

17. Flowing blood is impure. Flowing blood refers to blood which has the capacity to flow. Such blood or any part thereof is *najis* (impure). It is not permissible to use it internally or externally. The blood that is found at that spot on the neck where an animal is slaughtered is also flowing blood. That area cannot be regarded as pure until that blood is washed off and completely removed. The blood that remains in the veins or the skin is not regarded as flowing blood because it would lead to many complications and problems. There is also no harm in eating it. Apart from this, all other blood does not fall under the category of flowing blood and is certainly pure[2]. But it should be borne in mind that such blood cannot be used internally, e.g. it is not permissible to drink the blood of a bug. It is not allowed to apply the blood of a pigeon on a paralysed portion of the body because it is flowing blood. However, the blood of a bug can be used for the same purpose because it is not flowing blood. Insects are considered to have blood that does not flow. All marine animals, whether large or small, are considered to have blood that does not flow. Lizards and snakes that are less than a span in length are also considered to have blood that does not flow[3]. Pus, matter, and other liquids that flow from wounds and which break *wudhu* fall under the category of blood. Such substances cannot be used in any way. So much so, it is not even permissible to make a dog lick off the yoghurt[4] that is applied on a wound. There are two reasons for this prohibition: (i) The saliva of a dog is *najis* (impure) and we know that when something is categorized as *najis* (impure), it cannot be used externally as well. (ii) The pus, blood, and other substances that are emitted from a wound are *najis* (impure) and it is not permissible to feed anything that is *najis* (impure) even to dogs.
18. Blood that has been consumed by a leech is considered to be flowing and therefore impure. However, once that blood becomes part and parcel of that leech, it will be considered to be pure on the basis of *tabdeel mahiyat* (changing of the intrinsic nature of a substance). The means of differentiating this is that it (blood that is not flowing and therefore pure) will not come off the leech by merely rubbing it. All the waste matter of lawful birds is pure with the exception of blood. However, none of this waste matter can be used internally because of istikhbath (natural aversion). The gizzards of lawful birds are pure but can only be eaten when their stool has been washed off. The stool of a fowl, duck and wild duck is also *najis* (lawful).
19. If the liquid from the bladder of a lawful bird falls in the antimony, it is considered to be pure and will be permissible to use. However, the bladder of a fowl, duck and

[1] When it became rotten and turned to blood, it is obvious that it is impure and unlawful. When it is formed into an offspring but life did not enter it as yet, it is obvious that it is impure and unlawful because it is part of that egg. But once life enters it, it is obvious that it is called an animal and the ruling of impurity is not applied to an animal. [2] Apart from blood that is in the veins, flesh and hide. [3] Qadi Khan. [4] This is probably a method of treatment in India.

wild duck is impure just as their dung is impure. The liquid from the bladder of unlawful birds and other animals that have flowing blood is impure. The liquid from the bladder (wherever we have mentioned that it is permissible) will only be permissible if this liquid is less than the content of the other medicines. However, it will be necessary to wash the eyes thoroughly prior to offering *salah*[1] if this medicine has flowed out of the eyes. If the content of the medicines is less than that of the liquid of the bladder, it will not be permissible because it is considered to be *najis* (impure) just as urine is *najis*.[2]

20. It is permissible to apply the bladder of a goat and its liquid onto a pimple or sore. This is based on the opinion of Imam Muhammad رحمة الله عليه who regards the urine of a lawful animal (that can be eaten) as pure.[3]
21. The excreta of all animals apart from lawful birds is impure. That which cannot be avoided will be overlooked, e.g. the droppings of flies and silkworms. No matter how much you try, some of the droppings will definitely remain behind on the silk. On account of general necessity, the excreta of bats is considered to be pure, i.e. it can be overlooked. In fact, some jurists have gone to the extent of saying that if the urine of cats falls on the clothes, it can be over-looked. But if their urine falls in water, the water will become *najis*. The excreta of snakes and leeches is impure. *Shayaf magsi* (a medication for eyes which contains the excreta of flies) is impure because the principle of general necessity does not apply to the eyes. However, it will be permissible to apply it to the eyes because it is mixed with other medicines which are more than it in content and which are not impure. However, if the medicine flows out of the eyes, it will be necessary to wash it off prior to offering *salah*.
22. The excreta of forbidden birds is also impure but it is *najasat khafeefah*. However, with regard to crows the ruling has been given that it can be overlooked on the principle of general necessity. When any impurity is categorized as *najasat khafeefah*, it does not have any influence on the prohibition of its usage. In this regard, *najasat khafeefah* and *najasat ghaleezah* are equal. Only in *salah* there is a difference in that the amount that can be over-looked is the extent of a coin that is approximately 3 centimetres in diameter in respect of *najasat ghaleezah*, and one-quarter of a part of a garment in respect of *najasat khafeefah*. Water that becomes *najis* through a *najasat khafeefah* is also considered to be *khafeefah*. And that which becomes *najis* through a *najasat ghaleezah* is also considered to be *ghaleezah*.
23. The urine of a bat is considered to be pure on the basis of general necessity while others have stated that it is pure on the basis that this animal is in itself lawful.[4]
24. Apart from birds, the saliva and perspiration of lawful animals is pure[5]. The urine of such animals is *najasat khafeefah*. All the other fudalat, such as that which is in the stomach, intestines, excreta, sperm, etc. are lawful, i.e. *najasat ghaleezah*.
25. The rule concerning forbidden animals other than birds is the following: their saliva, offal, excreta, urine, sperm, perspiration, etc. are all regarded as *najasat*

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[1] The contents of the eye are like the contents of the stomach even if there is blood or puss. Until they come out of it *wudhu* does not break. [2] Shami V-1, P-361. [3] Tahtawi P-79. [4] Shami V-1, P-138.
[5] But it is not allowed to eat any of these.

ghaleezah. Based on this, the filth that is found in the ears of an elephant is also najis. This can only be used externally provided that it is mixed with another substance and it's quantity is less than this latter substance. If this filth is used on its own, or mixed with another substance but it is more than the latter substance, then it will not be permissible to use it even for external purposes❶. The perspiration of an ass and a donkey is pure. Based on this, its filth is also pure. It can therefore be used externally.

26. The urine of rats is impure. However, on account of necessity, it can be overlooked. Similarly, its excreta is also impure. However, it can be overlooked provided its usage is confined to times of necessity. For example, if some of its excreta falls into some medication, one can still use that medication provided that the excreta does not integrate and get mixed up with the medicine. And provided that its quantity is not too much. It will not be permissible to use it intentionally, e.g. bandaging it around the stomach or applying it to a wound caused by a dog. But if there is no other medicine, it can be used because it has been proved to be beneficial.
27. The perspiration, filth, tears, mucus and saliva of man is pure. The saliva can be applied to herpes and to the eyes. The dirt that is emitted from the ears can be used externally. This cannot be used internally on the basis of *istikhbath* (abhorrence)❷ Apart from this, all the other *fudalat* (superflous matter) of man is impure and therefore cannot be used internally or externally. A small amount of vomit (i.e. an amount which does not invalidate *wudhu*) falls under the category of blood that does not flow. In other words, it is not impure. However, it cannot be used internally on the basis of *istikhbath* (abhorrence).

Miscellaneous Rulings

This topic deals with things that together comprise of animal life, plant life, and inorganic bodies. Other miscellaneous rulings will also be mentioned.

It has already been mentioned previously that in Islamic *Shariah*, the basis for the prohibition of a particular thing could be one or all of the following four reasons: (i) impurity, (ii) harm, (iii) *istikhbath*, i.e. things that are abhorred and disliked by a normal person possessing a sound mind, e.g. worms, certain insects, etc.(iv) intoxication.

When anything that is impure is mixed with a substance that is not impure, the entire mixture is regarded as *najis* (impure). If that which is najis is more than the other substance, then the entire substance is regarded as *najisul 'ayn*. In other words, such a substance can neither be used internally nor externally, e.g. if a person fills a container with urine, thereafter adds a handful of water to it and wishes to use it externally; this will not be permissible. If the other substance is more than the *najis* substance, then although the entire substance is still *najis*, it can be used externally. But it should be borne in mind that purity when offering *salah* is essential and that caution in using such substances is preferable. When a pure substance is mixed with an impure substance and thereafter this mixture is purified through one of the acceptable forms of Islamic purification, then we would give the ruling that this entire substance is pure once again. If not, it will remain impure. *Tabdeel mahiyat* (change in

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❶ Alamgiri V-6, P-236. (Except for the side if a Muslim doctor allows that). Shami V-1, P-216 and V-4, P-298, (the Prophet ﷺ and Allah has not made cure available in the *haram*). ❷ The milk of every woman is pure but it is not allowed to be given to anyone except her child during the days of breast-feeding.

intrinsic character of substance) is also a means of purification.

If a harmful substance is mixed with a harmless substance thereby causing the entire substance to be harmless, then this substance will no longer be prohibited, e.g. if arsenic is mixed with an antidote, or some other poison has been treated in such a way that its harmful effects are removed.

If a detestable (*khabeeth*) substance is mixed with something that is not detestable and the resulting substance does not have the quality of *istikhbath*, it will be permissible to use such a substance. If not, it will be unlawful. For example, a fly falls in a pot of curry. If the fly remains intact, it will be unlawful to eat it. But if it becomes completely absorbed and mixed with the curry (to the extent that it cannot be identified), then generally, (depending on the society we live in), this will not be considered to be detestable[1]. This curry will therefore be lawful despite the fact that we have full conviction that parts of the fly are in that curry.

Tabdeel Mahiyat

Rules and laws are also changed on the basis of *tabdeel mahiyat*. For example, grape juice is pure. However, once it forms into another substance, i.e. alcohol, it becomes impure. When this alcohol forms into another substance, i.e. vinegar, it becomes pure once again. *Tabdeel mahiyat* refers to the changing of a particular substance to another substance, the ruling regarding which is the complete opposite of the first substance. For example, an impure substance transforms itself into another substance which is regarded as pure. This impure substance (which transformed itself) will therefore be pure, e.g. manure is impure. However, when it turns into soil, (and we know that soil is pure), it will therefore be pure. Another example: an egg is pure. However, this egg turned into blood. Since blood is impure, this egg will now be considered to be impure. When a clot of this blood forms into meat, it will be considered to be pure because we know that meat is pure. If the change takes place in a thing in such a way that the ruling with regard to it is the same as that when it was prior to the change, then the same rule will apply to that thing (even though a change has taken place). If it was pure, it will be regarded as such. And if it was impure, it will be regarded as such. For example, a bone was burnt and it turned to ash. A bone is pure and ash is also pure. Therefore, despite a change taking place, it will still be pure. If sperm turns into blood, then although a change has taken place, it will still be impure because both sperm and blood are impure. And if a clot of blood turns into a piece of meat, it will become pure because a piece of meat is pure. If the change is not complete, i.e. the second substance was not formed from the first and just a partial change took place, then the rules will not change. For example, bread was made from impure wheat. Although the impure wheat changed its form and turned into bread, this is not regarded as the formation of a new substance.

Rulings

1. If insects are sealed in a container and turned into oil through a heating process, it will not be allowed to consume this oil. This ruse is similar to that of removing the starch from impure wheat or removing the essence of impure water.
2. The smoke of all substances is pure. Smoke is actually the minute and extremely light particles of burnt items which rises on account of extreme heat. Alternatively, it could be minute pieces of coal. It is obvious that coal only forms after burning

[1] Ihya Al-Uloom.

and burning is actually a form of *tabdeel mahiyat*. As for steam or vapour, it is impure if it is emitted from something that is impure. This is because the quality of burning is not found in steam or vapour. It is that very water (or whatever liquid that is being burnt) which rises on account of it being heated. It is as if someone is throwing the water. If steam and smoke mix with each other, this mixture will be impure[1] because something that is not impure has mixed with something that is impure. The method of identifying a mixture of steam and smoke is that if this mixture forms or collects on anything and begins dripping, it will be regarded as steam. If black steam rises from a moist object, this steam will be considered to be a mixture of steam and smoke.

3. If juice has been extracted from flesh (i.e. if soup is made from meat) and some blood or any other impure substance falls into it, then this extract will be impure and unlawful. And if earthworms or other pure but not consumed substances are added to this soup, it will be forbidden to drink it[2] In both cases *tabdee mahiyat* has not taken place.
4. The dry dung of a rabbit was added into a smoking pipe. It will be permissible to smoke this pipe if it is smoked in order to prevent the excessive passing of wind[3]. This is because the smoke is pure even though it may have passed through water and because it was pure before it could pass through the water. If moist dung was filled into the pipe or dry dung was mixed in a syrup and then filled into the pipe, it will be impure on account of it being adulterated with steam. The entire pipe including its mouth will now be impure. Smoking such a pipe will now be unlawful.
5. If any impure substance is added to water and thereafter put to boil in order to apply the steam to one's body or clothing, this will be similar to plastering or anointing the body with something that is pure. This means that the act in itself is permissible but the body or clothing will become impure. It will become impure on the condition that the steam collects at a certain place (of the body or clothing) and begins to drip. The mere steaming of the body or clothing (without any dripping of the steam) does not make it impure.
6. Salammoniac was mixed with the urine of a donkey (or any other impure substance) and poured into a container. Another utensil was kept on top of this in such a manner that it sealed the bottom container (in order to prevent the steam from escaping). Thereafter, this was heated in such a way that the essence of the bottom container began accumulating on the top utensil. This substance that accumulated on the top utensil is not pure because it is actually the steam of that impure salammoniac and we know that *tabdeel mahiyat* does not take place in steam.
7. The ash of everything is pure because *tabdeel mahiyat* has taken place. Based on this, the ash of man's bones and those of a pig is pure and *halal* and could be used internally and externally. However, it should be borne in mind that it is not permissible for a Muslim to burn the bones of a human. If there is a need for such ash, it could be purchased from a mortuary.[4]

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[1] Sharah Al-Muniyah. [2] Even though it is not considered to be impure. [3] Dry rabbit dung is probably used to treat this problem. [4] On this bases, phosphorous is allowed to be consumed.

8. If insects are added into oil, burnt thereafter, and then formed into coal, it will be permissible to consume that oil and coal and to apply it as well. This is because the quality of *istikhbath* (abhorrence) is no more found on account of *tabdeel mahiyat*. If cow-dung or any other impure substance is added to oil and burnt, the dung or impure substance will become pure and lawful on account of *tabdeel mahiyat*. However the oil will have to be cleaned thoroughly prior to using it. The oil will be impure because an impure substance has been added to it and it has not been purified through any other means. It could be used externally but not internally. When offering *salah*, it should be washed off.
9. A fish that is in impure water is pure and lawful. The reason for this is that whatever water it may have consumed has become a part of it and *tabdeel mahiyat* has taken place. Obviously, the water that is on its body will have to be washed off. If the offensive odour of the impure water is found in the fish, it will be *makruh* to consume it. Instead, this fish should be kept in pure water (while it is still alive) for three days and thereafter consumed. However, even in this case it will still be *makruh* to consume it. But it should be borne in mind that the *karahat* (detestability) in eating this fish is less than the *karahat* in eating a *jallalah*. (For an explanation of a *jallalah*, refer to the next ruling).
10. A fowl was given sand lizards, earthworms, the fat of a lion or any other impure substance in order to fatten it. It will be permissible to eat such a fowl. However, if the smell of that substance appears in the fowl itself, it will be preferable to encage it and feed it with pure substances for at least three days[1] Thereafter, one may slaughter and consume it. Such an animal is known as a *jallalah* in Islamic jurisprudence. Eating a *jallalah* animal is *makruh tahrimi*. But this refers to that animal which only eats *najasah* (impurities) and which thereby results in the odour of that *najasah* being found in its meat. If it does not confine itself to *najasah* only (but eats other pure substances as well) then it will not be *makruh tahrimi* to consume such an animal. However, it is preferable to encage such an animal as well for three days, feed it with pure substances only and thereafter consume it.
    One of the methods of feeding a impure substance to an animal is that you should not feed it directly with your hands. Instead, go and keep that substance at a certain place (not in the presence of the animal) and drive the animal towards it. It will then eat on its own accord. Similarly, if you wish to make vinegar from alcohol, take the vinegar to the alcohol and add it into it[2] Do not take the alcohol to the vinegar.
11. If the steam of impure water gets onto the body, we will only say that the body has become impure if the steam accumulates on the body and begins to drip. The mere heat of the steam getting onto the body will not render it impure. Just as we will not give a ruling of impurity by the mere entry of an impure odour to the brain, in the same way, if the evil odour of smoke or steam from a impure substance gets into one's clothing or body, then we will not say that the clothing or body is now impure.
12. A certain substance was filled in a clay pot. Then this pot was buried in horse-dung or any other impure substance. Two months later, this pot was removed. If the pot

[1] Shami V-5, P-333 and P-299. [2] V-5, P-444.

became wet on account of the impure substance, or if one perceives the foul odour of that impure substance emanating from the original substance or from the pot itself, then the original substance will be impure. If not, it will be pure. It would be preferable to smear the top of the pot with coal tar, resin or any other similar substance whereby the impurity will not be able to penetrate the pot. The reason is that burying the pot in horse-dung was not done in order for the dung to penetrate the pot. The purpose of burying it in the horse-dung was to obtain the special heat of the dung. Even if a steel pot is buried in sand, the required heat could be obtained.

13. The bones that occasionally come out from the excreta of sheep are pure. The impurity that surrounds them should be washed three times and thereafter dried[1]. However, it will not be permissible to consume these bones because we do not know whether they belong to lawful or unlawful animals.
14. The milk that curdles in the stomach of the young of an animal is pure and lawful. This is irrespective of whether it is from that of a camel or any other animal whose meat is consumed. The method of obtaining this milk is that a suckling animal is made to drink milk and slaughtered immediately thereafter. The milk (which it had drank a short while ago) is removed from its stomach. This milk is now slightly coagulated. The effect of this milk is that it can now thicken liquids and also soften things that are in a solid form. It also has other characteristics. It is from this that cheese is manufactured. Contrary to the normal ruling, this milk is regarded as lawful. It should be remembered that the normal rule is that whatever is in the stomach has the same rule as that of the excreta of that animal. However, the purity and permissibility of cheese is something that is established and agreed upon[2]. It is for this reason that this milk is also considered to be pure and lawful. However, one cannot draw an analogy with this in order to make cud permissible. (Cud is *haram*).
15. **Question:** Can a Muslim doctor prescribe impure medicines to non-Muslim patients? If he can, does this include *maytah* (dead) and alcohol as well?

    Answer: This is permissible on the condition that the non-Muslim patient does not consider such medication to be impure or prohibited from his religious point of view. If he is informed later (regarding the permissibility or prohibition of such medication in his religion) but still chooses to consume such medication, it will be permissible for the Muslim doctor to prescribe such medication irrespective of whether the non-Muslim patient considers it to be permissible or not. Alcohol is also included in this permissibility on the condition that the Muslim doctor merely writes out a prescription or asks the patient verbally to obtain it. It will not be permissible for the doctor to keep such alcohol or any other *najisul 'ayn* medication and personally give it to his patients. It is not permissible for a Muslim to take any money for anything that is impure. For example, some traders sell alcohol and foreign meat. It is not permissible for them to take any money for such products even from non-Muslims. In this context, alcohol refers to the four types of alcohol that were mentioned in the beginning.
16. **Question:** Is it permissible to consume phosphorus?

    Answer: It is permissible because phosphorus is actually obtained from the ash of

[1] After every washing it should be left to itself until water stops. [2] Through innumerable *Ahadith*.

bones. And the ash of all bones is pure on the basis of *tabdeel mahiyat.*

Conclusion

Prior to this, we had mentioned all those substances that are used for medical purposes and that fall under the categories of inorganic bodies, plant life and animal life. It would be appropriate to mention certain practices that are prevalent at the time of seeking medical treatment but are prohibited in *Shariah*. The most frequent practice concerns the exposure of the *awrah* (the limbs that must not be exposed to anyone else) of the patient, especially the female patient. Mawlana Thanawi رحمة الله عليه has the following to say in this regard:

"People display lack of caution with regard to covering the *awrah* of the patient. They do not even bother whether the knees or thighs are exposed. If, during a medical examination, there is a need to expose any part of the body, they are not cautious. It should be borne in mind that only that which is necessary to expose should be exposed. Moreover, the body should only be exposed to those who have something to do with the medical examination and not to others. At times, it is exposed to others who are present including other patients. This they do on the assumption that others will be a source of consolation to them. In short, it is not permissible to expose the body to others, nor is it permissible to expose more than what is necessary. The seriousness of this can be gauged from the fact that if a woman is about to deliver her child, it will be permissible for the doctor to look at the place of birth only if is it necessary. But because a disbelieving woman (assuming that the doctor one) falls under the category of a *ghayr mahram*, it will be unlawful for this woman who is in labour to keep her head uncovered in the presence of this disbelieving woman doctor. The reason for it being unlawful to uncover her head is that there is no need to uncover the head[1]. Similarly, if a woman's blood has to be cupped, the person performing this surgery can only look at the place where the surgery is going to be performed. It will be wajib for others who are present to leave, close their eyes or turn away. It is not permissible for others to look at the exposed part of this woman's hand. Similarly, if a boy[2] is being circumcised, it will be permissible for the person performing the operation to look at only what is necessary. It will not be permissible for others to look at the exposed parts of the boy. Similarly, if a boil or sore has to be split open, the doctor or whoever else is undertaking the task can look at that exposed place. Others cannot look."

Presently, something more serious is in vogue. This has to be rejected with more emphasis. This has been initiated by the so-called educated persons. We refer to the custom of going to male doctors for the delivery of a child instead of going to mid-wives. When it is not permissible for a woman to look at the *awrah* of another woman except when necessary, how can it be permissible for a man to look at the *awrah* of a woman? It should be borne in mind that the further away a man is (in relation) to a woman, the more serious the sin and the more intense the prohibition will be. When a Muslim woman is in dire need of medical examination, the most rightful person will be another Muslim woman who is close to her. Next it is an unbelieving woman, who is equal to a *ghayr mahram* in status. Then a Muslim

[1] Obviously, other parts of the body will also be included in this ruling and it is *haram* to expose them unnecessarily.

[2] This refers to a mature boy or a boy who has reached the age of understanding but not the age of maturity as yet.

male doctor. And then, a non-Muslim male doctor. One should not go to a non-Muslim male doctor first (but choose him as the last alternative). This is a sign of great immorality, a major sin, and an improper following of the above-mentioned sequence. The excuse of necessity (or there being no alternative) is totally unacceptable. When this practice was not prevalent, babies were still being born. Even today, families that have a sense of shame and morality have babies born to them and the mid-wives are fulfilling all the necessary tasks. Once a new practice is initiated, a person will definitely experience problems and complications if he tries to do something contrary to what he has now become accustomed to. Take the case of Europeans who normally do not resort to indigenous or home-made medical preparations when it is a well-known, established fact that some of these modern medicines do not help in any way while the home-made preparations are much more beneficial. Based on certain worldly reasons, they do not wish to get into the practice of using home-made preparations. Is this stopping them from carrying on with whatever they want to? No. If, for *Shar'ee* reasons, we do not opt to go to male doctors for the delivery of our children, will this cause the birth of babies to cease? Definitely not!

Mawlana Thanawi رحمة الله عليه has mentioned the word "*ghayr mahram*" above. This word has to be clearly understood as well. Many people err in this regard. A *mahram* in *Shar'ee* is one with whom there is no possibility of marriage being permissible or valid for one's entire life. Such persons are: one's father, son, brother, step-brother (irrespective of whether the father is one and they have two mothers, or whether the mother is one and they have two fathers), sons of these brothers and sons of sisters (i.e. nephews). The person with whom there is the possibility of marriage at any stage of one's life is not a *mahram* in *Shar'ee*. Instead, he is a *ghayr mahram*. All the rules pertaining to a stranger will apply to this person as well even if there is some sort of relationship between them. Such persons include: paternal and maternal cousins, husband's brother, sister's husband, husband of the husband's sister, etc. They are all *ghayr mahram*. The precautions that are accorded to strangers will have to be accorded to them as well. In fact, since the possibility of falling into sin with such persons is greater, stricter precautions will have to be taken when dealing with them.

It is unlawful even for a *Shara'ee mahram* (*mahram* in *Shari'ah*) to look at or touch a woman from her navel till below her knees, her belly and her back. If the head, face, hands, arms, calves become exposed out of necessity, there will be no sin. But it is inappropriate to expose the arms and calves unnecessarily. As for a *ghayr mahram* (i.e. a strange person and also all those relatives whom we have mentioned above and included among strangers), it is not permissible for him to look at any part of the body. If there is a great necessity, the hands up to the wrists and the feet up to the ankles could be exposed. We have written all this because doctors display no caution whatsoever when examining female patients. They fearlessly examine the belly and other parts.

A FEW IMPORTANT RULINGS

1. It is not permissible to eat at a place wherein most of the things that are sold are unlawful. However, if a person inquires about something that is sold there and is

told that it is lawful, then he should to check on the person who gives the information. If he is pious and religious-minded, one can act on his information without hesitation. If he is a sinful person, or one cannot verify his antecedents then one should ask one's heart. If the heart says that he is honest, one may act on his information. But if the heart is not inclined towards believing him, his information should be disregarded. For example, take the selling of mangoes (or any other fruit) prior to the crop even appearing on the trees. You have read previously that this is unlawful. If this practice is in vogue in a particular place and the mangoes sell at a lower price after maturity, then the above-mentioned rulling will apply. If you are given the information that certain mangoes were sold after maturity, you will be allowed to eat them, but it will not be allowed to eat them if you do not know when they were sold (after maturity or before).

2. It is prohibited to speak ill or curse a sickness (that one is afflicted with).
3. If an unbelieving woman (or man) comes willingly to you in order to accept Islam and there is no fear of any fight or civil strife in her accepting Islam, then make her a Muslim. The method of making a person into a Muslim is as follows: Make the person recite the *kalimah*.

   لَآ إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

   and explain its meaning as well, i.e. There is none worthy of worship except Allah and Muhammad is the Messenger of Allah. She must also say: "I believe in all the Prophets, all the Books of Allah, the angels, life after death and predestination (*taqdeer*). I have left my previous religion and accepted the religion of the Muslims. I will offer the five times *salah* and keep the fasts of Ramadhan. If I have the stipulated amount of wealth, I will give *zakah*. If I have sufficient funds, I will perform the *Hajj*. I will follow all the orders of Allah and His Prophet ﷺ and abstain from all the things which they have prohibited. O Allah! Keep me firm on religion and faith. Help me in fulfilling all pious and religious acts." All those who are present should make the following supplication to Allah: "O Allah! Accept this person's Islam. Keep us firm on faith and make us die on faith as well."
4. Do not backbite.
5. Do not believe in rumours.
6. Some women are of the opinion that as long as impure clothes are not dried after having washed them, they are not pure and that *salah* with such clothes is not permissible. This is incorrect. On account of not knowing this ruling, many women miss their *salah*. Where will they ever make *qadha* of these missed *salah*? You should not think in this manner. *Salah* with wet clothes is definitely permissible.
7. Clothing that causes the arms, hair of the head, neck, etc. to be exposed invalidates *salah*. (This is applicable to women)
8. If a poor person is strong enough to work but still goes around begging, it is not allowed to give him anything.
9. If you are travelling by train (or any other mode of public transport) and there is no water to make wudhu, make tayammum and offer your *salah*. Do not miss the *salah*.
10. Some women do not observe the veil with their workers and labourers. This is a

major sin.

11. Do not use items that belong to others without the owner's permission. No matter how insignificant the item may be. After using the item, do not leave it lying around. Instead, return it to the owner or inform him that you have left the item at a particular place.
12. The different rules, regulations and stipulations that have been laid down by the different authorities with regard to the different modes of public transport (such as buses, trains, planes, etc.) have to be followed. It is not permissible to act contrary to those rules, to cheat on the authorities, or to conceal anything from them. For example, if a person is travelling with a third class ticket by train, he is permitted to carry a certain amount of luggage (30-40 kilos or whatever the case maybe). If he has any luggage that is in excess of the stipulated amount, he will have to pay for the excess luggage according to whatever is stipulated per kilo. If a person takes this excess luggage into the train without having it weighed, even if the authorities do not spot him, he will be committing a sin. If he bribes the authorities into permitting him to take the excess luggage (without any additional payment), he will be committing a double sin—one for taking the excess luggage and another for bribing the authorities.
    Similarly, they have a rule that if a child is under three years old, he can travel free of charge. If he is between three and twelve years of age, he will have to pay half the normal rate. If he is above twelve years, he will have to pay the full adult rate. Based on this, if a person takes a child who is above three years without paying for his ticket, or informs the authorities that the child is under three years old (despite being over three years old), he will be sinning. In the same way, if a child is above twelve years and the person informs the authorities that he is under twelve years and therefore purchases a half-ticket, he will also be sinning.
    In all these cases, the person will have to pay on the day of judgement—not with money but by giving away his good deeds and he will have to bear the evil deeds of the authorities (whom he had cheated).
13. These days, young Muslim men read a lot of English literature. Many things which are contrary to religion are found in such books and magazines. Most of these youngsters who read such books have no knowledge of religion and thus lose faith in their hearts. Besides many of them utter certain things which are against true belief. If a Muslim girl is married to one of these boys, *shari'ah* does means that not consider their marriage to be valid. Which their entire lives are spent in sin. The consequences of this will have to be borne by the parents in this world and there is fear of punishment in the Hereafter as well. It is therefore extremely important and necessary that just as you inquire about the family background and financial position of the boy who proposes to your daughter, you also inquire whether he is religiously-minded or not. If you are not satisfied about it, do not give your daughter to him. A religious-minded poor person is a thousand times better than a rich person who has no religion in him. Such a man is unable to give the rights of his wife and has no feelings for her. He may not give her rupee even to spend (on herself). When this is the condition, why do people crave for affluent partners?
14. If you make any mistakes in the recitation of the Qur'an, correct these mistakes

immediately or have them corrected by someone. Do not leave it for a later date because it is highly possible that you will forget to have such mistakes corrected. If you do not have these mistakes corrected, you will read the Qur'an incorrectly forever and will also remain a sinner (for not correcting these mistakes).

15. Do not answer anyone's question if you do not remember a particular issue properly or if you are unsure of it.
16. Some people are in the habit of deluding others in accepting their counterfeit notes. If they are unable to delude anyone, they try to use them by purchasing something at night (when others are unable to decipher the actual nature of the notes). This is a major sin. You should return the notes to the person who had given them to you. You could return them to him by warning him that they are counterfeit notes or you could use any other strategy in returning them to him. However, this will only be permissible if you know for sure that he is the one who had given them to you. If you have the slightest doubt regarding him, you cannot return them to him.
17. Some times a person lies down and pretends to be sleeping. Two others persons, sitting nearby assume that he is sleeping, and speak of private matters. Had they known that he was not sleeping, they would have not engaged in the private conversation. In such a situation, it is *wajib* on the person who is lying down to get up and show that he is not sleeping. He should not eavesdrop on their conversation. If not, he will be committing a sin.
18. It is not permissible to transact in currency notes at a price that is higher or lower than the face value of the note.

    Note: This applies particularly in the Indo-Pak subcontinent where old/torn notes are exchanged for new notes at a slightly higher price.
19. It is not permissible to read a letter that has been addressed to someone else without that person's permission.
20. Do not throw around the hair that remains in the comb after having combed your hair. At the same time, do not leave that hair lying around whereby a ghayr mahram may see it. A woman has to conceal such hair as well. You should rather dig a small hole in the ground and bury that hair.
21. Whatever is prohibited from being mentioned orally is also prohibited from being mentioned in writing. For example, backbiting, speaking high of yourself, etc.
22. There can be several doubts in a message conveyed by telex. News regarding the sighting of the moon through telex messages is therefore not considered.
23. When a place is afflicted by a plague, it is prohibited to leave that place with the intention of saving yourself from the plague. The person who remains in that place and exercises patience shall receive the reward of a martyr.
24. Do not address anyone as a bastard, bitch, pig, or any other type of word which would be considered to be a form of swearing the person's parents. What have those poor persons done to you? Also, when rebuking or scolding a person for a shortcoming or mistake which he may have committed, do not scold him more than the actual extent of his mistake.
25. It is makruh to smoke cigarettes, pipes, etc. unnecessarily. If one is forced to do so, there is no harm. However, one should clean one's mouth thoroughly prior to offering *salah*. The mouth could be cleaned with a *miswak*, brush or any other

cleaning agent. If the foul smell remains in one's mouth while offering *salah*, this causes discomfort to the angels. It is for this reason that this is prohibited.

26. If opium or any other drug is given as a form of medication and the quantity is such that no intoxication whatsoever results in this, it will be permissible to consume. However, some women are in the habit of giving their children opium so that the children may remain sleeping. This is not permissible.
27. A mature girl should not be allowed to study the Qur'an (or anything else) from a young man.
28. Scraps of paper that have something written on them should also be respected. They should not be thrown around. Waste paper and (old newspaper) that is used to wrap items should not be thrown around. Such paper should either be kept safely (for later use) or burnt. In the same way, if you find scraps of paper on the road and something is written on them, then pick them up, keep them safely or burn them.
29. Bits and pieces of bread that are left on the dining-table should not be swept away to places where they would be trampled upon. Instead, they should be swept to a corner or some other place that does not fall in anyone's path.
30. If anyone is busy writing a letter, it is prohibited to sit next to the person and look at what he is writing.
31. A person has wounds or sores in the lower portion of the body and water will be harmful to these wounds or sores. If such a person is in need of a bath and is unable to prevent water from falling on the lower portion of his body, it will be permissible for him to make *tayammum*.
32. It is permissible to recite durood even if a person is not in a state of *wudhu*, in need of a bath, or a woman having menses or *nifas* (lochia).
33. It is prohibited to pierce the ear or nose of a boy.
34. It is prohibited to keep evil names for one's children. Good names should be kept. The names of prophets should be kept. Or, the word "Abd" should be added to any of the many names of Allah, e.g. Abdullah, Abdur Rahman, Abdul Bari, Abdul Quddus, Abdul Fattah, etc. Or, consult an *alim* who would choose a name for your child.
35. It is the belief of ignorant women that once the *salah* is offered, the musalla (prayer mat) should be folded, if not, shaytan will sit on it. This is absolutely incorrect.
36. Ignorant persons believe that when a woman dies while in labour (or giving birth) she becomes a ghost. This is absolutely wrong. In fact, it is mentioned in a Hadith that such a woman dies a martyr.
37. Ignorant persons believe that when a woman dies, her husband cannot even touch the beams of the bier. This is incorrect. In fact, the husband can even look at the face of his deceased wife.
38. If a woman dies while she is pregnant and it is known that the child is still alive, her womb should be opened and the child removed. Somewhere, a deceased woman was being given the bath. The women who were bathing her perceived signs of the child (that was in the deceased woman's womb) being born. The women got excited and completed the task of bathing quickly and hurriedly enshrouded her in the *kafan*. When the woman was placed in the grave, (the men who were burying her) perceived the birth of the child from within the *kafan*. It is

extremely sad that no one opened the *kafan* to check. Instead, they immediately placed the wooden beams over the body and covered the grave with sand. It is a disgrace both to the women and the men. All this happened due to lack of knowledge of religion.

39. It is a major sin to cause events to be foretold or the names of a guilty person to be foretold irrespective of whether this is done through a *jinn*, a sandal[1], or through any other means.
40. Women generally do not greet each other with "*As salamu alaykum*" and do not embrace each other. There is great merit in carrying out such acts. Women should be taught these things.[2]
41. If you are a guest at someone's house, do not give anything to those who come begging.
42. The bladder of all animals is impure like the urine of those animals. The cud of an animal is impure like the excreta of that animal.
43. If a Qur'an or parts of the Qur'an are torn so that one is unable to read from it, or there are so many printing mistakes in it that one is unable to correct the mistakes, then such a Qur'an should be wrapped in a clean cloth and buried at a place where no one walks. The Qur'an should be buried in such a way that no sand falls onto it. This could be done in two ways: (i) dig a hole similar to that of a grave which has a crevice or cleft on one side, (ii) dig a hole, place the Qur'an inside, place a piece of timber over it and then cover the entire hole with sand.

[1] This refers to people going to fortune tellers and *amils* who have a sandal. Certain questions are posed and if the sandal moves (on its own), the fortune teller or *amil* will give a certain reply or the name of the person who is guilty of whatever problems the person may be experiencing. There are various other ways of foretelling which are adopted by these fortune tellers and *amils*.

[2] The merit of greeting an dembracing refers to women greeting and embracing each other and does not mean that men should start greeting and embracing women or vice versa.

A BRIEF BIOGRAPHY OF *HAKIMUL UMMAH* MAWLANA ASHRAF ALI THANWAI رحمة الله عليه

Hakimul Ummat Mawlana Ashraf Ali Thanawi رحمة الله عليه was born on 5 Rabius Sani 1280 A.H. in the village of Thana Bowan. He lost his mother at a tender age and was brought up by his father in a fairly affluent background. His father took great pains in teaching him and his younger brother discipline and good character. From a young age he had a great desire for *salah*. Even whilst playing he used to imitate the worshippers eg. he gathered all his friends shoes, placed them in a line, put one shoe in front of the line and expressed his happiness that the shoes were performing *salah*. He also had a great desire to give lectures. On his way to the shops he used to enter any *masjid*, ascend the *minbar* and deliver a *khutbah*. At the age of 12 he offered *Tahajjud* and other *nafl salah* and *wazifah*. His desire for religion was initiated by his first teach Mawlana Fateh Muhammed.

After learning the basic books from his uncle and Mawlana Fateh Muhammed he proceeded to Deoband to complete his studies and qualified at the tender age of 19 or 20 years. From his student days he became famous for his intelligence and sharp wittedness. He never wasted his time in futile play and amusement. He had such a burning desire to obtain knowledge that he learnt certain books which he could not study during class times, from his teaches while they were performing *wudhu*.

The Mawlana's teachers were all great luminaries of their time. The most important amongst them was Mawlana Muhammed Yaqub from whom he achieved the greatest amount of knowledge and spiritual benefit.

He learnt *qira'at* (recital of Qur'an) from the well-known *Qari* Muhammed Abdullah Muhajir Makki and mastered it to such an extent that it became difficult for the listener to distinguish between the recitation of the student and the teacher.

After qualifying he spent 14 years in Kanpur teaching, writing and propagating to the people. During this period thousands of students quenched their thirst at this "ocean of knowledge". Although the Mawlana was still very young, the people of Kanpur respected and honoured him tremendously and it was at that time that he became famous. His discourses were greatly appreciated and were being printed in the form of booklets. Very few scholars in the history of Islam have had so many of their discourses printed.

During his student days in Deoband he desired to make a pledge at the hands of Mawlana Rasheed Ahmad Gangohi who refused, saying that it would harm his studies. The Mawlana then wrote a letter to Hajee Imdadullah in Makkah urging him to make Mawlana Gangohi accept the pledge. Hajee Imdadullah instead by means of a letter accepted Mawlana Thanawi as his disciple. When Mawlana Thanawi accompanied his father for *Hajj* one year after qualifying he renewed his pledge at the hands of Hajee Imdadullah. After his return

from Hijaz. he continued teaching and propagating while his desire for *zikr* intensified. He used to deliver lectures while standing 5,6 and sometimes even 7 hours continuously.

In 1315 A.H. he left Kanpur and on the advice of his spiritual mentor Hajee Imadadullah returned to Thana Bowan. This was all part of the divine plan of the Creator so that the *Khanqah* of Hajee Imdadullah would once again be re-inhabited. This was the termination of the first phase of his life which was devoted more to *Deeni* education. The second phase which began with his return to Thana Bowan was devoted more to imparting spritual benefits to the masses. The Mawlana has written books in every field whether it be *tafseer* or *tasawwuf. fiqh* or *tajweed*. All his works total more than a thousand. In the field of *Hadith* he did not write any voluminous work directly because he had many assistants. In this way the voluminous "*Ila us-Sunan*" was written under his guidance. Regarding this book he said that if this *madressah* does no other work besides the writing of this book, it will be a great achievement because it is a unique work. Perhaps very few Muslim homes do not posses "*Bahishti Zewar*" and "*Munajat Maqbool*", two of Mawlana's famous books. His *tafseer* "*Bayanul Qur'an*" is unparalleled." Mawlana Anwar Shah Kashmiri well known for his in-depth knowledge used to say that after reading *Bayanul Qur'an* that he developed a desire to read Urdu books. Although the Mawlana wrote such a large number of books, yet he did not earn a paisa from them. All his work was solely for the pleasure of Allah. He has granted full permission to anyone who desires to print his books. Some of his works have been through hundreds of editions. The Mawlana used to say: "*Alhamdulillah* all the necessary work has been done. The path towards religion has been cleared for centuries. Insha Allah, my books. discourses and advices will be of assistance in religious matters for future generations. This is all due to the blessings of Hajee Imdadullah."

On 20 Jamadul Awwal 1346 A.H. whilst performing *Fajr salah* he was inspired about the effects of certain acts. If the Muslims practised these acts, their calamities could be overcome. Consequently the Mawlana gathered 25 principles and had them printed in a booklet namely "*Hayatul Muslimeen*" (now available in English). Although the Mawlana has written over 1000 books, yet he had this to say: "I never had any thought of any of my books being a means of salvation for me. However, with regards to *Hayatul Muslimeen*, I have a strong feeling it will be a means of my salvation. I regard it as the earning and capital of my entire life."

Mawlana Thanawi spent his entire life serving *Deen* in every field. It is for this reason that he has been given the titles *Hakimul Ummat* and *Mujaddid Millat*. After blessing the earth for 83 years with his presence, he passed away on 16 Rajab 1362 A.H. (20 July 1943). The *Janazah salah* was performed by Mawlana Zafar Ahmad Uthmani. Mawlana Thanawi was buried in the graveyard—Ishq-Bazan of Thana Bowan.

GLOSSARY
(Explanation of Islamic Terms)

'Abid — One who pre-occupies himself with *ibadah* and shows relatively less interest towards knowledge.

'Alim — One who has attained a considerable amount of Islamic knowledge. He could also be referred to as an Islamic scholar.

Adaa — Literally means performance, execution or discharge of a duty. "*Adaa salah*" refers to a *salah* which is offered at its specified time. "*Adaa*" is the opposite of "*qadha*"

Ahl ul-Kitab — Literally means "People of the Book" Generally, it refers to the Jews and the Christians.

Allah — Almighty God. The most well-known of His many names. Allah refers to the one and only being who is worthy of worship.

Amanah — A trust or something with which you have been entrusted. For further details, refer to the chapter on "*Amanah*"

Arsh — The throne of Allah the Exalted.

Asr — Literally means "afternoon". Generally, it refers to the afternoon prayer which is the third of the five daily *salahs*. It is also referred to as *Asr salah* or *Salatul Asr*.

Awliya' — Plural of *wali*. Literally means friend. But in Islamic terminology it refers to the close friends of Allah, men of Allah.

Awrah — Literally means "genitals" In Islamic terminology it refers to that area of the body which has to be covered. For men, the *awrah* is from the navel to below the knees. As for women, their entire bodies are regarded as an *awrah*.

Azan — The call to *salah*. For further details, refer to the chapter on "*Azan*"

Baitul Maqdis — Also known as Masjidul Aqsa or the furthest *masjid*. It is situated in Jerusalem and is the third most sacred place in Islam. It is popularly referred to as Baitul Muqaddas.

Banu Isra'eel — Literally means the children of Isra'eel. It refers to the progeny of Sayyidina Ya'qub عليه السلام.

Barakah — Literally means "blessings" It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount. Also used to refer to the experiencing of abundance even in things which are little.

Bid'ah	Literally means an "innovation". In Islam it refers to introducing new things into religion which have no basis in the Qur'an or *sunnah*. In addition to this, to regard these new things as acts of *ibadah*. A *bid'ah* is a major sin in Islam.
Burqah	A head covering worn by women.
Batil	In Islamic jurisprudence it refers to an act which is invalid.
Bay'us Salam	Technically, it refers to a contract of sale causing an immediate payment of the price and admitting a delay in the delivery of the good.
Bay'ah	Pledge of allegiance either to the ruler or spiritual *zikr*. Rememberance of Allah.
Dajjal	Also known as the one-eyed Dajjal. He will be from among the Jews and will appear before Qiyamat. He will cause a lot of corruption in the world and will eventually be killed by Sayyidina Isa عليه السلام.
Deen	Literally means "religion". Here it refers to the religion of Islam.
Du'a ul-Maghfirah	Supplicating to Allah Ta'ala and asking Him for His forgiveness.
Du'a	Invocation to Allah, supplication, prayer, request, plea, devotional phrases.
Du'a Qunoot	A special *du'a* that is recited in *Witr salah*. For further details, refer to the chapter on "*Witr Salah*".
Durood	The sending of salutations upon the Prophet ﷺ.
Eid Salah	The *salah* that is offered on the days of *Eid*.
Eid ul-Ad'ha	The 10th of Zil Hijjah. Literally means "the festival of sacrifice". It is referred to as ad'ha because it is on this day that animals are sacrificed in the name of Allah and for His pleasure alone.
Eid ul-Fitr	The first day of Shawwal. Literally means "feast of breaking the Ramadhan fast". It is referred to as fitr because it is on this day that the month-long Ramadhan fast comes to an end.
Eid	Literally means "feast, festival". In Islam it refers to that day which is celebrated after the month of Ramadhan and also on the 10th day of Zil Hijjah.
Eid-gah	That place where the *Eid salah* is performed. In Arabic *musallah*.
Eiman	Literally means "faith". Here it refers to believing in Allah Ta'ala as the one and only God and believing that Muhammad ﷺ is His Messenger.
Fasiq	Literally means "god-less, sinful, offender, sinner, adulterer". In Islamic law it refers to the person who does not meet the legal requirements of righteousness.
Fajr	Literally means "dawn". Generally, it refers to the dawn prayer which is the first of the five daily prayers. It is also referred to as *Fajr salah* or *Salatul Fajr*.
Fara'id	Plural of *fard*. *Fard* literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or

abstaining from a *fard* act is a major sin. Rejecting a *fard* act amounts to *kufr* (disbelief).

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Fard Ayn Refers to an act or duty which is incumbent and compulsory on each and every individual.

Fard Kifayah Refers to an act or duty which is incumbent and compulsory on the community as a whole. If a few members of the community or locality fulfil that act, the entire community will be absolved of that responsibility or duty. And if no one from that community or locality fulfils that responsibility or duty, the entire community will be sinful.

Fatwa A formal legal opinion or verdict in Islamic law.

Fidyah Literally means "ransom". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act.

For further details with regard to all the above forms of *talaq*, refer to the relevant chapters.

Fasid In Islamic jurisprudence it refers to an action which is considered to be improper.

Fudalat Literally means "left over, waste, offal". In Islamic jurisprudence it refers to all parts of an animal other than its meat. Such parts include the offal, blood, excreta, etc. Superflities of the body.

Firdaws The highest stage of Paradise.

Ghaleezah Heavy impurity.

Ghayb Literally means "the unseen". In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the unseen are hell, heaven, angels, etc. A Muslim has to believe that no one has the knowledge of the unseen except Allah.

Ghayr Mahram Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe *purdah* with all *ghayr mahrams*.

Ghibah Slander or backbiting.

Ghusl Literally means "bath, wash" In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry.

Hadath Literally means "impurity". *Hadath* is of two types; *hadath akbar* and *hadath asghar*. *Hadath akbar* is that impurity which necessitates *ghusl*. *Hadath asghar* is that impurity which necessitates *wudhu*.

Hadith *Hadith* literally means "speech". In Islam it refers to the sayings and actions of Prophet ﷺ. Those sayings and actions that have been endorsed or approved by him also fall under the purview of *Hadith*.

Haidh Monthly periods or menstruation experienced by a woman.

Hajj Literally means "pilgrimage". In Islam it refers to the annual pilgrimage

	to Makkah. *Hajj* is the fifth pillar of Islam.
Halal	That which is lawful or permissible in Islam.
Haram	That which is unlawful or prohibited in Islam.
Hawd Kawthar	The fountain of abundance. This is the fountain from which the believers will be given water on the day of judgement.
Hijab	The veil (See *Purdah*).
Hoor or Hûr	Large-eyed women of paradise promised to the Believers.
Hajr Aswad	The black-stone which is placed in one corner of the *Ka'bah*.
Hasad	Jealousy.
Hafiz	One who has memorized the Qur'an.
Haakim	Literally means "a wise person" In the Indo-Pak context it refers to a person who is a herbal doctor.
Hijrah	Migration.
'Ibadah	Literally means "worship" In Islam it refers to all those acts of worship with which one renders to Allah the Exalted.
Iblis	This is the name of shaytan, or the cursed devil.
'Iddah	A period of waiting during which a woman may not remarry after being widowed or divorced. For further details, refer to the chapter on "*'Iddah*".
Iftar	The time of opening one's fast. This time commences immediately after sunset.
Ihram	Two pieces of unstitched cloth which are donned by the person performing *Hajj* or *Umrah*.
Ila'	Annulment of a marriage after the husband's sworn testimony to have refrained from sexual intercourse with his wife for a period of at least four months. For further details, refer to the chapter on "*Ila'*"
Ilham	Literally means "inspiration" Here it refers to those things or ideas which Allah puts into the minds of His pious servants.
Imamat	Refers to the act of being an *imam* or the entire institution of imamate which deals with the appointment, rules, regulations, etc. which are related to the *imam*.
Imam Mahdi	He will make his appearance when the Muslims will be at their weakest. With his advent, the greater signs of qiyamat will commence. He will be the leader of the Muslims. After his death, Sayyidina Isa عليه السلام will take over the reigns of leadership.
Imam	Literally means "leader" In *Kitabus Salat* it refers to the leader of the congregation for *salah*.
Iqamah	Refers to the second call to *salah* in a mosque indicating the imminent beginning of the *salah* with congregation. For further details, refer to the chapter on "*Azan* and *Iqamah*".

Iqtida	Refers to the act of following the *imam* in *salah.*
Isha'	Literally means "evening". Generally, it refers to the evening prayer which is the fifth of the five daily prayers. It is also referred to as *Isha' salah* or *Salatul Isha'.*
Isharah	Literally means "gesture". In *Kitabus Salat* it refers to the offering of *salah* through gestures and signals for the person who is unable to offer his *salah* in the normal stipulated manner due to sickness or physical handicap.
Istighfar	The seeking of forgiveness from Allah the Exalted.
Istihada	This refers to blood which flows from a woman out of her normal periods. This is irrespective of whether it flows out of her normal menstruation period or out of her normal *nifas* period.
Istikharah	The seeking of good from Allah Ta'ala. For further details, refer to the chapter on "*Salatul Istikharah*"
Istinja	Cleansing of one's private parts after having relieved oneself. A person can cleanse himself with water or clods of earth; abstersion.
I'tikaf	Literally means "to live in seclusion" In Islam, it generally refers to the act of secluding oneself in the mosque in the month of Ramadhan.
Jahil	Literally means "an ignorant person". Here it refers to one who is ignorant of the knowledge of Islam. This is irrespective of whether it is general knowledge of Islam or knowledge of the rules and regulations of Islam.
Istiqzar	Similar meaning to *istikhbath.*
Ijarah Fasidah	Improper leasing or hiring. For further details, refer to the relevant chapter.
Istikhbath	Natural aversim.
Jahil	Literally means "an ignorant person". Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.
Jami' Masjid	Refers to a mosque in which the *Jumu'ah salah* is offered. It is generally the main mosque in a town or city.
Jahannam	Hell.
Jama'ah	A group, party, community.
Jama'at	Literally means "congregation or group". In *Kitabus Salat* it refers to the act of offering *salah* with congregation.
Janazah Salah	*Salah* that is offered over the deceased person. For further details refer to the chapter on "*Janazah Salah*".
Jannah	Heaven or paradise. A dweller of heaven is called a *jannati.*
Jihad	Literally means "fight or battle". In Islam, it generally refers to the act of waging a war against the disbelievers as a religious duty.
Jinn	Refers to beings that have been created by fire. They take on different

	shapes and forms.
Jumu'ah Salah	Refers to the mid-day *salah* that is offered on Fridays. For further details, refer to the chapter on "*Jumu'ah Salah*".
Janazah	Funeral procession. The deceased person is also referred to as a *Janazah*.
Jumu'ah	Friday.
Kafir	Literally means "a disbeliever" In Islam it refers to one who rejects Allah and who does not believe in Muhammad ﷺ as the final messenger of Allah.
Ka'bah	The most sacred place in Islam situated in Makkah al-Mukarramah. Commonly referred to as the "House of Allah".
Kafan	A shroud or winding sheet. It refers to the sheet or shroud that is used to cover the deceased. For further details, refer to the chapter on "*Kafan*".
Kaffarah	Literally means "penance, atonement, expiation". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act.
Kalam Majeed	Refers to the Holy Qur'an.
Kalimah	Refers to the basic tenet of Islam, i.e. bearing witness that there is none worthy of worship except Allah and that Muhammad is the messenger of Allah.
Karamat	Plural of *karamat*. Literally means a miracle. But in Islam it refers to miracles performed by saints and other pious servants of Allah. These miracles are performed only through the will of Allah. Saints cannot perform any miracles of their own accord.
Kashf	Literally means "manifestation".
Khalifah	Literally means "successor". In Islamic political theory it refers to the Islamic head of state. Commonly spelt "caliph".
Khilal	This term is generally used in the act of *wudhu*. It refers to the passing of fingers either through one's beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.
Khula'	Divorce at the instance of the wife who must pay a compensation. For further details, refer to the chapter on "*Khula'* ".
Khutbah	Literally means "a lecture". In *Kitabus Salat* it refers to the lecture or sermon that is delivered on Fridays prior to the *Jumu'ah salah* or the sermon that is delivered on the days of *Eid* after the *Eid salah*. These *khutbahs* have to be delivered in the Arabic language.
Kinayah	A divorce that is issued in vague terms without clearly uttering the words of *talaq*.
Kuffar	Plural of *kafir*.
Kufr	Refers to the state of disbelief.
Kuniyah	Surname or agnomen consisting of Abu or Umm followed by the name

of the son.

Kurta An Urdu word meaning "shirt". However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

Lahiq A *lahiq* is a *muqtadi* who misses a few or all his *raka'ats* after having joined the congregation irrespective of whether he has some excuse or not. For further details refer to the chapter "*Masa'il* connected to the *Imam* and *Muqtadi*" *mas'ala* No. 22.

Lailatul Qadr Literally means "the night of power". It refers to the night in which the Qur'an was revealed. This night generally falls in the last ten odd nights of the month of Ramadhan.

Li'an Sworn allegation of adultery committed by either husband or wife. For further details, refer to the chapter on "*Li'an*".

Lungi A loin cloth worn by men especially in eastern countries. A *lungi* is wrapped around the waist and extends up to the ankles.

Luqmah Literally means "a little piece or morsel" In *Kitabus Salat* it refers to correcting the *imam* when he commits any mistake while leading the congregation in *salah*.

Madrasah Literally means "a school". Also used to refer to a religious school.

Maghrib Literally means "evening or sunset". Also refers to the time of sunset and the *salah* that is offered thereafter.

Mahr Dower or bridal money.

Mahram Refers to the person with whom marriage is not permissible and with whom strict *purdah* is not incumbent.

Mahrul Mithl The dower or bridal money that is equal to or similar than that which was given to a girl's paternal grandmothers. For further details, refer to the chapter on "*Mahrul Mithl*"

Makruh That which is disliked or detestable. *Makruh* is of two types *makruh tahrimi* and *makruh tanzihi*. *Makruh tahrimi* is that which has been established by a proof that is not absolute. The one who rejects it is regarded as a fasiq (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. *Makruh tanzihi* is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Mani Semen or sperm.

Manzil Literally means "a stopping place". In *Kitabus Salat* it refers to the distance travelled by a *musafir*.

Masah The act of passing of wet hands over a particular part of the body.

Masa'il Plural of *mas'ala*.

Mas'ala Literally means "an issue, problem or question". In Islamic juris-

prudence, it refers to a rule or regulation. The plural of *mas'ala* is *masa'il* (ruling).

Masbuq — A person who joins the congregation after having missed one or more *raka'ats*. For further details refer to the chapter "*Masa'il* connected to the *Imam* and *Muqtadi*".

Mazi — Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

Ma'zur — Literally means "one who is excused". In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts. For further details refer to the chapter concerning the "*Ma'zur*"

Meelad — Literally means "birth, birthday". In this context it refers to the birthday celebrations held in respect for the Prophet ﷺ. In most cases these celebrations are innovations which are accompanied by many other evils.

Mihrab — Refers to the small oval-shaped area in the front of a *masjid* which is specially designated for the *imam* when he leads the congregation in *salah*.

Minbar — Refers to the pulpit on which the *imam* stands and delivers the *khutbah* on Fridays and the days of *Eid*.

Mi'raj — Literally means "ascension" In Islam it refers to the ascension of Prophet Muhammad ﷺ to the seven heavens wherein he communicated with Allah.

Miswak — A thin stick or twig which is used to clean the teeth.

Mt. Uhud — Name of a mountain outside Madinah.

Mu'amalat — Literally means "transactions". Generally refers to all those transactions and dealings wherein some money or other type of wealth is involved.

Mu'asharat — Literally means "society" In Islamic terminology it refers to one's social relationships and social dealings.

Mu'akkadah — Refers to those actions which Prophet ﷺ carried out continuously. It is a sin to leave out such a *sunnah* without any valid excuse.

Mu'azzin — One who calls out the *azan*.

Mudrik — One who joins the congregation without missing any *raka'ats*.

Mughallazah — A divorce which not only causes the annulment of the marriage, but if the couple wish to re-marry, the woman will have to marry another person first, when he divorces her or passes away, only then can she remarry her first husband.

Muhaddith — A scholar of *Hadith* who has attained high ranks in the different sciences of *Hadith*.

Muharram — The first month of the Islamic calendar.

Mu'jizah — Literally means a "miracle". In Islam it refers to miracles performed by Prophets. Prophets do not perform miracles out of their own accord but

	through the direction and will of Allah.
Mujtahideen	Plural of *mujtahid*. A *mujtahid* is one who has the qualities of making *ijtihad* (deriving rules and regulations through analogy).
Mukabbir	A person who conveys the *takbirs* of the *imam* when the congregation is generally very large and there is no mike system.
Munfarid	A person who offers his *salah* alone, i.e. not in congregation.
Muqeem	A person who is not a traveller. He is either at his own home or, if he has travelled, then he has made the intention of staying over at that place for more than fifteen days. For further details refer to the chapter "*Salah* on a Journey".
Muqtadi	A person who follows the *imam* in *salah*.
Murtad	Literally means "a renegade". In Islamic terminology it refers to a person who rejects Islam after having been a Muslim.
Musafir	A traveller. For further details refer to the chapter "*Salah* on a Journey".
Musalla	Refers to a piece of cloth or carpet on which a person offers his *salah*. *Musalla* is also used in Arabic to refer to a place where the *Eid salah* is offered.
Musalli	One who is offering *salah*.
Mushrikeen	Plural of *mushrik*. A polytheist or one who ascribes partners to Allah.
Mustahabb	Literally means "preferable or desirable". Refers to that an which was carried out by the Prophet ﷺ or the *Sahabah* occasionally. Carrying out these actions entails reward and leaving them out does not entail any punishment.
Muzdalifah	Name of a place outside Makkah. Staying over in Muzdalifah is included among the rites of *Hajj*.
Maytah	Refers to an animal that has died a natural death.
Maradul Maut	Refers to the last sickness of a person after which he passes away.
Mudarabah	Silent partnership. For further details, refer to the relevant chapter.
Mujahideen	Plural of *mujahid*. Refers to a person who is engaged in *jihad* or war against the *kuffar*.
Mutawakkil	One who practices *tawakkul*.
Muraqabah	The act of taking stock of son's actions for the day-expressing gratitude to Allah for enabling one to do good, and showing remorse over a particular sin that one may have committed.
Munafiq	A hypocrite.
Murid (Mureed)	A disciple of a spiritual guide.
Muttaqi	A very pious person.
Nazar* or *(Nazr)	A vow or solemn pledge.
Nafl	Literally means "optional". According to the jurists it has a similar ruling to that of *mustahabb*.

Najasat	Refers to impurity. *Najasat* is of two types *najasat ghaleezah* (heavy impurity) and *najasat khafeefah* (light impurity). The rules concerning *najasat* have already been mentioned in the relevant chapters.
Najasat Haqiqi	Visible impurity.
Najasat Hukmi	Ceremonial impurity. In other words, it refers to the state of impurity in which a person may be, e.g. in need of *wudhu* or *ghusl.*
Najasat Ghaleezah	Heavy impurity.
Najasat Khafeefah	Light impurity.
Nijsul 'Ayn	Refers to an animal or substance whose intrinsic nature is impure. For example, a pig or alcohol.
Nafs	The soul.
Najis	That which is impure.
Nifas	Refers to the flowing of blood after child-birth.
Nikah	Marriage.
Niyyah	Intention.
Nur	Light.
Purdah	An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "*hijab*" Refers to the seclusion of women from strangers. There are different stages of *purdah*, the highest of which is that the woman should not come out of her home except for some valid Islamic reason.
Qari	Literally means "one who recites" In Islamic terminology it refers to the person who recites the Qur'an bearing in mind all the necessary rules of recitation.
Qadha Salah	Refers to fulfilling or completing a *salah* which one may have missed for some reason or the other. For further details, refer to the chapter on "*Qadha Salah*"
Qadha	Literally means "carrying out or fulfilling" In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed due to some reason or the other.
Qa'dah	Refers to the sitting posture in *salah.*
Qadiani	A heretical sect which regards Mirza Ghulam Ahmad Qadiani as a prophet of Allah. Qadianis are regarded as disbelievers.
Qasm	An oath.
Qiblah	The direction in which one faces when offering *salah.*
Qira'at	Literally means "recitation" In *Kitabus Salat* it refers to the recitation of the Qur'an in *salah.*
Qisas	Literally means "reprisal or retaliation". In Islamic law it refers to the payment of money in lieu of willful or unintentional murder.
Qiyamah	The Day of Resurrection.
Qunut	Refers to the *du'a* that is generally read in the *Witr salah*, and in the *Fajr*

	salah at times of danger and calamities. For further details refer to the chapter on "*Witr Salah*".
Qurbani	Literally means "sacrifice". In Islam it refers to the sacrificing of animals solely for the pleasure of Allah Ta'ala on the day of *Eid ul-Ad'ha* and the two days following it.
Rahmah	Mercy.
Rajab	The seventh month of the Islamic calendar.
Raka'ah (pl. ***Raka'at***)	Literally means "bending of the torso from an upright position". In *Kitabus Salat* it refers to one unit of *salah* which comprises of the standing, bowing and prostrating postures.
Ramadhan	Refers to the ninth month of the Islamic calendar. It is in this month that the fast is observed. This is the most sacred month of the Islamic calendar.
Rukn	Literally means "basis or basic element" In Islamic jurisprudence it refers to the basic element or elements of any act of *ibadah* without which that act will be incomplete.
Roti	Flat round bread.
Ruku'	The bowing posture of *salah*.
Rabi' Al-Awwal	The third month of the Islamic calendar.
Sahib Tarteeb	Refers to a person who, from the time of maturity, did not miss any *salah*, or, if he missed, he made *qadha* of all of them. For further details, refer to the chapter on "*Qadha Salah*"
Sadaqah	Literally means "charity". This word is also used as an equivalent of *zakah*.
Sadaqatul Fitr	Refers to the charity that is given on or prior to the day of *Eid ul-Fitr*. This *sadaqah* is *wajib* on those upon whom *zakah* is *wajib*.
Saff	Literally means "line" In *Kitabus Salat* it refers to the lines in which the musallis stand when offering their *salah* with congregation.
Sahabah	The Companions of the Prophet ﷺ. They are those who saw him while they were Muslims and also died in a state of Islam.
Sahabi	Singular of *Sahabah*.
Sahw	Literally means "negligence or forgetfulness". In *Kitabus Salat* it refers to omitting or forgetting a particular act in *salah*.
Sajdah	The act of prostrating. Prostrating to anyone other than Allah is absolutely *haram* in Islam.
Sajdah Sahw	Refers to the prostration which becomes incumbent upon forgetting or omitting an act in *salah*. For further details refer to the chapter on "*Sajdah Sahw*".
Sajdah Tilawat	Refers to the prostration which becomes incumbent upon reciting or hearing the verses of prostration of the Qur'an. For further details refer to the chapter on "*Sajdah Tilawat*".

Salam	Literally means "peace". In *Kitabus Salat* it refers to the saying of "*as salamu alaykum wa rahmatullah*" which denotes the end of the *salah*.
Salah	Literally means "prayer" In Islam it refers to a specific act in which one prays to Allah. It is one of the five pillars of Islam.
Salat Kusuf	Refers to the *salah* that is offered at the time of solar eclipse. For further details refer to the chapter on "*Salat Kusuf*".
Satr	An Urdu word derived from the Arabic "*sitr*", which means "cover, shield". In the Urdu context it refers to that area of the body which has to be covered. It is also referred to as the "*awrah*".
Sehri	Refers to the meal partaken before dawn by the person who intends fasting. For further details refer to the chapter on "*Sehri* and *Iftar*".
Sha'ban	The eight month of the Islamic calendar.
Shari'ah	The Islamic Law.
Shawwal	The tenth month of the Islamic calendar.
Shayateen	Plural of *shaytan*.
Shaytan	The accursed devil, Iblis. He was from among the jinn. Satan or the devil.
Shi'ah	A heretical sect found primarily in Iran.
Shirk	Polytheism or ascribing partners to Allah.
Subah Sadiq	Literally means "true dawn". It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the time of *Fajr salah* commences.
Sub'hanAllah	Means "glory to Allah".
Sufis	A term used to refer to mystics or saints. Such persons are also known as the *awliya'* of Allah, i.e. the close friends of Allah. These are the persons who have dedicated their entire lives in the *ibadah* of Allah.
Sunnah	*Sunnah* is that action which the Prophet ﷺ did or sanctioned. *Sunnah* is of two types *sunnah mu'akkadah* and *sunnah ghayr mu'akkadah*. *Sunnah mu'akkadah* is that which the Prophet ﷺ continuously carried out. To leave out such a type of *sunnah* is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.
Sunni	Refers to those who belong to the *Ahlus Sunnah wal Jama'ah*. This term is generally used as an opposite to *Shi'ah*.
Surah Al-Fatihah	This is the first or opening chapter of the Qur'an.
Surah	Refers to a chapter of the Qur'an. There are 114 *surahs* in the Qur'an.
Surmah	Antimony. A black powdery substance that is applied to the eyes. It is *sunnah* to apply this *surmah*.
Sutra	Literally means "a cover or guard". In *Kitabus Salat* it refers to an object that a *musalli* places in front of him so that no one will walk in front of him while he is offering his *salah*.

Shafi'	One who holds the right of pre-emption
Shuf'ah	The right of pre-emption.
Sayyid	A descendant of the Prophet ﷺ.
Safar	The second month of the Islamic calendar.
Shaykh	Literally means "an old man". In Islamic terminology it refers to a learned person. In Islamic *suffism* it refers to a spiritual guide.
Tabi'ee	A *tabi'ee* is a Muslim who has met a sahabi and who died in a state of *Iman*.
Tahir	Pure.
Ta'awwudh	Literally means "seeking protection". In *Kitabus Salat* it refers to reciting *a'udhu billahi minash shaytanir rajeem* before commencing with the *qira'at* in *salah*.
Tafsir	Literally means "commentary or explanation". In Islamic terminology it refers to the commentary or exegesis of the Qur'an.
Taharat	Purity or the state of purity.
Tahajjud Salah	An optional *salah* that is offered in the dark of the night. There is great merit in offering this *salah*.
Tahreemah	The first *takbeer* that one says when commencing with *salah*.
Takbeer	To say "*Allahu Akbar*" which means Allah is the Greatest.
Talaq	Divorce.
Talaq Sarih	A divorce that is issued in clear terms without leaving any vagueness or doubt.
Talaqul Ba'in	A divorce which causes the annulment of the marriage. If a person wishes to retain his wife to whom he had issued a *talaqul ba'in*, he will have to remarry her, i.e. their *nikah* will have to be reperformed.
Talaqur Raj'i	A revocable divorce.
Taqdir	Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allah.
Taqwa	Piety, righteousness, God-consciousness.
Tasbeeh	Saying "*Suh'hanAllah*" which means Glory be to Allah. A rosary that is used to glorify Allah Ta'ala is also called a *tasbeeh*.
Tashreeq	The *takbeer* that is recited during the days of *Eid ul-Ad'ha*. For further details refer to the chapter on "*Eid Salah*".
Tawbah	Repentance.
Tawheed	The Oneness of Allah Ta'ala. The concept of *tawheed* is the corner stone of Islamic belief.
Tawaf	Literally means "circumambulation". In Islam it refers to the act of walking around the *Ka'bah*. It is not permissible to make *tawaf* of any other place irrespective of how sacred it may be.
Tawakkul	Having trust in Allah Ta'ala, i.e. He alone has full contol over all the

	affairs of this world and the Hereafter.
Ta'wiz (Ta'weez)	An amulet which is generally suspended around the neck.
Tayammum	The act of purifying oneself with pure sand in the absence of water.
Ta'zias	Structures portraying the tomb of Sayyidina Husayn ﷺ which are generally carried in processions during Muharram. This is an innovation and should be totally rejected.
Ta'ziyat	Condolence.
Thana'	Literally means "praise". In *Kitabus Salat* it refers to a special *du'a* that is recited after the *takbeer tahreemah.*
Tabdeelul-Mahiyat	Changing in the instrinsic character of a substance; change of a particular substance into another.
Tajwid (Tajweed)	Reciting the Qur'an with correct pronunciation.
'Ulama	Plural of *'alim*. An alim is a scholar who has attained a considerable amount of Islamic knowledge.
Ummah	Literally means "community or nation". Here it refers to the Muslim community or nation.
Umrah	Commonly referred to as the "lesser pilgrimage". It is similar to *Hajj* with the exception that many of the rites of *Hajj* are left out and that it could be performed throughout the year.
Wahi	Literally means "revelation". In Islam it refers to the revelations that were sent down to the different Prophets from time to time.
Wajib	Literally means "obligatory". In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a *wajib* without any valid reason makes one a *fasiq* and entails punishment.
Wajibat	Plural of *wajib.*
Wali	Singular of *awliya'*. In the context of marriage or divorce, it refers to the legal guardian of a minor.
Waleemah	Refers to the feast that is organized after a marriage. It usually takes place after the bride and bride groom have spent a night together.
Waqf	Endowment. In Islamic law it refers to endowing a place or thing in the name of Allah.
Wasiyyat	Bequest.
Watan Iqamah	Refers to a place where a *musafir* intends to stop over for fifteen days or more.
Witr Salah	Refers to the *salah* that is offered after the *Isha' salah*. This *salah* is *wajib*. For further details refer to the chapter on "*Witr Salah*".
Wudhu	Literally means "purity or cleanliness". In Islamic terminology it refers to the act of washing oneself before offering *salah.*
Wakil	Representative.

Wilayat	Literally means "friendship". In Islamic *sufism* it refers to that stage where a person gains close proximity to Allah.
Wazifah	Different *du'as* (supplications) and form of *zikr* that are generally prescribed by the spiritual guide.
Zakah	Literally means "purity". In Islam it refers to alms-giving or charity of a stipulated amount. It is one of the five pillars of Islam.
Zam Zam	Name of a well in Makkah. The water that comes out from this well is called *Zam Zam* water. Drinking of *Zam Zam* water is included in the rites of *Hajj*.
Zihar	Likening one's wife to one's mother. It is a form of divorce. For further details, refer to the chapter on "*Zihar*".
Zikr	The remembrance of Allah Ta'ala.
Zul Hajjah	The last month of the Islamic calendar. It is in this month that the *Hajj* is performed.
Zul Qa'dah	The eleventh month of the Islamic calendar.
Zimmi	A non-Muslim person living in an Islamic state under the protection of the Islamic state.
Zuhr	Literally means "mid-day". In *Kitabus Salat* it refers to the mid-day prayer. It is referred to as *Zuhr salat* or *Salatuz Zuhr*.
Zahid	An abstinent person.

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ABOUT THE BOOK AND ITS AUTHOR
Extracts From Introduction of Urdu Edition

by Justice (R) Mufti Muhammad Taqi Usmani

The stupendous task of revival of religion undertaken in the fourteenth century of *hijrah* by Mawlana Ashraf Ali Thanawi رحمہ اللہ علیہ , the *hakim ul-ummah,* needs no introduction. The honourable Mawlana has left behind a valuable treasure of nearly a thousand books catering not only to the specialist scholars and researches but also to the layman.

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